Dedit Mr Guliel: Terrie

AN LEARNED COMMENTARIE VPON THE REVELATION OF SAINT IOHN, WHEREIN BOTH THE COVRSE OF THE WHOLE BOOKE, AS ALSO the more abstruse and hard places thereof, are more cleerly and euidently explaned then heretofore they haue bene. Newly corrected, and the defectes and errors of the first Edition, supplied & amended.

Num restat

BY PATRIK FORBES of Cothatis

WHEREVNTO IS ADDED AN PROFITABLE *Treatise of the Author, in defence of* the lawfull calling of the Ministers of reformed Churches, *against the cauillations of* Romanistes: *And an Epistle to a Recusant, cleering and maintayning some pointes of the said Treatise, chalenged by a Roman Elymas* Bar-Iesus-it.

Reuel. 1. 3. Blessed is he that readeth, and they that heare the wordes of this Prophecie, and keepe those things which are written therin: for the tyme is at hand.



Printed at *Middelburg*, by *Richard Schilders*, dwelling in the langen Delft at the signe of the Olyphant.
1614.

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TO THE MIGHTY MONARCH, MY GRATIOVS SOVERAIGNE LORD, *IAMES*, KING OF GREAT BRITAINE, FRANCE AND IRELAND, DEFENDER OF THE FAITH, &c.

GRACE AND PEACE, WITH ALL INCREASE AND CONTINVANCE OF happy and Roiall ſtate from God the Father in our Lord Ieſus Chriſt, the King of Kings, and Lord of Lords.

THis Or a token, though poore in my part; yet that grate fully I remember your Highneſſe Princely mind in keeping me an eare againſt ſiniſtrous delation, and giuing ſo gentle warning of your good pleaſure therein, this part of my miſreported paines, I hũbly preſent vnto your Maieſtie: *to whoſe Soueraigne skill in theſe diuine ſecrets, (by your royall writings wel witneſſed to the world) beſides cõmon allegeãce, all pens, & of all mẽ imploied on this Porphecie, owe proper homage: as not only to the moſt glor:ous patrocinie,*

but therewith also the most learned censure. In both which, I do yet more relie on your Maiesties experienced benignitie, then I presume either of merit for the one, or sufficiencie against the other. I know the too iust cõplaint of the wisest, vpon the great abuse of that excellent gift of printing, both to the disgrace & detriment of learning, while (each man dotting after the brood of his owne braine, & vainly promising to himselfe the same applause of others, which his owne partiall heart yeeldeth him) no end is of making many books: *so as the inexpert student, in search of letters weilding amidst infinite variety, is cast in such doubt of choise, that, tasting about, before hee happilie fall on oughtworthy to feed on, appetite is spent, and he filled with hee cannot tell what. I know also that as it was not permitted*

each

each Painter to practiſe his skill on the roiall Effigie of Alexander, *ſo were it intollerable preſumptiõ for each Pamphlet to vſurpe the ſhadow of your highneſſe Name. Neither hath ſelfe-weining ſo ouerſiled mine eyes frõ the ſight of mine own ſlenderneſſe, but that ſincerely I acknowledge, in this ſo learned an age wherein much is excellently well writtẽ, & yet infinitely more paper miſerably ſpoiled, that hũdreths more gifted then I might wel be pardoned to put vp their pẽnes, &, ſo, much leſſe to currie credit to their vnſutable works, by ſhrowding them vnder the ſhelter of ſo ſacred a vaile: yet how great ſoeuer be my imparity to ſo high attempt, the ſubiect of this my labor is of ſuch a ſurpaſſing eminency, as, if it hath pleaſed God onelie-wiſe by my weakeneſſe to bring forth any one ſparkle of new and true*

light for more cleare vnderſtanding therof (wherein, for ought that hither-tils hath been ſaid of any, the moſt learned yet acknowledge an vntried depth of which any one point opened may be a competent recompence of much paines) I hope it ſhall ſomewhat excuſe mee of too great temerity, either in writing or in vowing, what I write, ſo highlie: and ſhall heerewithall encourage the better gifted, ſoberlie to ſearch out what herein hath eſcaped me alſo. Now heereof as your Maieſtie can beſt of all men iudge, ſo am I the bolder to vndergoe the hazard of ſo high a ſentẽce, for that of your Maieſties knowne clemencie, I am certaine to report either praiſe or pardon.

Your Maieſties

Humble Subiect

PA. FORBES *of Corſe.*

AD EVNDEM.

IOANNIS FORBESII FILII.

EPIGRAMMA.

INgenio pollet, paciſque Minerua refulget
Artibus, aſt eadem parmamq́; haſtamq́; trementem
Fulmineumque enſem bello metuenda virago
Concutit, ac trepidare vetat virtutis amantes.
Peſte per argolicas latè graſſante cateruas,
Placandum miſſa numen *Chryſeïde Calchas*
Fretus *Achille* canit. Cantu *Philomela* ſecunda
Dicetur *Cuculo*; calamis ex virgine factis
Cedet *Apollineus Pollex*; *Aſinoq́ Midáq́*
Iudicibus: vulgus præponet *Stentora Vliſſi*.
Non humili ſubiecta toro, at laquearibus altis
Fax appenſa domum illuſtrat fulgore coruſco.
Hæc tria *FORBESIVS* vaſti intra mœnia mundi
Altè veſtigans oculis, ac mente peragrans
Europamq́ Aſiamq́ rotæque ardoribus altæ
Candentem *Lybiam*, & queis nomen *Americus* olim
Addidit inuentis, ſeris radiantia flammis
Littora; quæque *Magellanus* circum æquora vectus
Antipodum procul arua polo ſubiecta notauit:
Illis doctrinam, validas contingere vires
His, alijs decus eſſe videt; ſed cuncta ſub vno
Pectore non habitare locis quæ Diua triformis
Noctiuagis ambit per muta ſilentia bigis.
Vnum vſque excipio, cui *Magna Britannia* tanto

Rege

Rege beata ſubeſt, *IACOBI* nomine *Magni*
Clarum hac tergemina qui fulgens laude per orbem,
Finitimos, ſtellas veluti Phœbæa minores
Lampas, de ſolio reges intermicat aureo.
Ergo huius (tenuis quem noſtra Camæna vocandi
Affari caſu metuit) conamine multo
Et precis & ſtudij expreſſas & ab æthere miſſas
Luminis ætherei ſcintillas (queis liber olim
Viſibus humanis ſeptena ob clauſtra negatus
Agno poſt reſerante legi, patefactaque vati
Porta poli poſſet penetrari) ſubijcit acri
Cenſuræ patrocinium mentemque priore,
Sperans *Forbeſius* fretus comitate benignam:
Vt tenebras valeat tam celſo è culmine terris
Pellere tutelaque ingenti ſpernere cæcam
Inuidiam, victorque virum volitare per ora.

IOAN-

IOANNIS FORBESII FILII,

Epigramma de scopo Authoris.

FOrbesius, Romá pompam iactante, dolebat.
Vno orbem obtundi nocte dieq́, sono:
Ostenditq́ feram hoc signo ac Babylona notari.
I nunc, consensum macha molesta crepa.

Eiusdem ad Zoilum.

CÆce, Theonino quid dente incognita mordes?
Non tibi, sed doctis, Zoile, scripta legis.

Eiusdem ad beneuolum lectorem.

NE leuiter summam solum, bone lector, arenam
Liba, neu sicco rade profunda pede:
Hic sulcanda via est, huic te duce numine oportet,
Et poteris placida credere tutus aqua.

Ad patrem suum colendissimum Patricium *Forbesium* à Cothari de pererudito eius in Apocalypsin Commentario *Ioannes Forbesius* filius.

VAtibus hæc olim sanctis imperuia, Ioua
Innuit: Isacidus quisque Propheta suis:

Poſt vatum Deus hæc, etiam tunc aſpera, nato
Fulminijs oſtendit, cæcibus ille Aſiæ:
Presbyteri Deus hæc patefecit, peruia tandem
Patricio, varijs gentibus inde patent.
Peruia nulla via eſt talis ſine Flamine Sancto,
Quo duce (teſte libro hoc) inuia nulla via eſt.
Ingentem veteres, amplam Zebedeia proles
Obtinet hinc laudem, Forbeſiuſq; ſuam.
Pectus ob hæc tacitæ pertentauere Sionis
Gaudia, quæ præ ſe vate canente tulit:
Hinc etiam Ionias Hilarauit Apoſtolus vrbes,
Oblectauit enim littera miſſa viros:
At duce Patricio lector pius intima noſcens
Geſtit, & exultat; lætitiaq; fremit.
Propter aquas vitreas ignitas, moſis & Agni,
Turba tenens palmas, nobile cantat epos;
Diuinum, à quo lux, numen ſuper ardua tollens,
Forbeſij, per quem, nomen in alta ferens.
Hinc tua progenies noua pectore gaudia voluit,
Dum te, chare pater, Neſtora quiſq; cupit.
Neſtor eris, nec Neſtor eris, ſed corpore quanto
Mens præſtat, tanto Neſtore maior eris.
Victa cadunt ictu annorum, collapſa putreſcunt
Corpora, at ingenijs ſtat ſine morte decus.
Eſto quidem, arctatam vinclis & ſuſpirantem,
Ad meliora animam liberet inde Deus
Quantaq; terricolis tua perſpicientia præbet
Gaudia, cælicolis mens tua tanta ferat;
Te tamen haud triplicis venturi terminus æui
Finiet, aut lucem nox ruitura tuam;
Dædala ſed magni dum ſtabit machina mundi
Ingenij viues per monumenta tui:
Te monſtrante micat primoq; oriente relicto
Ardua cælorum Phoſphorus vſque petit,
Donec protulerit vultus ſplendore decori
Æternum æternus Phœbus ab axe diem;

Tum

Tum clarus multis in milibus aëra carpens
Te ſiſtes album Principis ante thronum.
Indeq; cum Chriſto clamore per aſtra ſecundo
Cœlica tendentem turma ſequetur ouans.

Ad Papam Romanum idem. Apoc. cap. 13. verſu 2. commentarij in id caput Sectionibus 1.2.5.

QVis renuat diadema tuo ſubmittere ſceptro?
Nam merito in terris diceris eſſe Deus:
Cui ſua mundi huius Deus imperiumq; thronumq;
Tradidit, & vafris vincere poſſe dolis.

Ad ciues Romanos idem. Apocal. cap. 17. verſ. 16. Sect. 14. & cap. 18. verſ. 8. 21. 22. 23. Sect. 8. 14.

QVid gelidæ torpent dextræ, ſalientia pulſat
Corda pauor, mutat pallidus ora tremor?
Non Elephante vehens Pyrrhus, non feruidus oris.
Currit ab heſperijs Hannibal arma ferens:
An quia terribilis magis eſt Cotharistius heros,
Qui Romam ancipiti cœlitus enſe quatit?

Ad Ieſuitas idem. Apoc. ca. 16. verſ. 13. 14. Sect. 8. 9.

VOſne eſtis triplici ranæ de gutture, iuſſæ
Obſtrepero regum corda ciere ſono?
Quis iubet ergo ſacrum prætendere nomen Ieſu?
Num fucata gerens cornua fronte fera?
Quid ruitis veluti ſtimulis furialibus actæ?
Speſne Orci in veſtro tota labore ſita eſt?

Ad Papistas omnes idem. Apoc. 7. vers. 16. Sect. 7.

A Deo nostro veluti perenni
Fonte promanans & ab eius Agno
Lux salutaris fluit atque pleno
volvitur alveo.

Ad Authorem commentarij idem. Apoc. ca. 16. vers. 9. & 10. Sect. 6. 7.

NOn Troas flexit Nereus, non regia Virgo
Exitium patriæ vaticinata suæ:
Maternum est, soboles si sit Troiana rebellis
Diuinisq; minis consiliisq; tuis.

Ad Iudæos idem. Apoc. ca. 9. vers. 11. Sect. 7. & cap. 16. vers. 16. Sect. 10. & c. 19. vers. 2. 3. 4. 6. Sect. 4.

SAncta sanctorum soboles parentum
Quæ dementia (proh dolor)
Fascinans vestros animorum ocellos
Messiam prohibet sequi?
Scilicet promptos, simulans Abaddon
Agni cornua, territat.
Ergo cum magnis petit Armageddon
Vis Papistica copijs:
Per Perathæum via sicca eois
Fiet regibus alveum.
Εἰς ἀπολειαν sine fine quando
Ibit dirus Ἀπολλύων,
Omnis Abrami canet Halleluiah
Lætans progenies boni.

Voce clamantes alacri Halleluiah
Gentes gaudia proferent.
Halleluiah, *ter, quater* Halleluiah
Tota Eccleſia concinet.

HOrrida cæde nouem nympharum à principe ſtirpis
Icta dedit genti nominis vrſa decus.
Strata tuis armis quæ in ſponſam ſæuiit agni
Sæuior inſontem beſtia Roma ruit,
Roma decus, nomenq; Draco, ſuper aſtra ruentes
Euexere tuum: fixaque ſtella nites.

Aliud

INter tot procliui, errantia ſydera motu:
Miratur fixo quod licet eſſe tibi.
Aſtra polo potis eſt totidem qui verbere cauda,
Quid te non potus eſt præcipitare draco?
In promptu cauſa eſt vaſtum ſi fulgurat Hydram,
Forbeſij in ſuperas ſcandere cura domus:
Πνεῦμα αγιον numerum, dixit ſuperare Draconis
Hæc ſophia eſt, numeret qui ſuperare velit,
Hæc ſophia innotuit primum mirable dictu
Forbeſio, & numerum vincere poſſe leuem.

Aliud ad Regem.

NOn Cytherea dedit quæ fert Cotharisius Heros,
Ad te Rex nato cælitus arma ſuo.
Ilium in Italiam portanti, & numina ficta
Palladij, æneæ Mulciber arma dedit.
Dum latio expurgas lolium, feris enſe Draconem,
Arma dat ignipotens omnipotenſque tibi.

Aliud ad Regem.

ARma abauo Forboſi abauus, ſuggeſſit Achates
Sexte tuo in bellis fidus & ipſe tibi.
Roma tibi ſe vt fata canunt peritura reſeruat,
Solus Vliſſes eris, ſolus Achilles eris.
Infert ſe armigerum fidus patroclus Achilli,
Fungitur officio Forbeſiuſque ſuo.

ARTHVRVS FORBESIVS.

DIuinus quidquid vates, contexerat altis
Sphingibus hic dextre Forbeſius reſerat.
Sic ſibi promeruit nomen per ſæcula; fœlix
Qui ſimili expendit pauca talenta modo.

Andreas Aidius
Scoto-Britannus.

THE AVTHOR TO THE

Christian Reader, grace and peace from God the Father in our *Lord Iesus Christ.*

IF God did but commaund, yet were all disobedience excuseleſſe; if but promiſe, yet were we holden, againſt all apparant impoſſibilities to beleeue, and hope euen againſt hope. But this magnifieth his mercy exceedingly, and taketh from all men all pretext of defection, that in his written word (in a ſingular compaſſion of our weakeneſſe) hee not onely ſetteth downe the rule of our waies, and proponeth the gronud of our hope; but alſo to his ſeruants in all ages, he hath foretold ſuch future caſes, as the ſtrangneſſe whereof, might either diſcourage them in the courſe of the one, or ſhake their conſtant keeping of the other: and that ſo farre forth, as the wiſe in each time, had not onely enough whereon to ſtay their hearts, euen in the midſt of moſt greeuous calamities, but, being placed as it were in the light of diuine reuelation, they might cleerely perceiue the courſe and reaſon of God his wiſe diſpenſation, and reioice in the aſſured expectation of ſuch euents, as neither the World dreamed of, and were much contrary to all their vngodly deſignes. Thus the Lord alwayes armed his Church, but moſt carefully in theſe laſt times, vnder the Goſpell, Which albeit it might appeare

peare to haue beene leſſe needfull, for the huge meaſure of light and gracefull diſpenſation, therein beyond all former ages: yet, in reſpect that Satan, ſeeing his time to bee ſhort, then chiefly bended his whole rage and full force of deceit (ſpecially in that huge myſterie of iniquity growing on ſo in all effectu all working, with all power, ſignes, and lying wonders, in all deceiueableneſſe of vnrighteouſneſſe and ſuch ſtrong deluſion, the ſonne of perdition ſitting as God, euen in the Temple of God, that, if it were poſſible, the very elect might haue beene deceiued) therefore the Lord him ſelfe in the daies of his fleſh, gaue hereof not obſcure warnings; his Apoſtles diuerſly thereafter, and laſtly, in this prophecie, is the whole miſchiefe, in the parties, their practiſes, the Church, her condition thereby, God his manifold wrath thereupon, to the full overthrow at length of all the enemies, and deliuerance of his Church; ſo at large and cleerely ſet forth, as we are not onely now to beleeue the things told vs before, becauſe they are already in a great part come to paſſe: but alſo, by the cleere light here opened to ſee what yet reſteth to be performed: and with calme and ioyfull mindes (in a moſt delightfull light) to behold and deſpiſe all this preſent terrible and reſtleſſe endeauour of Dragon, Beaſt, and falſe prophet, by their emiſſarie froggs: as whereby they are but haſtening on to thē ſelues ſuch a foile, as the wonderfulneſſe thereof ſhall make the place to be called, euen in Ebrew *Harmageddon*, and ſhall giue matter euen of an Ebrew ſong: When thereupon, not onely a great multitude in Heauen, the foure beaſtes and twenty foure Elders: but by a

power-

powerfull voice from the Throne, all God his ſeruants, all that feare him both ſmall and great, as the voice of many waters, & as the voice of ſtrong thunderings, ſhall ſing together *Halleluiah*.

Now the golden programme (*bleſſed is hee that readeth, &c.*) ſet ouer the gate of this goodly edifice, as it giueth to conceiue, and both wakeneth and warranteth to ſearch after ſome rare inſight, ſo did it chieflie incourage me to ſtep in and much ſtirred, in ſoberneſſe, to ſuruey the ſingularities. Wherein, as the Queene of *Saba* ſeeing *Salomon*, by helpe of God, and to the praiſe of his truth in this, I found ſo much more then I preſumed, as *no ſpirit was left in me*. Now, herewithall, the earneſt petition of Saintes pouſſing thereto, and after the ſtory of Chriſt in the fleſh, and of his Church raiſed by Apoſtolike labors, this falling in fitly in the courſe of my trauels to bee handled: yet nothing ſo much carried mee to the publike reading thereof, as a holy indignation at the dealings of Romaniſts in our quarters too carelеſſly expoſed to their ſeduction. They had nothing more frequently in mouth then the antiquity, glory, and multitude of their Church, the conſent of Nations, Counſels, and ſucceſſion of many Ages, with diſdainefull demands, where our Church was before Luther; and whether we eſteemed all our Forefathers ſo many ages paſt to be condemned, who liued and died all in the faith & Communion of the Church of *Rome*? with ſuch ſpeeches largely amplified and cunningly coloured, amongſt a ſimple people, as ſheepe for the moſt part without ſhepheards: I found by experience and credible information, that not onely many altogether

The Summe of the Booke.

THIS Booke is that written record of the things in Vision, heard and seene by Iohn in Patmos; which according to the commandement giuen him, hee sentto the seuen Churches of Asia. Whereof it is, that besides the inscription in the first three verses, the whole is an Epistle, hauing a salutation to the ninth of the first Chapter: a valediction in the last verse of all: and the body of the matter in the rest.

This body hath for the most part a Propheticall narration to the sixt of the last Chapter: and thence the generall conclusion.

The narration hath two partes: the first is of things which partly then were, and partly were also to bee done thereafter. And this part hath, first a goodly Vision of Christs presence, operation, and dispensation, in and towardes these seuen Churches, and which in common concerneth them all. And secondly, a particular accommodation thereof to each one according to their proper condition, good or euill, or mixed at that time: In which respect, this part is said to be of things which were then existent; as it is also of things to bee done thereafter, not only for future good or euill promised, or thereatned, but also for the typicall relation these seuen had to things then future: and that both indefinitly (as would seeme) and definitly also: in the first three Chapters.

The second part of the narration, is of things which were to be done thereafter; concerning first and properly the whole militant

militant Church, and, for expreſsing whereof, nothing in earth properly then exiſtant, is taken. Like as the whole euents thereof were to fall out after the time of this trance: howſoeuer for cleering the working on of theſe euents, ſome circumſtances and beginnings are in one or two places deduced higher. And this ſecond part hath a generall introduction to the ſpeciall Storie: Chap. 4. and 5. and the ſtory of ſpeciall euents thenceforth.

The introduction hath two parts: firſt a goodly type of the true Church militant, according to that conſtant and inuariable condition ſhee euer holdeth in all her changes, wreſtlinges, ſufferinges, victories, kythinges and eclipſes. For expreſsing accordingly of all which, as diuers and conuenient types thorow this Prophecie are taken; ſo alwaies in all caſes this of the Throne, Beaſtes, and Elders, euerholdeth thorow all. This conſtant condition hath God his conſtant preſence as King and Lord, fixing his habitation and ruling in the middeſt of his Church: her graceſull ſtate herethrough, as which is a royall Prieſthood to him: his generall and conſtant diſpenſation to this end, terrible for her, and gracious towards her: and her dutifull worſhip of him againe, Chapter 4.

In the ſecond part of the Introduction is ſhewed by whom, and in whom it is that ſhee hath all this preſence, protection, and graces, and ſpecially (thus artificially to bring on the ſtory of ſpeciall euents) by whom it is that ſhee hath this ſingular benefit of this reuelation. The dignitie whereof is ſhewed, firſt in the retired eminencie of the matter; and ſecondly, in the worthineſſe of the Perſon reuealer, Chapter 5.

The ſpeciall ſtorie is thence, of which the abſtruſe ſecrecie locked vp in God his counſell, as by a ſealed Booke in God his right hand it was figured: ſo the manifeſtation thereof to vs is typically expreſſed by opening of the ſeales: in which the whole Story being comprehended, ſix of them opened, yeeld alſo many types of theſe firſt ſorowes, wherewith God plagued the world for reiecting the Goſpell. The ſeuenth yeeldeth 7. Trumpets, whereof the firſt ſix haue the ſecond euills: and the ſeuenth (vpon induration againſt all former puniſhment) affordeth

seuen vials of the last wrath for full and recureleſſe deſtruction of the enemies, and the Church her conſtant, graceſull, and quiet ſtate thereupon.

The beginnings of ſorrowes, are, firſt the powerfull preaching of the Goſpell, in it ſelfe properly the firſt bleſſing: yet to the world madly impugning that which muſt Conquer and Ouercome, becomming the ſauor of death, is the firſt and mother plague, begetting bloudy warres, ſtrange famines, greeuous peſtilences, and noiſome beaſtes, God his foure great plagues ſeuerally and iointly. Againſt all which notwithſtanding, the rage and induration of enemies ſtill groweth, and that to ſo huge and cruel effuſion of the bloud of Saints, as in God his iuſtice, cried for no leſſe then the full and finall deſtruction of that afflicting ſtate. VVhich neuertheleſſe, in God his wiſe diſpenſation, is reiourned till the accompliſhment of the reſt of Martyrs in that honour of ſuffering. And that the Church might attend this the more patiently, ſhee getteth in the time, relaxation from open perſecution, and the ſufferings of Martyrs become honourable. Thereafter that bloudy ſtate, through inuaſion of barbarous and vncouth nations, ſuffereth ſuch ſtrange alteration, as the whole face thereof is turned, and it receaueth a deadly wound, ſo farre as might make way for the ſucceding huge miſchiefe in the ſeuenth Seale. Chapter 6.

Before the opening whereof to a particular manifeſtation of the euils therein (for more cleering of the matter, and in a diuine artifice, to imply that this ſecond miſchiefe was hatching euen in time of the firſt ſorrowes) a ſummary view of the whole ſequel thereof is giuen: in a deadlie euill to ouergoe all the face of the viſible Church, worſhip and profeſſors therein. Againſt which the care of Chriſt for preſeruing his true Church is ſhewed, and her double condition, firſt vnder and in time of the miſchiefe, by a myſtical number of ſealed ones, and of whome, and how that number is made vp, to the ninth verſe: and ſecondly her condition victorious ouer the euill, as the ſame condition is offered to Iohn *his perception; firſt by ſeeing and hearing: and ſecondly by information to the end of the ſeuenth Chapter.*

For particular explication of that which in the ſeuenth Chapter was ſummarily portended, the ſeuenth Seale is opened, and yeeldeth

ſeuen

ſeuen Trumpets, as alſe many ſignes giuen of diuers degrees of iudgements, whereby God was, as it were, to charge vpon the VVorld: theſe in compariſon, are lighter or heauier. The firſt foure are lighter: firſt through cold ſhowers of ſelfe-loue and fierie contention, mixed with crueltie in the viſible Church, followeth a deſtruction, in part, of true ſpirituall life and religion both in weake, and in ſuch as appeared ſtrong Chriſtians. Secondly through the fire of ambition amongſt Church-men, a corruption, in part, of the common worſhip and a death in ſuperſtition. Thirdly throug hereticall prauity, ariſing vpon deſpitefull pride, bitterneſſe, and preſumption of great knowledge, the very grounds, and chiefe Doctours are poiſonablie infected to the death of many therein. Fourthly darke ignorance, and a decay in part of true light and learning, both in diuine and humane ſciences, Chapter 8.

Now theſe foure lighter euils were but alſe many ſteppes to the fift & firſt of three great woes in the fift Trũpet. VVhen not in part only, but through the fall of great Paſtours frõ Heauen to the loue of the Earth: and thus, loſing the Key of knowledge and of the Kingdome of Heauẽ, & becomming Miniſtres of the Keyes of darkeneſſe & of Gehenna; ſo great a ſmoake ouergoeth the whole face of the viſible Church, as all light therein is eclipſed. And out of this darkeneſſe ariſed that huge miſchief of Antichriſt, in the abominable army & helliſh head thereof, for puniſhment whereof (if ſo be they could haue beene cured) the Mahometan armies are looſed from the Eaſt: after they had beene a ſpace in God his patience, tied vp from their firſt ranging, now againe with Turkiſh furie to make deſolate both by ſword and poyſonable doctrine the third part of the Earth. This ſixth euill and ſecond great woe working no repentance, but rather further induration in Antichriſtian workes, Chapter 9.

A preparation is for Antichriſt his full, recureleſſe, certaine, and neere approaching ouerthrow. Chriſt, in a ſort, returning with the weapon of his warfare, the little booke now open, and the bold and powerfull preaching thereof: ſetting thereto fit inſtruments: who, by diligent ſtudy of ſcriptures are inabled to preach the Goſpell widelie, Chapter 10.

And being inſtructed with faculty thereto, by aſſiſtance of Chriſt they apply the right rule of examination, and thereby find

that

that Antichriſt hath long obteined the place and title of the viſible Church. The true Church all the vvhile lurking vvithin the cõpaſſe thereof: and being ſecretly intertained with a hid but powerfull diſpenſation of grace: by few, vnknowne, and albeit afflicted Miniſtres yet preaching long without great bloodshed: till at length Antichriſt perceiuing them to apply the rule, they are for a ſpace cruelly murthered and barbarouſly intreated, euen with applauſe, thorowout all Antichriſt his domination; but God ſtirring vp others in the ſame ſpirit who vigorouſly oppoſe them ſelues, a viſible ſeparation by diuine warrant, is made from Antichriſt his fellowship and contagion: feare taketh him and his followers: great commotions enſue thereupon: and his Kingdome is in a part weakened. This farre preparation and beginnings of his fall hauing wrought on euen in the height of the ſixth euill and ſecond great woe vpon men of the Earth: then the ſeuenth Trumpet ſoundeth to his vtter fall, by ſeuen Vials which it yeeldeth of the laſt wrath. The ſummary effect whereof (in a preconceiued ioy vpon the ſigne giuen) is in a gratulatory ſong of the Church denounced in the end of the 11. Chapter.

Before the particular explication whereof (for more cleering the reaſon of ſo huge a ioy of the Church, and the equitie of ſo determinate a iudgement againſt the enemies (according to that cleere ſight which the Tabernacle of Teſtimony now opened in Heauen yeeldeth to God his ſeruants of the enemies and their dealings, a large narration thereof is incerted: and thereafter their great and iuſt deſtruction (ſummarily aboue denounced) is exponed at length. Both which parts of ſtory the holy Ghoſt ſetteth forth vnder the names of two great ſignes ſeene in Heauen. The firſt in the 12. 13. & 14. Chapters, the other to the end of the narration.

The firſt ſigne is double, in the party aſſailed, and the aſſailer: the aſſailed party is the Church, in her firſt ſeed, and in her ſeed of ſucceeding times. The aſſailing enemy againſt both, is the Diuell that old Serpent, but in different manner. Againſt the Primitiue Church or firſt ſeed, directly, in open rage, by his inſtruments thereof the Roman Emperors: firſt labouring to keepe downe the Church from riſing: next cruelly perſecuting her being raiſed: thirdle, being reſtrained from open perſecution, through that protection the Church got by Conſtantine the Great. VVhereby as by wings ſhee was

freed

freed from his open rage, labouring to drowne her by that inundation of barbarous Nations, which, neuertheleſſe in God his wiſe diſpoſing prouidence, turned to the defacing of that perſecuting Empire. Yet ſo, as, in the time the true Church, by degrees, paſſed to the Wilderneſſe (whereto the wings gaue occaſion) and lurking there, was fed, as was Iſrael and Elias: no more any true viſible face thereof appearing, then thoſe three yeeres and an halfe of famin in the daies of Elias: or the ſame ſpace, when Antiochus Epiphanes aboliſhed the daily ſacrifice, and ſet vp the abomination of deſolation in place therof, Chap. 12.

Satan highly incenſed for his miſgiuing endeuors againſt the firſt ſeed, taketh occaſion of this flight of the Church to the VVildernes, to bring in roome the Beaſt of his working & authority, by him to make warre againſt the Church in her ſeed of ſucceeding times. This Beaſt is the ſame kingdō of Rome: but vnder the pontificality, by lying ſignes & wonders, and falſe pretence of Chriſt his power, ſo bewitching the world, as, through voluntary ſubmiſſion of the men of the earth thus deceiued, the kingdome of Rome, vnder it, recouereth that ancient glory, luſtre, eſtimation & ſubiection of Prouinces, which it had loſt in the deadly wound it got in the fall of Cæſars, all the earth wondedering and following the Beaſt, Chap. 13.

All the time of this preuailing euill, euen in the greateſt height thereof, Chriſt had ſtill his true Church firſt lurking; and albeit not perceptibile to the world, yet inioying the preſence of her head, hauing powerfull and plentifull diſpenſation of grace from him, and worſhipping him heartily & truly. Secondly, by degrees breaking out, & conteſting with Antichriſt in great ſuffering and much bloodshed, to the 14. verſe of the 14. Chapter. VVhere the Story falling in againe to the ſame point of time & matter, whereat (for incerting this interiected narration) at blowing of the ſeuenth Trumpet Chap. 11. it had left off: What, there, in a gratulatory ſong was ſummarily denounced, the ſummary execution thereof is here propounded (ſo to bring in the large narration of the effect of the ſeuenth Trumpet in the ſeuen Vials thereof) to the end of the 14. Chapter.

This ſummary propoſition is at length handled in the 15. 16. 17. 18. 19. and 20. Chapters: and thereupon the gracefull eſtate of the Church ſhewed, Chapter 21. and 22. And this whole matter is

that other great signe seene in heauen: hauing the greatnesse of the errand, and the disposing of the instrumentes for execution thereof, Chap. 15.

The execution in seuen degrees: first by discouerie of the filthinesse and hypocrisie of the Beast his characterized followers, their persons are despised. Secondly, their common worship becommeth abhominable. Thirdly, euen their groundes and chiefe Doctors are seene corrupted and deadly: and therewith in God his iustice, because they had beene bloudy murtherers of the Saintes, they in their course get bloud to drinke. Fourthly, the still waxing light of the Gospell, as the Sunne discouering their darke workes, burneth them vp with indignation and despite. 5. Thus Antichrist his kingdome becommeth contemptible, losing much of the wonted lustre and magnificence, to the great torment of their mindes, they euen gnawing their tongues for sorrow. Sixthly, Peoples, Tongues, and Nations falling from the obedience thereof, it is left naked & weake: whereby a way is prepared for the Easterne Kingdomes, and most specially the Iewes sparsed amongst them, to come into the obedience of faith. In which perillous case of their kingdome, the Dragon, Beast, and false Prophet bestirre them selues, and iointly bend their whole malice, power, and deceit by their emissarie false Teachers, to seduce the Kings of the earth in their quarrell against the true Church. But for such a mightie foile to both the seducers and the seduced, as shall make at length the long blinded Iewes, turning to the faith, to concelebrate the victorie. 7. This miserable euent in the enemies, prognosticated against all their busie indeuors in the sixt Viall, is now in the seuenth fully executed, with so strange a commotion, alteration and ouerturning of the state of the earth, by so vntouth plagues, as was not since the beginning of the worlde. At all which notwithstanding, that Antichristian body, deuoted to destruction, still obstinately blusphemed. Chap. 16.

Thus so huge a destruction, so summarily in the seuenth Viall deliuered, is henceforth more largely and cleerely exponed, according to that grouth of light which that time shall bring with it, laying open to the view of the Earth, the parties destroied, and the manner, measure, and euents of their ouerthrow. These are, the VVhoore, Chap. 17. and 18. The Beast and false Prophet, Chap. 19. and the

Dragon

Dragon (for an abſollute victorie) Ch. 20. Of the VVhoore is shewed, who shee is, and by whom ſhee ſhall be destroied. This VVhoore is the City of Rome borne vp to be a Lady of Kingdomes, and a mother harlot corrupting the Earth with ſpirituall fornication, by the pontificalitie, the eight and laſt ſorte of ſoueraigne heads ouer-ruling that ſtate, and with whom it ſhall fall for euer. Her deſtruction shall be by theſe ſelfe ſame Kingdomes & States, who, before deceaued with her, had beene ſpeciall props of Antichriſt his power. but at laſt eſpying the abhominations thereof, fall from him and become inſtruments of God his iuſt indignation againſt the VVhoore, Chapter 17.

The greatnes, certainty, inſtant performance, and equitie of her irreparable ruine, is Rhetorically amplified, Chap. 18.

VVhereupon, and the conioined fall of Antichriſt her aduancer, by the ſword of his mouth who iudgeth and fighteth righteouſly, whoſe name is that word of God, is miniſtred to the Church ſuch matter of ioyfull praiſe as ſtirreth alſo at lenght (God powerfully turning their hearts) the Iewes to ioine in the concelebration of the ſame victorie, Chap. 19.

The Dragon, Satan, who by Conſtantine his conuerſion and Chriſtianitie by lawes eſtabliſhed, had beene bound vp, from open rage, a thouſand yeares, (all which time, howſoeuer the moſt part of the VVorld, through Antichriſt his preuailing deceit, were dead in ſuperſtition and blindnes, yet the true Church, who receiued not his character, liued the life of God, being partakers of the firſt reſurrection, and Chriſtian religion was in account) is therefore againe let looſe to practiſe open crueltie; and thereto, ſtirreth all his forces from all quarters. But yet by the power of the Goſpell preuayling, maugre all his endeauours, the reſt of mē who haue long laien dead in blindnes and error, riſe alſo the firſt reſurrection: there is a new face of a world, all enemies being ſo ouerthrowen, as the Church hath a moſt gracefull and quiet ſtate, for that Sathan is now taken againe this ſecond time, and ſo as he neuer getteth any libertie hereafter, either by errour to deceiue, or perſecution to diſturbe the Church her quiet; he being now not onely bound vp for a thouſand yeeres as that firſt, but ſo as his deſtruction now begun, holdeth on till that full point it shal haue in the laſt iudgement, and the church her raigne hereupon shall accordingly, not be for a thouſand yeeres

only as at the first, but for euer more; hauing now performed in her and to her what soeuer rested (foretold by the Prophets) vnaccomplished for her gracefull & quiet state and her enemies full destruction here; and, in that, the mistery of God is fulfilled: shee hauing no more to expect but the comming of her Lord for translating her to glory.

From the sixth verse of the 22. Ch. is the conclusion of the Booke, wherein, for procuring to this prophecie due regard and carefull obseruation, it is commended from the truth and fidelity of the matter which is from God by a glorious dispensation, and ministry deseruing credit, from the neere approching performance of things prophecied: and from the perfection thereof, in thus, that it closeth vp the Canon, so as no more is to be expected either for light or manners, but hearts to be erected in earnest wish & attentiue expectation of our Lord his comming. Euen so come Lord Iesus.

AN

AN PROFITABLE COMMENTARIE VPON THE REVELATION OF SAINT IOHN.

CHAPTER 1.2.3.

THIS Book is the third part of the Euangelike Story and hath the condition of the Church from the Apostolike times, till the finishing of the mystery. It is Prophetical, and accordingly, vttered in a style agreeable to the maiesty of so high mysteries, which were reuealed to the beloued Disciple, and in goodly and conuenient types, in one continuall trance exhibited: with commandement of sending a written record thereof to the seuen Churches of *Asia*, and vnder their names, to the whole militant, and to all of all tymes and places. Chap. 10. Chap. 1. 11.

2. Of this it is, that besides the inscription, in the first three verses, the whole is an Epistle: whereof, the salutation is to the 9. of the first Chapter. The valediction in the last verse of all. The rest is a narration of things heard and seene, to the 6. of the last Chapt. Whence is the generall conclusion.

3. These things, for their distinct time, end, and maner of reuelation, are two, and accordingly, the parts

Chap. 1. 19. of narration. The first is, of things *which are, and which shall come hereafter*, that is, which both in propriety of story, then were existent, according to the constitution of these seuen Churches truelie expressed, and for their particular instruction: and yet so, as the things to come are therein also reuealed; and for instruction of al in all ages: as the clauses of the epistles euince clearly. Neither is this only, for that the promises or threatnings, to, and against each, according to the good or euill, praised or taxed in them, are future: or, for that, in these seuen Churches, the holy Ghost hath, in great depth of wisdome, so liuely paterned the diuers cases that may befall, as none euer hath beene, or in any age shall bee, which in one of these, may not clearly read her owne case, and learne wisdome. But furder, for that these seuen (as appeereth) haue a typical relatiō to the whole Church militant, according to her seuerall degrees and conditions, in the mysterie of iniquitie, working on to a height, and her arysing againe from vnder that euill. Wherethrough it is, that this first part of narration, in the first three Chapters, for end and manner of reuelation, differeth from the second, in that, albeit in some respect, the first be of things to come, & so for instruction of the whole Church, yet it is but by typical relation of things then existēt, & first, for the vse of particular Churches: whereas the second thorow the rest of the booke, is of *things which must bee done hereafter*, as, nothing then vpon earth existent, is taken to expresse the same, like as the vse of it is first and properly for the whole militant Church, and therefore to the perception therof, *Iohn* behooued to goe vp to heauen, Chape. 4.

4. Before the first part is a goodly and glorious vision of Christ, not according to the proper veritie of his person, but according to his presence and operation in and towards his Church, and in special regard of these seuen of *Asia*: and therefore, commonly concerneth them

them all, as wee ſee that from it are taken theſe properties & attributes which are fit to expreſſe his particular diſpenſation towards each, and ſeuerally applied, as, both in them ſelues, properly, & in theſe to whom they haue relation, typically he worketh.

5. The Church of *Epheſus* hath relation to the firſt times of the Church, wherein, as in that of Iſrael, Iudg. 2.7. truth remained all the daies of *Ioshua*, and of the Elders who outliued *Ioshua*, ſo, while the Apoſtles and Apoſtolike men and their Diſciples liued, there remained ſuch a preſence of Chriſt, ſo painfull, powerfull, zealous, watchfull, patient, and conſtant a miniſterie, that, albeit the myſterie of iniquitie was working, and falſe teachers were buſie to aduance it, yet they were ſo watchfullie marked, and mightilie reſiſted, that errour was borne downe, and truth held place: but ſo, as at length through falling from the firſt loue, a ſtep was made to that next heauier degree in the Church of *Smirna*, where errour and lies ſo farre preuaile, as heretikes durſt, now, boaſt of the name of the true Church, and deſpiſe the pouertie and abiect ſtate of true profeſſors, yea cruelly perſecute and blaſpheme the way of truth: whereas, in the firſt they were not ſuffered who were euill & (ſhakē out of their pretences) were found liers. And this *Smirna* hath relation to theſe times when heretikes preuailing became proude, as in the *Arrians* is cleare. That *Epheſus* is taxed and *Smirna* praiſed, it is becauſe the point whereto *Epheſus* declined, was not yet ſuch as that therefore God would account the decliners to be none of his Church, or incorrigible: but now, in *Smirna* the decliners to the next point, had fallen ſo far, as they are none of that account, God therefore caſting off the care of their amendent, and now, the poore, perſecuted by them, Chriſt taketh onely for his Church, whom therefore he comforteth, as their caſe greatly required.

6 *Pergamus* hath relation to the time when error hath

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ſo farre preuailed, as Antichriſt ſitteth in the Temple of God, euen the vicar of Satan his throne, Chap.13. ſo as now vnder and within his cõpaſſe is the true Church, Chap.11. keeping God his name, but hauing this note of weaknes, that idolatrie and ſpirituall fornication is tolerated by them, they, albeit keeping thẽſelues pure, yet not daring chalenge the ſame, becauſe it was ſet forward vnder pretence of ſpirituall authoritie & propheticall warrant of that *Balaam*, whoſe deceit and account deceaued many, and ſo farre aſtoniſhed others, as they durſt not or would not reſiſt euen that falſe prophet and aduerſarie, againſt whom, and his followers, the Lord fighteth with the *ſword of his mouth*, chap.19.15

7. *Thyatira* hath relation to that time when as the Church is in the firſt degree of riſing from vnder this bondage, & firſt ſtep to Antichriſt his fall, which point in compariſon to the firſt degree of declining, is remarquable. For, as falling from the firſt loue, made way to the euill, and *Epheſus* guiltie heereof, therevppon was warned to repent and to doe the firſt workes, vnder paine of remoouing the Candleſticke, ſo, heere the firſt degree of reſtoring the candleſticke & remouing darknes, is, that the *laſt works are moe then the firſt*: God, now, kindling zeale and loue in mens heartes, of his knowledge and worſhip, and making them ſwellie the little booke, Chap.10. And the compariſon of the firſt declining Church with this firſt riſing, for their diuers conſtitution at theſe two ſo contrarie euents, is admirable. The firſt Church hauing plentie of light, truth preuailing; and errour ſo far borne downe, as it was not only watchfully aduerted, but alſo zealouſlie impugned, and nowayes tolerated, yet falleth, through decay of loue to a degree of Apoſtaſie. This church again, in the greateſt power of darknes, & height of the myſterie of iniquitie, hath for the firſt degree of her riſing, an increaſe in the workes of loue, euen at the time of Antichriſt his moſt abſolute dominatiõ, when, not only by

ly by couered fraude, and hypocrisie, laying stumbling blockes, as *Balaam*, he erected and maintained Satan his throne, which was his first dealing in *Pergamus*, when as the beast is yet like a Pard, Chap. 13. but now also togither with propheticall pretence, impotently domining as a Queene: that whoore *Iezabel*, not only making men drunke with the cup of her fornication, (whom, with her God will cast in the lake of fire & brimstone, Chap. 19. euen the bed of torment) but also murdering the Prophetes of God and erecting Baal: the Whoore, borne vp by the beast, being now drũke with the blood of Saints, both shee and the beast bearing her becunning, heere through of the Dragon his colour, Chap. 17 And whereas *Ephesus* tried such as called them selues Apostles, and found them liars, and could not suffer such as were euill: this Church hath this note of infirmitie, that, albeit shee drunke not of *Iezabel* her cup, nor committed fornication with her, yea & was waxing in loue and workes thereof, yet shee had not, either the knowledge, or the courage ro challenge her Whoordome, no more then the first of the three Angels, Chap. 14. but euen tolerated her, hauing her weake eies yet dazeled with the pompe and pretences of the whoore, and beast that did beare her. So then that neither in *Pergamus* nor *Thyatira* Antichrist was directly challenged, it is in deed an argument of their weaknes & that Christ hath something against them, but yet no argument, for all that, why either they were not God his true churches, or that *Balaam* and *Iezabel*, tolerated & obteyning rule amongst them, are not that Antichrist and great *Babylon*.

8. The Church of *Sardis*, hath relation to these reformed Euangelike Churches, amongst whom neither *Balaam* nor *Iezabel* is any more tolerated, *who if they could remember what they haue receaued and heard, were happie*: but resting vpon the name of reformed Churches and imperfect beginnings, thinking it euough that they haue forsakẽ *Babel*, they neither labour to entertayne the life

of God in them ſelues, nor ſtudie to perfect reformatiõ: and therevpon are taxed *that hauing a name that they liue they are dead, and that their workes are not perfect in Christ his ſight:* howſouer, amongſt them, God hath his number, whoſe hearts and liues are anſwerable to their profeſſion, and tende to perfit reformation of God his worſhip. Now, as betwixt *Epheſus* and *Thyatira*, ſo heere, the compariſon betwixt *Smirna* and *Sardis*, is notable. *Smirna* in the ſecond degree of declining and neareſt ſtep to the erecting *of Satan his throne, being poore, yet were riche, and being blaſphemed, yet was approoued of him who was dead and is aliue.* *Sardis* in the ſecond degree of riſing, and neareſt ſtep to reerecting of the throne of *Dauid*, and *rule of his key hath a name that shee liued, and yet is dead.*

9. *Philadelphia* hath relation to theſe churches which, not reſting on imperfect beginnings, hauing left *Babel*, labour to builde *Sion*, and endeuour for a perfect reformation, that the Key of *Dauid* may open and ſhut in God his houſe, and no key elſe of whatſoeuer forge. Theſe, for any humane aide, are of litle ſtrẽgth, yea almoſt impugned of the greateſt: but what Chriſt *openeth, none shall be able to shut, and what he shutteth, shall none bee able to open.* Now, as in *Pergamus*, declining came to that degree, that Satã his throne was erected in the midſt of the church, againſt which, notwithſtanding, the true church, there held truth and keeped *Chriſt his name*, ſo heere, in *Philadelphia*, Chriſt his throne is reerected, his Key ruleth, and at the feet of this Church the enemies are faine to bow and giue their *names*. The difference is notable. Satan his great ſtrength as hauing a throne erected in *Pergamus*, yet could not obteyne but that the true Church, euen there keeped the name of Chriſt, and that againſt the terrour of bloodſhed. Heere the truth hauing for it litle worldly ſtrẽgth, yet enforceth the enemies to giue their names and bow: And, this honour is ſingular to this Church, that, notwithſtanding her little ſtrength, yet, to her, the enemies yeeld, and heereupon, ſhee hath

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the promise to be established as a piller not to goe out any more, and that on her Christ will write *his name, &c.* so as, to haue this honour permanent to bee Christ his true Church that *new Ierusalem* from heauen, which shall neuer be mooued, all Churches should striue for this Church her perfection, as which, at length, for all her litle strength, shall beare away the *name*, and not to rest vpon imperfect workes, till the little beginnings die, and the end be worse then the beginning. Christ comming on them *in an houre that they know not.*

In *Laodicea* wee haue the type of these Churches which thinke them selues so far escaped *Babel*, so setled, gifted, and strengthened, as they become secure, and which is worse, glorie in outward things, wherin consisteth not the honor of God his house, nor true strength and riches of a Christiã church: and despysing the litle strength of *Philadelphia* & rule of *Dauid* his key, they seeke to be honorable and strong in outwards. This bringeth on a colde indifferencie in matters of God his worship, becomming *luke warme, and neither cold nor hote*, the very next step to plaine Atheisme. Now, as this mischief commeth chieflie of auarice, secular wisdome, carnal lustes, and ambitious affecting of wordly honor, so Christ, for soueraine and only medicine against this euill, calleth vp to his true riches, wisdome, banquet, and hope of his throne: whereto we attaine by figthing and ouercomming, as did our Head.

CHAPTER IIII.

THE ſecond part of this propheticall narration, is henceforth to the 6. of the laſt Chapter, of things to fallout after the time wherein *Iohn* had this reuelation, and concerning, firſt and properly, the whole militant Church.

2. In this, is firſt, the preparation of the Apoſtle, to the preception of theſe myſteries, and then, the things reuealed. The preparation is in the firſt and beginning of the 2. verſe of this Chap. and is, by ſight, by inuiting voice, and the euent of both in *Iohn*.

3. In the firſt, beſides the thing which he ſeeth, are two circumſtances; of time, and the ſeer his diſpoſition. The time, is after the perception of the former things, wherein no intermiſſion is to be imagined, but only the order of manifeſtation noted, all being but one continual trance, vpon one and the ſame Lord his day. The ſeer his diſpoſition is, that he yet looked, ſhewing a holy deſire and earneſtneſſe, not reſting in things already ſeene, but intending ſtill his eies to ſee more. Which diſpoſition, being in ſobrietie and ſincere affection, is neuer fruitleſſe in anie. That which for preparation *Iohn* ſeeth, is an open doore in Heauen, a ſigne of an entrie, opened vnto him to the ſight of heauenly things, which neither are earthly, nor of earthly mindes comprehended. Thus, *Iohn Baptiſt* ſaw the heauens opened, ſo did *Stephen* the firſt Marty: *Iacob*, vpon ſuch a ſight, called *Luz*, *Bethel*, the houſe of God and gate of heauen: and the Lord moſt plainely, ſhewing what by this frame of ſpeech is meant, when he would tell of a more plentifull diſpenſation and ſight of heauenly things: heereafter, ſaith he, *yee ſhall ſee the heauens open*.

Mat. 3. 16.
Acts. 7. 56.
Gen. 28. 17.
Iohn. 1. 51

4. In the imitting voice, are two, what the voice

was

was; euen one and the same of a trumpet, which first spake to him Chap. 1. And next, what the voice vttered; wherein, is the commandement, and end thereof. The commandement is, *Come vp hither*, whereby is required, in *Iohn* and al hearers and readers hereof, a rising aboue them selues, from the earth and all earthly affections, to enter at the doore, opened by GOD, to see his secrets. For as God his true Church consisteth of such as are not of the world, so neither is God his dispensatiõ towards them, neither their gracefull state thereby, to naturall and worldly men perceptible. And heereof is it, that throughout the Propheſie, heauen, in opposition to the earth, is taken for the state of the true Church, as the earth is for the worldly sort. The end of the commandement is, that hee might *shew him things which must bee done heereafter*, which sort of things are most difficile to know, and yet wee must desire to vnderstand. Bnt the Lord doth nothing, but that *he reuealeth to his seruants the Prophets*.

1. Cor. 2. 14

Amos. 3. 7.

5. The euent, in *Iohn*, cleereth the end of the commaundement. This euent is, he is rauished in spirit: not as if this were an other trance the former beeing past: but to shew a further intending of spirit and degree of rauishment, now requisite, for perception of more hid and retired matters then were the former; which, were first and properly, of things then in earth existent, and concerned particular and visible Churches: wheras the things following are not only future, bnt concerne first and properly, the whole militant, which with the eies of faith, we must behold, as also her condition. And this is to al flesh impossible, to whom God openeth not heauen, yea and whom he bringeth not vp, & to whom he sheweth not the same, when they are come thither. For in these matters before we enter in the Lorde his Sanctuarie, we are but beastes, *Psalm.* 73. 27. 22.

6. This is the preparation. The thinges offered to *Iohn* his perception, follow thorow the rest of the booke

and haue two parts. For as the whole, cõcerneth chiefly the ſtate of God his Church, and God his adminiſtration in grace towards her, and wrath againſt her troublers: ſo before the ſtory of ſpeciall euents, is put in this and the next Chapter, a goodly viſion of the generall condition of God his Church, and his adminiſtration for and towards her. As we ſee in the beginning of the propheſie of *Ezechiel*, the like viſion of God his generall adminiſtration in the world: and as, before the firſt part of this propheticall narration, a viſion was put to ſhew the operation of Chriſt in his Church. The firſt part then of the two, is in this and the next Chapter, & may well be called a generall introduction to the ſpeciall ſtory. The other part, hath the ſtorie of ſpeciall euents, to the 6. of the laſt Chapter.

Ezech. 1.

7. In the introduction, are firſt, a goodly type of the Church militant, as in, and againſt all troubles, it hath, and euer ſhal ſtand ſtable, through God her King, in the midſt of her reſident, and his generall diſpenſation, towards her gratious, and for her terrible, in this Chapter. And next, his particular diſpenſation of this preſent reuelation and things therein, for her inſtruction & comfort: the excellent dignity, of which particular benefit, is by many arguments, ſhewed in the 5. Chap. And both theſe are heere for great vſe. The firſt, for ſtabliſhing the heart of *Iohn* and al Chriſtians, againſt the manifold dangers, wreſtlings, decayes, and apparent eclipſes of the Church, in the courſe of the ſubſequent ſtory, by ſetting downe in type, ſuch a ſtate thereof, as whereto alwayes, at leaſt with the eye of faith, we may looke in the midſt of moſt deſperat calamities. The other again, endeareth the particular gift, and ſhould greatly ſtirre to ſtudy, as whereof, with good reaſon, it was ſaid in the beginning, *Bleſſed are all that read and obſerue, &c.*

8. In this type of the Church in this Chap. her gracefull ſtate is ſhewed: firſt, in the preſence of the King, euen God himſelfe, dwelling and ruling in the midſt of her:

her: ſecondly, in her dignity, which ſhee hath of her Lord: thirdly, in God his diſpenſation for, and towards her: fourthly, in her dutifulneſſe againe to her Lord, in all true worſhip and hearty praiſe.

9. God is deſcribed from his office and from his nature. His office, in that, as onely King, Lord, and Head of his Church, he ruleth therein, & ſteadfaſtly fixeth his habitatiõ in the midſt therof, as which he hath choſen to be the place of his feet, euen the moũtaine wherein he delighteth to dwell, yea wherein he will dwell for euer. This is ſhewed by one only throne ſet in heauen, & one onely ſitter thereon; the other thrones being in the circle, but His only in the center. His nature, more to our capacitie, then as it is in it ſelf, incomprehẽſible, is ſhadowed by three iewels, al of great worth; a Iaſper, Sardine, and Smaragde: the Smaragde hath this ſingular, that it is diffundit in manner of a Rainebow about the throne. Now, albeit I am perſwaded that the perfit knowledge of the natures and vertues of theſe iewels, would giue a ſight of ſome analogy to God his nature, ſo far as earthly and ſenſeleſſe things may expreſſe him to whom nothing is like, & that ſome thing alſo might be pretily ſpoken hereof, yet in ſo high a matter, beeing my ſelf inexpert in the nature and qualities of pretious ſtones, I dare not be bold: and what others perhaps vpon more knowledge deliuer, I rather it bee ſought in them ſelues, then I ſhould ſpeake in ſuch matters, vpon any man his credit. This ſeemeth certaine, that herein, the holy Ghoſt giueth vs to take vp, the trinity of that one, who accordingly, after, of the beaſtes, is praiſed thrice holy. Wherein, as the Father, by the Iaſper, and Sonne, by the Sardine; ſo the holy Ghoſt, by the Smaragde is ſignified: Whoſe ſingular note, of beeing diffundit about the throne as a rainebow, hath a ſweet analogy both to his profeſſion & name, particularly giuen him by the Lord, of Cõforter. Neither is this to bee eſteemed a vaine ſpeculatiõ, becauſe in this ſame Chap. the

Ezeck. 43. 7.
Pſal. 68. 16.

the holy Ghost is set out in seuen burning lamps, and the Sonne at length, in the next: for the consideration is much diuers, & no lesse necessary, for a distinct vnderstanding of the persons, as in them, and each of them, one and the same deity subsisteth, according to their inward relatiō, so, sitting in the throne: and for the knowledge of them, according to the outward œconomy or dispensation towards vs. For hereafter in this Chap. the holy Ghost is described more according to his graces and vertue in vs, then in the former consideration: and the Sonne in the next Chapt. is described, as Christ and Mediator betwixt God and man: in the first cōsideration, both being one with the Father, sit in the throne; in the second, for expressing God his outward dispensation of grace, in the Mediator, by the spirit of sanctification, they are described before the throne.

10. Thus is the presence of God the King of his church. Now her goodly and graceful state herethrough is set out in the type of twētie foure elders; whose place, number, and dignitie, are to bee obserued. Their place is round about the throne, noting their attēdance, open sight, and easie accesse. Cōfer with this whole type, the forme of the campe of Israell, *Nomb.* 2. Their number is twentie foure for all elect (for this is the type of the true Church, according to the purpose of grace) who are of Israel his twelue and Isralites in deed, & who are builded on the foundatiō of the lambe his twelue Apostles: for these are the first borne written in heauen to whom we al come. For as none had lot of inheritance in *Canaan*, who could not deduce his pedigree from one of the Patriarches, so the new *Ierusalem* is builded on twelue foundations, bearing the names of the twelue Apostles. This Church is larger then that of Israel properly. And as of Christ and his Church, *Dauid* and his state was a type, so accordingly, hee not onely distributed all the Priests, singers & porters of the Temple in twenty foure orders, but also the King his seruantes monethly were twen-

Heb 12. 23

Chap. 21 14

1. Chro. 24. and 25. and 26. and 27.

twenty foure thousand. Such a diuine harmony is in the word of truth. Now the dignity of these, is first, in their venerable and respectfull maiesty, through the image of their Lord and ripe knowledge, beeing no more children, but all Senators. Secondly, they are all Kings, by their thrones and crownes of gold. For, *there are thrones set for iudgement, the thrones of the house of Dauid.* Thirdly, they are all Priests as clothed in long white robes. Psal.122.5.

11. In this Church, the dispensation of her God in her, is twofold. The one terrible, against her enemies, for her protection: the other gracious, towardes the Saints. The first is expressed by lightnings, thundrings, and voices comming out of the throne; as in Scripture commonly, his terror in iudgement, is by these expressed. At the giuing of the Law, God gaue out his terrour in a mount that could not bee touched, in blackness, darkness, sound of Trumpet, and in voice of words, which they who heard, besought they should heare them no more. But specially, when his iudgements are set forth in deliuery or auenging of his Church, thus they are described, *Psalm.* 18. and 46. and almost euery where. This is the more to be aduerted, for the oft occurring of these words in this Prophesie, and alwaies in this sense. His lightnings, are his swift consuming punishments compared to arrowes *Psalm.* 18. His thundring, is his horrible terrour, as blackness, darkeness, and tempest, with which, thunder ordinarily is ioyned. His voice, is his fearefull rebuke, when he speaketh in displeasure, *Psalm.* 2. and 9. 5. *The Lord speaketh fearefull things in his wrath, but hee will speake peace to his people, Psalm.* 85. *For wee are not come to the mountaine which cannot be touched, nor to the sound of words, &c. but to the bloud of the Couenant that speaketh good things.* Now, these are said to come out of the throne, for that, as hee sheweth saluation out of *Sion*; so is he zealous for her: and all men heere-vpon, feele either, mercy or wrath, as they are of her, or fight against her. For, *in the palaces of Ierusalem God is knowne* Exod. 19. & 20. Heb. 12. 18. Heb. 12. 18. 24. Psal. 8. 97.

Psal.68.35. Ier.25.30. Amos 1.2. Ioel 3.16. Psal.61. Psal.27. *for a refuge:* Psalm.48.61. *There is he great, there hee breaketh the Bow, the Speare, the Shield, the Sword, & the battell. He is terrible, out of his holy places: He roareth out of Sion, and vttereth his voice from Ierusalem.* This protection made *Dauid* to place all his security, in being in the Lord his Tabernacle: where the Lord would place him on a Rocke, and where he would repose vnder the wings of the Lord.

12. The other part of God his dispensation is gracious in threefold graces, as the first was in threefold iudgmēts. The three graces, are the spirit of sanctification, the pure word of God, & the faithfull Ministery thereof. The type of the spirit of sanctification, are seuen Lampes burning before the throne; seuen for perfection of all graces: burning, both for illumination, & purging power: Lampes, for this worke in our hearts, in which hee infundeth and nourisheth the oile of grace to faith and loue: our sound Math.25. state wherein, is compared by the Lord to wise Virgins, hauing oile in their lamps, & we are warned to haue our lamps burning, and that wee quench not the spirit. They 1.Thes.5. 19. are said tobe before the throne, as Chap.1. For the Spirit his ready and plentifull outward operation still ioyned with his two subsequent instruments in his owne children. Sect.9.

13. The second grace, is the first outward meane of the spirit, the pure word of God: the type whereof, is a glassie sea like to Christall. It is before the throne, as euer ioined in his Saints with the spirit, and for that therein wee may see the glory of God with open face: *Isai* 59.21. 1.*Corint.*3. That the word of God for the purging and refreshing vertue thereof, is compared to water, is euident by the ordinary speech of al Scripture. Hereof, the Lauer placed in the entry to the Tabernacle, was a type, to which in *Salomon* his Tēple succeeded the brasen sea, whence this, here Exod.30. 2.King.7. hath the name. It is of glasse, for the calme stilnesse there- Isai 57.20. of: for God his word is not as those raging waters which stirre vp mud & durt; but like those still running waters, Mat 8.7. by which *Dauid* was led, *Psalm.*23. And as the *soft running*

waters

waters of Siloam which refresh the City of God. Pſ. 46. Therefore, beſides their ſtilneſſe, they are cleare as Chriſtall, much excelling that Sea in *Salomon* his Temple, which was of Braſſe, both for the open and cleare ſight, (for which it is alſo before the throne, as I haue touched) and alſo for that this Sea admitteth no mixture of any other Ciſterne. It is not mixed with bloud as that Chapter 8. much leſſe with bloudy worſum, as that, Chap. 16. Finally it admitteth nothing except the fire, Chap. 15.

14. The third grace, and ſecond outward meane of the ſpirit of ſanctification, is the faithfull Miniſtery of this Word: for it pleaſed God to ſaue the world by the fooliſhneſſe of preaching. The type hereof are foure bodied wights, tranſlated in our bookes, beaſts, through the pouerty of our tong, which affoordeth but one word for ζῶον and θηρίον. They are called ζῶα, in relation to the two former graces. For, albeit the ſpirit bee the ſpirit of life, and life it ſelfe; yet as wee ſee neither what way the wind commeth, nor which way it goeth, ſo know wee not the way of the ſpirit, although wee feele the force of it. And howbeit the word of God bee liuelie, and of it, as of an immortall ſeed, wee are begotten to immortality, yet it hath not that outward naturall and bodily life in it, which men haue who miniſter the ſame, who therefore are called liuing wights by their Miniſtery, begetting in vs the life of God, and ſo are our ſpiritual Fathers, *Gal.* 4.19. And this is the third great grace of God vpon his Church, that hee hath giuen gifts to men; and raiſed vp to vs Prophets of our Brethren. In them are ſhewed firſt their properties, common and ſingular, and next their function. Of their cõmon properties, the firſt is their place betwixt the throne and the Elders, as Miniſters and diſpenſators of grace from God to them, as alſo for all their function, whereof hereafter. Thus placed, their number is foure, as ſufficient to go to all quarters, like theſe foure Miniſters of God his general prouidence & diſpenſation, *Ezech.* 1. Foure Chariots of Braſſe, *Zach.* 6. the 4. Angels,

1. Cor. 1, 21.

Iohn 3.7.

Chap.7. Their next common property is, that they are full of eyes, noting vigilancie and knowledge, for they are Watchmen, and should bee able to teach, exhort, rebuke, improue and conuince. For their place, & calling, whereby they haue to looke continually to the Throne, to the Elders, the Church, and to them selues, as placed for lightes and examples to their flockes: they are full of eyes before, behinde, and within. *Act.* 20. 28. 1. *Tim.* 4. 16. Their last common property is, that each hath sixe winges in all, answerable to the number of the Elders, and so placed, as all are for flight (not as of the *Seraphim*, *Isai* 6.) in such sort as they can intende flight no where, whether they haue not wings to carry them, hauing winges round about as well as eyes; to shew, aswell as knowledge and care, so promptitude and fitnesse to helpe diligently, and minister a word in season to the weary, to strengthen the weake, to confirme the strong, to raise them who are fallen, to binde vp the broken hearted, to beate downe the lofty, to seeke what is loosed, and bring home what is strayed. The singular property of each is: the first, had the face of a Lyon, shewing courage; the second, the face of a Bullocke, noting patience and labour; the third, of a man, for prudency: the fourth, of a flying Eagle, to signifie, as a contempt of base, so, a sharpe sight in heauenlie things; as the Eagle soareth high, and is able to looke in the Sunne at Noone-day. Now, these are not here so attributed, singularly, to each; as if they were vtterly depriued of the other properties, which cannot consist with their vertues, which euer draw all these together in some degree, as these foure. *Ezech.* 1. are described, each to haue all the foure faces: but heere, they are distinctly attributed, to shew God his wise dispensation in his Ministers of grace, so dealing aboundantly to all, as yet his diuersity of graces is to bee seene in each one. Further, if we consider rightly, since the Apostles who excelled in all: the first succeeding Ministers of the Gospell, were like Lyons for courage, subduing all, and taking the spoile, none able to

rescue

reſcue it. The next, for bloudy perſecution and conſtant ſuffering, were bullockes. The third, for prudent ſpying out of Antichriſt, were men. And therefore Chapter 13. to count the number of the beaſt, is counted wiſdome, & the witty are inuited thereto, and Chap. 17. the mind which hath wiſdome, findeth out who the beaſt is. The fourth ſort are of them, who, Antichriſt beeing reuealed and knowne, ſhall ſee as Eagles, & ſoare vp to the beholding of the hid ſecrets of God his word; when the Angell ſtandeth in the Sunne, Chapter 19. as the dayly growth of knowledge in theſe & other miſteries of the Kingdome, giue not onelie ſure eſperance, but already great proofe. Now this diuerſity of gifts, God giueth as hee findeth expedient, and as they may beſt ſerue for his honour and good of his Church, hee requireth the vſe: ſometime courage, ſometime patient ſuffering, ſometime prudency in both, ſometime a deepe ſearch of Scriptures, and of the dealing of God; as according hereto, we ſee theſe foure to vtter themſelues, at the opening of the Seales, Chapter 6. Conſider alwayes, how conueniently theſe eyed and winged wights are ioyned to the glaſſie Sea: as the ſea in *Salomon* his Temple was ſet on twelue buls, & on the borders of the baſes for the Caldrons were Lions, Bulles and Cherubins: the Cherubins, for their face and flight, anſwering to both the man and flying Eagle, in this place. So ſweet is the conſent of Scripture. Thus are their properties common & ſingular. Their function is firſt deſcribed in generall, & next, from the ſpeciall end thereof. The generall is, God his worſhip, wherein, are two things; firſt, their continuall diligence night and day, in ſeaſon & out of ſeaſon, waiting on nothing elſe: for who is ſufficiēt for theſe things? ſee *Paul* his example, *Act.* 20. Secondly, is the function or worſhip it ſelfe, wherein they kith ſuch diligence, which is, they are publike Heralds of God his praiſe, euen thereby teaching others to doe the ſame: according to the ſpeciall end wee ſee heereafter, whereto the forme is ſubſtantially framed. For they aſcribe to God

all holineſſe, euen triple holineſſe to that triple one. Now, if our God bee holy who ſanctifieth vs, that, as he is holy, we may be holy alſo; this teacheth vs to ſtudie to our ſanctification; for holineſſe becommeth his houſe. Hee is onely Lord, therefore to be ſerued; he is God therfore to be feared. and as hee is not holy without authoritie, but is Lord and God, ſo hath he not authoritie without power, for he is Almightie: ſo that we may & ought to put our whole truſt in him alone; and as hee hath all power, ſo is he conſtant and true, as he who is eternall & without ſhadow of changing, who, yeſterday, and to day, and the ſame for euer, is, was, and to come: his holines is the more admirable, as ioyned with abſolute power, and ſuch a power as is not alterable: his truth giueth aſſurãce of his promiſes, to repoſe thereon: heere is all Religion. Thus is their function in generall. The ſpeciall end is, to bee leaders of the Elders, that is, the Church, in this ſame dutie of publike worſhip and thankeſgiuing, by going therein before them. This end is clearely ſhewed in that when the foure beaſtes gaue praiſe, the twenty foure Elders fell downe, following their very wordes, as it were, ſaying Amen to them: and this is that fourth point which we noted to be in this Chapter, the worſhippe returned to God by his Church.

Pſal. 93. 5.

15. Their worſhip is by outward geſture, & by ſpeech. The geſture is three-folde, proſtrating, adoration, & caſting their Crownes, all downe to him that ſitteth on the Throne, and to none elſe, in caſting their Crownes, confeſſing their vnworthineſſe in them ſelues, of that high honour whereto they are called. Their ſpeech, hath the honour giuen to God, and the reaſon thereof: for, God will haue all our worſhip and reaſonable ſeruice to proceed of knowledge, not as the Samaritanes, who worſhipped they knew not what. The honour giuen to God, is, all whereof, by ſigne they confeſſed them ſelues vnworthy. The reaſon is, for that he created all things, and that for him ſelfe, as whereto no forraine cauſe, but his

Iohn 4. 22.

owne

owne will ſtirred him, aboue which to ſearch any cauſe, is not onely groſſe ignorance, but preſumptuous impietie. And this reaſon concludeth ſtrongly: for he, of whom are all things, and for whom are all things, ought onely of all things to receiue all honour.

16. Thus haue we the type of the true militant church of Chriſt vpon earth, but heauenly, ſuch as alwayes, by powerfull protection, and gracious diſpenſation of his Spirit, Word and Miniſterie thereof, hee hath preſerued in the greateſt power of darkenes, which, though the World can not ſee, nor learne their Song: yet the lightned by Faith will perceyue and reioyce. This ſight made *Moſes* to deſpiſe the pleaſures of *Egypt*, and chuſe to bee afflicted. This made *Dauid* to make ſo great account of the Courtes of the Lord, as to make it the head of all his deſire to dwell in his Tabernacle, to beholde his beautie. *Ieruſalem is faire in ſituation, the glory of the whole earth, and City of the great King. Glorious things are ſpoken of thee, O City of our God.* Euen heere, wee are quickned together with Chriſt, and raiſed together with him, and with him in the heauenly places. This is the Church builded on a Rocke, againſt which the gates of hell preuaile not; which, thogh men haue often afflicted from her youth, yet haue they not preuailed againſt her. For the Lord her God is with her, and the ioyfull ſhout of a King is in the middeſt of her. Herefore it is, that through all this Booke, howſoeuer to expreſſe the diuers cõditions of the Church, in her ſpeciall wreſtlings, ſufferings, eclipſes, victories, diuers types are brought, yet this of the Throne, Elders and Beaſts, in all her alterations, ſtill holdeth through all.

Chap. 14. 3
Heb. 11. 24
Pſal. 122.
Pſal. 84
Pſal. 27. 4.
Pſalm 48. 2
Pſalm. 87. 3
Ephe. 2. 5.
Mat. 16. 18.
Pſal. 129. 2.
Num. 23. 21

CHAP. V.

CHAP. V.

THE first part of the introduction to the Story, was in the fourth Chapter, in a goodly type of the militant Church, and God his generall dispensation in her. The second part is in this Chapter: wherein is shewed, in whom, for whom, and by whom it is that the Church hath all this presence, protection and graces: and in speciall, (for bringing on the second part, in the storie of speciall euents) by whom, and for whom, shee hath this particular benefite of this Reuelation; the great dignitie whereof, albeit it appeareth sufficiently by that which in the former Chapter was seene, it being frō such a King as God, to his owne Church; yet heere it is more plainely shewed in two great points. The one is, the retired highnesse of the matter, surpassing the reach of all Creatures: The second is, the singular worth, and prerogatiue of that personage by whom it is reuealed.

2. The retired height of the matter, is declared first by the naturall condition of it, in it self: and next by the imbecilitie of all Creatures in attayning thereto. The condition of the matter is, according to the manner of men, set forth in foure circumstances. 1. That it is in the hand of him that sitteth on the Throne. 2. It is a book. 3. Copiously written. 4. It is most surely sealed. That it is in the hand of God, not only is shewed the eminency thereof, but also that the whole case of his Church, and wrath on the world for her hard entertaynement, are directed by him as the worke of his owne right hande; as also his carefull memory of it, keeping the record thereof in his right hande, as men doe of these things they holde most deare. It is a booke, for the certaintie of things, registred in God his booke, *Psal.* 139. according to the manner of men, who carefully put in Register that whereof they would

would haue the record abide ſure. For properly God hath no booke, but is his owne booke. It is copiouſly written, Ezec. 2. 10. in that the inſide of the roll (for bookes muſt bee vnderſtood according to the manner of that time) not ſufficing to contayne the whole; it is written alſo on the backe: and this ſheweth, beſides the certaintie of the matter, ſo carefully and amply recorded, the ſpeciall prouidence of God in all the particular caſes of his Saintes, as, whoſe wandrings are counted, teares are regiſtred, & haires are numbred. It is ſealed with ſeuen ſeales, to ſhew the abſtruſe ſecretie, as perfectly cloſed vp, which the number of ſeuen implyeth. Iſai. 29. 11.

3. Now beſides this condition of the matter in it ſelfe, the retired eminency thereof is declared alſo by the imbecillity of all creatures to attaine thereto, prooued by a moſt ſure argument, euen experiẽce, which is here ſet out after the manner of men: in that all being by publike edict prouoked to the opening of the book, all come ſhort of it. Which firſt euent of imbecillity of all Creatures, is more cleared by a ſecond euent in the Apoſtle, who therupon mourneth a ſore mourning: here then are to be obſerued, the Herauld, the tenor of the Proclamation, and the double euent aforeſaid. The Herauld is a ſtrong Angell, hauing a ſtrong voice, ſuch as becommeth the Herauld of a great King, for making all Creatures to heare him. And euen heerein is implyed an amplificatiõ of the imbecility of creatures, as which al are prouoked, & haue lawfull warning. The tenor of the Proclamation is, *Who is worthy to open the booke, and looſe the ſeuen Seales thereof?* ſhewing, as a free Eſſay offred to all, yet that to atchieue it, was required great worthineſſe. The firſt euent, is the inſufficiencie of all creatures, whereof, according to the ordinary maner of Scripture, is put a perfit enumeration, of thoſe *in heauen, in earth, and vnder the earth*: neither Saint nor Angel being found worthy of this work. And their weaknes is amplified, in that al were ſo far from the worthines of taking and opening the booke, as none were able to

looke vpon it. The iudgementes of God are ſo great a depth. Vpon this firſt euent, followeth a ſecond, in *Iohn*: who hauing beene called vp to heauen, to ſee ſuch things as afterwards were to befall the Church, he is at the firſt, brought almoſt to deſpaire of ſeeing ought: whereupon, in a holy, albeit infirme, affectiō (hauing forgot on whoſe breaſt he had leaned) as zealous of the Church her good, and hartily ſorry ſhe ſhould remaine depriued of ſo great benefit, he mourneth, and mourneth much; an affection now rarely found in any. And certainely, ſo long as, for obtayning ought out of God his hande, for our comfort, wee looke to any creature, we ſhall reape but mourning, till we ſee him, who onely is worthy, to bring vs grace from the Father.

4. The ſecond great argument, of the dignitie of this reuelation, is the worthy perſonage by whom it is reuealed, to whom God gaue it, Chapter 1. And of him are to bee obſerued two thinges. Firſt, his performing of that, wherein all Creatures had ſuccumbed; and ſecondly, the euent and effect following thereupon. In the performer, are firſt, *Iohn* his knowledge of him, and next, the fact performed. *Iohn* his knowledge, is firſt, by information, and ſecondly, by ſight. In the information, are the occaſion, the informer, and what hee informeth. The occaſion, is *Iohn* his mourninge, whereof the informer would comfort him. For it is moſt true, that as, holding our eyes on Creatures, wee can reape but ſorrow: ſo, till in conſcience of our owne wantes, and felt experience of the vanitie of all refuge to any creature, wee learne to mourne and mourne much, wee finde no ſolide ioy, either for peace of conſcience, or light of reuelation. Our Diuels are not caſt out but by prayer and faſting. *Daniel* had then greateſt reuelation, when he had beene in heauineſſe three weekes of daies. The informer, is one of the elders. Now wee muſt conſider, whereof, theſe twentie-foure elders are the type, and, what perſonage *Iohn* heere beareth; which duly weighed, we ſhall not maruel how this

Mat. 17. 21.
Dan. 10. 2.

this ſonne of Thunder is informed, of one of the Elders. *Iohn*, heere, is the type of one entring in heauen to knowe God his ſecretes. Now, heauen and the twentie foure Elders, are the type of God his true Church, as hath beene cleared. As then, the true Church is the pillar and ſtable ſeat of truth; ſo without it, is neither ſaluation, nor anie true knowledge: for *God is knowne in Iuda*. Heereby then is ſignified, that all true knowledge of Chriſt, is in his Church. The information hath, firſt, a dehortation from mourning: ſecondly, a deſignation of the ſingular perſonage: and thirdly, his prerogatiue to performe: the dehortation, as it is grounded on the comfort, hee was to ſhew him, ſo hath it this vſe, that true light bringeth euer true ioye. The deſignation of the perſon performer, is by twoo titles. 1. That Lion of the Tribe of *Iuda*. 2. That root or ſyour of *Dauid*. In theſe are to bee obſerued, firſt the titles, and next, whence they are brought. Hee is a Lion, but with this note, that hee is of *Iuda*. Sathan is a Lion, and a roaring Lion, that Lion, whom *Sampſon* rent, and out of whoſe mouth *Dauid*, pulling his ſheepe, killed him: but this Lion of *Iuda*, taketh the prey, and none is able to reſcue it, whom, when hee lyeth downe, who dare ſtirre him vp? Hee is the root or ſyour of *Dauid*, by *Iuda* and *Dauid* to ſhew the true Meſſias promiſed of their ſeed. Theſe titles, are brought, the one from *Geneſ.* 49. the other from the 11. of *Iſaiah*, the one from *Moſes*, the other from the Prophetes. They haue *Moſes* & the Prophetes, ſaieth *Abraham* in Parable; thither Chriſt ſendeth the Iewes, for true knowledge of him ſelfe. So then, the Elders informe, but out of *Moſes* and the Prophetes; to ſhew, that as, onely in the Church true knowledge is to bee had; ſo, no voice ſhould, there, bee heard, but of the holy Scriptures. *Searche the Scriptures, for they beare witneſſe of mee.* The thirde point, whereof the Elder informeth *Iohn*, is the prerogatiue, of this great perſonage to performe. And it is ſet downe in this one worde, *Hee hath obtained to open the booke, &c.* of which,

1. Tim. 2. 15

Pſalm. 76. 1.

1. Pet. 5. 8.
Iudg. 14. 6.
1. Sam. 17. 35.
Gen. 49. 9.
Nom. 24. 9.

Luke 16. 29
Ioh. 5. 39.

Ioh. 5. 39.

more heereafter in the ſong. This farre knowledge *Iohn* getteth by information; the other degree of knowledge, is by ſight: wherein, the ordinary degrees of true illumination, for ſtabliſhing of a ſoule in certainty of truth, here, in great wiſdome ſet down, are carefully to be marked. The firſt is the information of the Church & authority thereof, as *Auguſtine* calleth it, *Opportunum inquirendi exordium.* In which reſpect, hee ſaith in another place, and in the perſon of one ignorant of Scripture, *Ego Scripturis non crederem, niſi me eccleſiæ commoueret authoritas.* Yet, in this degree, albeit of great moment, the ſoule reſteth not, but hath, next, to aduert not only what, but alſo whence the Church ſpeaketh: neither in this yet canſt thou acquieſce, til, beſides both theſe degrees, God by his ſpirit open thine eies to ſee and behold: ſo as now, thou beleeueſt, not only for that the Church ſo ſaith; but becauſe by her teſtimony, out of the word, God hath lightned thy minde to ſee and know, *Non iam hominibus, ſed ipſo Deo intrinſecus mentem noſtram firmante atq; illuminante*, as ſaith the ſame *Auguſtine*. In the ſight then of this perſon priuiledged aboue all creatures, as *Iohn* ſeeth him, are firſt his place and geſture in it, and next his deſcription. The place is betwixt the throne, and the foure beaſts and twenty foure elders: his geſture is that hee ſtood. In both which is expreſſed, his adminiſtration betwixt God and his Church, towards both ἐν τῇς πρός τὸν θεον καὶ τῇς πρός ἡμας. His deſcription is that he is a lambe, but of ſtrange note. Hee is the lambe of God, which taketh away the ſinnes of the world, and our true paſſeouer. His notes are firſt, that he ſtood as though he were killed, not that ſo it was in apparance and not in truth, but this form of ſpeech is put, to ſhew the cõtinuall recent vertue of his death eternally effectual before God, as whereby once for all hee hath purchaſed eternall redemption. His ſecond note, are his ſeuen eyes, & ſeuen hornes, the ſeuen ſpirits of Iehouah, euen that full perfection of wiſdome and power wherewith hee is anointed aboue his fellowes, hauing receiued the ſpirit without meaſure,

Libro de vtilitate credendi. *Cõtra Epiſt. fundamentalem, c. 5.*

Ibidẽ ca. 14.

Iohn. 1. 29. 1. Cor. 5. 7. Heb. 10. 14. Heb. 9. 12. Zach. 3. 9. Pſal. 45. 7. Iohn. 3. 34.

measure, to rule all things according to the high authority giuen him of the Father, of whom hee hath receiued all power in heauen and earth: abundantly so instructed with all that serueth for perfect execution of his royall, Priestly, and Prophetical offices. Thus is the knowledge which *Iohn* had of this personage, followeth his fact, which is, that hee *went and tooke the booke out of the hand of him who sate vpon the throne, &c.* for, as by him onely wee haue all blessing from the Father (whom none knoweth but the Sonne,) so particularly, this diuine reuelation. Mat. 28. 18. Mat. 11. 27.

5. Thus is his fact and performance of that which no Creature was able to looke vpon. Followeth the euent ensuing hereon, in all which the dignity of this Reuelation appeareth clearely. And this euent is much different from that, which, despaire of getting the booke opened, wrought in *Iohn*. For now vpon cleare sight, and assurance of one taking the booke, & worthy to open the same, is raised an excellent ioyfull song of praise; wherein fall to bee marked, first the occasion. 2. The Singers. 3. The quality and tenor of the song. And 4. the order of singing: That they see the Lambe take the Booke, it occasioneth the song. The Singers are the 4. Beasts, the twenty foure Elders, the Angels: And lastly, all Creatures. Of these, the foure beasts, and with, and following them, the twenty foure Elders, raise the song: the Angels in course succed, & sing their part: then all Creatures. Lastly, these who raised the song, sing the last passage, & so close it. The quality & tenor, will appeare through all, in the parts therof. In the foure Beasts, and twenty foure Elders, who are Precantors, are noteh; first their disposing of themselues to sing. 2. the quality of their song, and 3. the tenor or substance of it. They dispose themselues by conuenient gesture, and by fitte instruments of praise. Their gesture is, falling downe, and that before the Lambe, as before they did before the throne; for hee is to bee honoured as the Father, and such is the Father his will, that who honoreth the Father, they honour the Sonne also.

Their Instruments of praise are their Harpes, golden Vialls full of odours, and voice ioyned therewith. Harps are known Instruments of praise through al the Psalmes. The Odours are interpreted praiers of Saints, powred out of golden Vialls, that is, faithfull and pure hearts: the speech is from the Leuiticall Ministery, wherein Incense was offered on the golden Altar, and had a typicall relation to our Christian sacrifices of prayer & thanksgiuing, (which *Dauid* sought that they might bee directed before God, as incense) the golden Vials of the Legall worship being types of faithfull and cleane hearts, for faith *is more precious then gold*, and our prayers are odors and smell sweetely through Christ, the golden Altar. Now with both these the voice is ioyned, to shew all earnest endeuour to magnifie the gift of God in this benefite, euen with instrument, heart, and voice, as *Dauid* in the Psalmes often. For God will haue all, outward, and inward. Here is no ground for praier to Saints, departed; an Idolatrous errour fondly builded here on Scripture mistaken: and yet, euen in their sense, giuing thereto no watrant: for, giue, that here the Saints departed, were said to offer vp praises to God, as no doubt they doe alwaies; what reason is that for vs to pray to them? but, as I haue shewed, all this is of the Church militant, heere spoken. Thus they dispose themselues to sing. The quality of their song is, that it is a new song, which sort ordinarily is of most accoũt, the destruction of Satan his workes, restitution of all things, redemptiõ of man is a new worke. *Behold I make al things new.* In Christ Iesus wee must all become new Creatures: for old things are past away. These same, Chap. 4. did sing a song to him that sate on the throne: but it was the old song for the old worke of Creation: here is a new song, so much the more magnifically set forth and song, as the worke of Redemption (that is the new worke) in all degree of comparison passeth the old.

Psal. 141. 2.

1. Pet. 1. 7.

Rom. 10. 9. 10.

Isai 43. 19. Chap. 21. 5. 2 Cor. 5. 17.

6. The tenor or substãce of their song hath first, the praise of the Lambe his worthinesse to take & open the booke, and next, the reason thereof. The praise, for the forme (wherby,

(wherby, in *Amœban* manner, they answere to the Proclamatiō of the strong Angel) is exceeding delightful, shewing now as triumphing ioy, as before, the sight of impotency in all creatures bred to *Iohn* a dumpish sorrow. For, where the Angell proclamed, *VVho is worthy to take the booke and loose the seuē Seales therof?* These, now in exulting ioy answer: *Thou art worthy to take the Book, & loose the seuē seales therof.* The reason of this the Lambe his worthinesse & merite is his slaughter, and the great effect and fruit thereof. Where, take heed, wee esteeme not, this to bee the reason of his worthinesse absolutely, but in relation onely to this fact, and all grace procured to his Church. For that wee haue any accesse to God, or that any blessing is obtained to vs from God, it is through the slaughter of the Lambe, and merite thereof; and this is that prerogatiue which the Lambe hath: the third point which I shewed was to be obserued in the Elder his information, in these words: *Hee hath obtained, &c.* And great reason is there, why his slaughter should bee of such merite. For the onely begotten sonne of God died; and none tooke his life from him, but hee willingly gaue it, as who had power to lay it downe, and take it againe. The effect and fruit of his slaughter, is our Redemption; which is amplified, first, by that which buying implyeth: albeit not put heere expresly, that is, our wretched state, from which hee redeemed vs: for Redemption, of necessity, presumeth bondage, & miserable was our bondage. Secondly, to whom wee are redeemed, to God. Thirdly, by what price, neither gold nor siluer, nor any corruptible thing, no bloud of Goates or Bullockes, but by his owne, that is, God his bloud. Fourthly, is the large extension of his benefit, euen to all peoples, kindreds, tongues and nations; not as that of the Paschall Lambe in *Egypt*, to *Israel* onely. Neither thus, for that all, of all peoples, &c. find the fruit, but the elected of all. Therefore it is said, thou hast redeemed vs out of all, &c. The fift and last point, amplyfying the effect of the slaughter, is, to what condition & estate wee are redeemed: euen to be Kings and Priests,

Ioan. 10. 18.

1. Pet. 1. 18. Heb. 9. 12.

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Chap. 1. 16. 1. Pet. 2. 9. to raigne euen here vpō earth, where we haue the kingdome of grace, vnder hope of that of glory. Now, by all these, consider if his slaughter be not of great worth, why he onely should obtaine to take the booke, &c. and therefore, alone to haue the praise of it. In all this song and tenor of it, are diuers infallible Arguments; that these foure beastes be no Angels, but Saints redeemed, as this whole type is euidently of the Church militant, and not of any state in heauen.

7. Thus was the song of the foure beasts, and twenty foure Elders: the Angels in course sing the next part: in whom, are notable three things. Their place, their number, & their song. Their place is about the Throne, beasts and elders, for two respects: one of protection, and defence, *The Angels of the Lorde pitch round about them who feare him*, as ministring Spirits for the good of the Elect. The other respect is, in the Church, and by the Church, to behold and learne the manifold wisedome of God. For, *they desire to looke in these thinges:* And this is one maine point of the mysterie of godlines, that *God in the flesh is seene of Angels.* To whom the Church, for God his wonderfull dispensation, in, and towardes her, is the cleerest looking glasse of God his infinite wisedome. Whereupon, that reason is brought by *Paul* for Women their modest carriage in the Church: For the Angels. This should much stirre vs to a carefull beholding of that, whereby euen the Angels are made wise; and to a deepe consideration of our dignitie, and care of our wayes, whom God hath made looking-Glasses to the Angels. Their number, first is set downe indefinite, in the word *many:* Next, in a definite, but huge number, to shew innumerable Angels, and God the only Lord of hostes; all set for defence of his Church, for both their place and number; consider the storie of *Elisha* and his seruant. In their Song is shewed their earnest affection to the Lābes praise, as which they sing *with a loud voice.* Next, is the Lambe his worthinesse to receiue all praise: whereof, they giue him seuen points, as hee hath seuen hornes

Psal. 34. 8.

Hebr. 1. 14.

Ephe. 3. 10. 1. Pet. 1. 12.

1 Tim. 3. 16.

1. Cor. 11. 10.

Psal. 68. 17. Dan. 7. 10.

2. King. 6. 17

hornes and eyes. First, power, or authoritie: for he hath al in heauen & earth. With authoritie are requisite riches. These hee hath, as who is aboundantly rich towardes all that beleeue, is the riches of God in vs, and onely hath gold tried by fire, to enrich the poore. Now auhoritie and riches without wisedome, are but the weapons of mischiefe in the handes of a foole. But hee hath also all wisdome, and with Wisedome strength: so as nothing is lacking to him, or can let him to performe what him pleaseth: therefore of all to bee honoured, in all thinges to haue the glorie, and of all thinges to report the praise. 2. Cor. 8. 9. Rom. 10. 12 Colos. 1. 27. Chap 3. 18.

Next to the Angels, all Creatures sing their part, of whom a perfect enumeration is put, as verse 3. and in their song, they affirme what the Angels had sunge before thē. This they haue singular, that to the Lambe they ioyne him, who sitteth on the Throne; to shew that they are one, and their praise one. That singing of praise is attributed to vnreasonable and insensible Creatures, it is the ordinarie frame of Scripture speech; to shew that all things, in their owne kinde, praise God; and that not onely, for that the glorie of God, Creator & Administrator of all, is in them set foorth; but also, for that after a sort, they reioyce for the redemption of the sonnes of God, hoping thereby to bee freed from the vanitie whereto they are subiect thorough the sin of man, and vnder which they groane together with vs. The last passage is sung by these who first raised the song, wherein as the Angels ioyned him who sitteth on the Throne with the Lambe; so these, to shew the vnitie, and that in praysing both, they praise but that one eternall liuing God, they giue all praise to him who liueth for euermore. Now, in this course and order of singing, wee haue to obserue, that as the benefite belongeth first and properly to the beastes and Elders, that is, the Church, so they begin the song. The Angels who gather matter of praise out of beholding the Church, succeed in singing. Heereupon all Creatures in their kinde reioyce (for certainly this type hath a true relation,) the Rom. 8. 19.

Church lastly closeth the song: to shew, that as from them it ought to begin, whereby al the rest may magnifie God; so the singing of the rest should serue the Church for a new vpstirring to insist in his praise. And truely it is a great shame, that all both Angels and other Creatures should ioy at our good, and wee remaine senseleſſe: and that the very sensleſſe creatures should groane vnder the burden of our sinne, longing for our full redemption, and we be nothing moued. And a huge sinne is it, in place of raising the song of God his praise, & stirring all both Angels and other Creatures to the same duty, whē we marre all that heauenly melody, grieue the good spirit of GOD, contrist the Angels, who ioy at the conuersion of one sinner: and in place of gladneſſe, make all both senseleſſe & saikeleſſe Creatures to groane for griefe of ingratitude.

CHAPTER VI.

THE generall introduction was in the two preceeding Chapters: hence is the Storie of speciall euents, Prophetically foretold, and that, by proponing the same vnder goodly and conuenient types: of all which, as they are closed vp from the knowledge of all Creaturs, the sealed booke, in the right hande of God was the type: like as the reuelation of them to vs is, by opening of the seales, expreſſed. Now then, all beeing comprehended vnder seuen seales, sixe of them are opened in this Chapt. and the euents accordingly shewed. The seuenth, holdeth to the end of the propheticall narration: begetting first, seuen trumpets, the last of which, begetteth seuen vials of the last wrath. Thus the course of the Propheſie is heauēly and cleere: all beeing, so comprehended vnder seuen seales, as the first sixe contayne the beginninges of sorrowes: the seuenth bringeth foorth the succeeding hea-

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uier euils in the trumpets, in ſixe of which, the ſeconde dangerous miſchiefe, in the degrees thereof, is ſhewed. The ſeuenth, hath the third and laſt wrath, powred out of ſeuen vials, to finall deſtruction. All which euils are againſt the world and worldly ſort, in vengeance of the Goſpell and true Church, perſecuted and contemned by them: till, by finall deſtruction of all enemies and troubles, ſhee be beautified with fulneſſe of grace heere, to the attent expectation of glory heereafter.

2. The ſixe ſeales opened in the Chapter, affoord ſixe types of the enſuing euils: to all which, this is common, that the Lambe openeth, &, that to each proceding type, is ioyned a ſpeech, giuing the ſignification. To the firſt foure, is common, firſt, that their types are horſes and riders; next, that to each of them is adioyned a wakening voice of one of the foure beaſts, to ſtirre to attendance & perception, as of things, whereof, albeit many felt the ſmart, yet none could diſcerne the reaſon, but the valiant, patient, wittie, and ſharpe-ſighted, and ſuch as by them were wakened to perceiue. Horſes (whereby not vnlike euents are in *Zacharie* expreſſed) as ſwift, fierce, and couragious beaſtes, ſhew the celerity and the irreſiſtable inuaſion of theſe iudgements. The rider, guiding the horſe, and receyuing power to worke, ſheweth God his prouidence, directing and ruling al theſe euents. What in each type, is ſingular, the particulars will ſhewe.

3. The firſt ſeale opened, bringeth out a white horſe and his Rider armed with a Bowe, and adorned with a crowne. To the beholding whereof, the firſt of the foure beaſtes warneth. Whoſe Lions face, as it ſheweth courage, ſo his voice like thunder, ſheweth powerfull preaching: ſuch as were the Miniſters of the Goſpell in this time, abaſhed with no feare. The ſpeech giuinge the ſignification, is, that *He went out conquering and that hee might ouercome.* White coloure, beſides that it is the note of gladneſſe, trueth, and ſimple pureneſſe, both in Scripture and Heathen ſpeech: it is alſo, a note of triumphe.

And ordinarily, triumphing Captaines rode vpon, or had their triumphing Chariots drawen by white horses. The bow, is a weapon smiting swiftly, and hitting both neere and farre off. The crowne giuen him, sheweth vndoubted preuailing, for victors are crowned. The type, thus wee see, accordeth fully to the speech vttered of it. This is the type of the power of the Gospel preached, whereby Christ subdueth all to his obedience, as *riding on the word of truth and meekenesse of righteousnesse, his right hand teaching him terrible things: hauing arrowes sharpe to pierce the hearts of the King his enemies, whereby peoples fall vnder him.* This rider triumpheth alwaies, both in them who are saued, and in them who perish. These arrowes kill all, but differently. Some are slaine to liue, and beeing killed, are cured, who will be cured and heare his voice, while it is to day. Others are killed to vtter destruction, in whose refractary soules, is shot in the seale of their iust condemnation, and of Christ his terrour, vers. 15. 16. 17. For this is a strong archer, not like those of *Ephraim*, who *being taught to handle the bow, gaue backe in the day of battell:* but euen the true *Ioseph*, the feeder of Israel, who, though *the archers shot at him and grieued him, yet his bowe abode strong, through the mighty God of Iacob, and the stone of Israel.* This occasioneth, but improperly, the subsequent euils: and beeing in it selfe, the first of all blessinges, becommeth to the world (madly reiecting, and foolishly impugning, that which must conquer and ouercome) the first of plagues, and cause of all miserie and destruction.

Ps. 45. 4. 5.

Psal. 78. 9.

Gen. 49. 23.

4. To the perception of the second type, vpon opening of the second seale, the second beast like the bullocke, giueth warning: while the patient sufferers, and who, as calues, yeeld themselues to be sacrificed for the Gospell, both themselues see, and stirre others to perceiue, in this second type, a iust recompence, on the world, for their bloud shed inhumanly. The type is a red horse, with a rider, to whom is giuen a great sword. A fit type for expressing, both in colour and kind of weapon, that, which

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the ſpeech, ioyned for explication, ſheweth: that, *to him was giue power to take peace frō the earth.* This is the type of bloudy warres, a iuſt puniſhment of the Goſpell perſecuted. That who embrace not the word of peace from God, bee embrued in bloudſhed. *I came not to ſend peace but the ſword,* ſaith our Sauiour. Mat. 10. 34.

5. At the opening of the third ſeale, the third beaſt warneth to behold a iudgement, albeit terrible, yet, which none but the wiſe-hearted, ſhould vnderſtand, that for contempt of the Goſpel it was inflicted: others feeling it, but miſtaking the cauſe. The type, is a blacke horſe, with a rider, hauing a ballance. The opening ſpeech, hath this, ſingular, that it is vttered by a voice from the midſt of the foure beaſts, euen the voice of the Lambe, who ſtandeth amidſt the throne, beaſtes, and elders: to ſhew, that by his direction, all theſe euents are directed & ruled, who hath *the ſeuen hornes and ſeuen eies the ſpirits of Iehouah ſent thorow all the earth.* This is the type of famine, fitly expreſſed by a blacke horſe, a dolefull colour. And what more lamentable caſe can fall, then that a mother ſhould eate the fruit of her owne wombe, euen *her childeren of a ſpan long?* Famine, maketh ſuch as were *purer then ſnow, whiter then milke, more ruddy then the red pretious ſtones, and like the poliſhed Saphirs, to haue viſages blacker then coales.* To this horſe and rider, is attributed a ballance, to deſigne exceeding great ſcarſity, when according to the curſe of the law, men ſhall eat their bread by waight. Agreeably whereto, the voice denounceth ſtrange ſcarcity; but with a caution of not hurting wine and oile: ſo as the want, ſhould be of wheat and barly, the ordinary repaſt of all men, and which might worſe bee wanted then wine and oile, which ſerue for the great & dainty ſort, and are ſpent commonly, more for ſuperfluity then naturall neceſſity. Heere then is a grieuous famine, when the moſt neceſſary things for ſuſtenance are abſtracted. The degree of ſcarſity is ſhewed, in that a meaſure of wheat ſhould giue a penny, and three meaſures of barly a pēny, three of barly counteruailing one of wheat: Chap. 5. 6. Lam. 2. 20. Lam. 4. 7. Leu. 26. 26. Ezech. 4. 16.

the Roman penny beeing in value neere our teſton or tenne pennies ſterling: and the meaſure Chænix, beeing of all meaſures the ſharpeſt, as which was the ordinary ſtint of a bondſlaue his daies allowance, out of which, at moſt, foure breads could bee bake d.

6. To the perception of the fourth type, vpon opening the fourth ſeale, the fourth beaſt warneth, like a flying Eagle: to ſhew, that albeit God, now, vpon continuance in rebellion and contempt of his former iudgements, bringeth on heauier: yet the induration of mens hearts ſhould bee ſuch, as none ſhould bee able to perceiue God his working, but ſuch as riſing aboue the earth with ſharpe ſight looked on his dealing. The type is a pale horſe, a deadlie colour, and well fitting ſuch a rider as death, and who is accordingly accompanied, euen with the graue, to expreſſe great mortality; whereto, the commiſſion is large ouer the fourth part of the earth, the executors many; in reſpect that the iudgemẽt chiefly here meaned (peſtilence) which commonly followeth vpon famin, as famin vpon war, commeth ſeldom out ſingle, but accompanied with the former, both ſword and famine, and moreouer with noyſome beaſtes, God his foure great plagues, to ſhew heere a heape of all iudgements iointly on the world for their induration.

Ezech. 14. 21.

7. That to the perception of the two types following, none of the foure beaſts giueth warning, it is becauſe the fift type it ſelfe ſpeaketh, and the ſixt bringeth ſo ſenſible a iudgement for greatneſſe & ſtrangeneſſe, as all, how endurated ſoeuer, are cõpelled in it, to ſee and acknowledge the day of the Lambe his wrath: ſo in it Chriſt his dealing ſpeaketh for it ſelfe, and theſe who made the ſoules of Martyrs cry in the fift type, in the ſixt againe, by iuſt recompence, are made to cry in their courſe, and that iuſtly, to the confuſion of ſuch as would rather heare the beaſtes crying, at God his firſt and gentler ſtrokes, than regard the pittifull cry of the ſlaine ſoules. The fift type then vpon opening of the fift Seale, are the ſoules of Martyrs, lying

lying vnder the Altar, crying, receiuing anſwere, and White robes. The ſpeech opening the ſcope of the type, is the tenor of their cry, and anſwere made thereto. Then to come by the right ſenſe of this type; wee muſt weigh the ſoules their demand, and anſwere made vnto them. In the demand conſider, firſt, who cry; ſecondly, the place attributed to them: and thirdly, their demand or petition. The Cryers, are the ſoules of theſe who were ſlaine for the word of God; as to which they gaue teſtimony, and held that teſtimony; for it is the cauſe that maketh the Martyr; and hee that perſeuereth ſhall bee ſaued. Their place is, that they lie vnder the Altar, by frame of ſpeech from the Legal worſhip, wherein no ſacrifice was lawfull or accepted but at the Altar: at the foot whereof, round about which, & vpon which, the bloud and offering in diuers reſpects were poured, ſprinkled, & offered. For it is the Altar that ſanctifieth the offering. From thence hither a typicall ſpeech is borrowed, to ſhew, that all our obedience and ſacrifices of praiſe, yea the offering of our liues and bloud for the honour of God and teſtimony of his truth, is onely accepted in Chriſt, who is our Altar, and ſanctifyer of all our oblations. For properly, neither ſoules lye nor cry, nor haue robes: ſo as the Romans groſſeneſſe, who hereupon build their ſuperſtitious laying of Saints Reliques vnder Altars, is not onely ridiculous, in that vpon things typically ſpoken, they build Arguments of exiſtence in propriety; but alſo impious and idolatrous. In their demand, is firſt their affection or diſpoſition, in that they *cry* and *with a loud voice*: and next, the ſubſtance of their demand: *How long Lord, &c.* This their demand is ſtrengthened with an Argument from the Nature of God, who is *holy and true*; whereto it ſeemeth very agreeable that ſpeedy vengeance ſhould bee taken vpon *men of the earth* for ſhedding their bloud ſo cruellie and aboundantly. Now this cry is not heere attributed to the ſoules for any ſuch affection in them, who are farre from that, as reſting from their labours, &

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free of all perturbation: but by this frame of speech, to shew, that notwithstanding all GOD his preceeding iudgementes against the worlde for cruelties against his Saintes: yet now it had come to such a height therein; as it might wel seeme that no longer it could stand with God his iustice, to delay the finall ouerthrow of that bloudy state, by which the Martyrs suffered: whose bloud now seemed to crye for no lesse, and to crye loude; as crying is attributed to the bloud of *Abell*, as the cry of *Sodome* is said to haue come vp before God, and as the earth is said to crye out of violence.

Gen. 4. 10. & 18. 20. &c.

8. Thus was their demaund. The answere hath in it a two-fold consolatiō against the reiourning of the sought vengeance. First, by word, & next by signe. The first hath two arguments of comfort, one, that the delayed punishment of their persecutors should bee but a space. For *the hope of the righteous shall not perish for euer.* And the iudgement of the wicked sleepeth not. The second is, the reason of the delay, the perfecting of the number of their Brethren in the same honour of suffering: wherby, as the guiltinesse so the iudgemēt of the enemies behooued to grow. Thus a great benefite it is to die for Christ, and foolish is the world, in troubling the Church, but hastening on so their owne destruction: from which it hath no respite, but till the Saintes be fulfilled, as had *Sodome* till *Lot* was in suertie. The other consolation, by signe, sheweth a present benefite giuen to the Church, the more patiently to attend the reuenge of their bloud on the world. The signe, is long white robes, which in Scripture haue a triple cōsideraion: First, they are the note of our State towards God: in which consideration Christ and his righteousnesse, put on by faith, is our white garment. The second is our condition towards men, where our inherent righteousnesse, through Christ dwelling in vs, and making vs to shine as lightes in the middest of a frowarde generation, to the conuiction of gain-sayers, is our white robe; God bringing forth our righteousnesse as the light, & our innocencie as the noone day. The third respect, is

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to our ſelues, in which, our garment of glory, in heauen is vnderſtood. Of theſe three, in this place. The ſecond is meaned, as a moſt neceſſary conſolation to the Saints of that time, who were not onely murthered in heapes, but alſo traduced with horrible calumnies, to eclipſe the glory of their ſufferings: whoſe innocency, God now would bring to light, euen in the conſciences and confeſſion of thoſe who had perſecuted them, to the great glory of their ſufferings, and high account of Chriſtianity, which had beene ſo farre abhorred. In ſumme, the euent ſignified by this fifth type, is, that notwithſtanding the former iudgements of ſword, famine, & peſtilence, ſeuerally & iointly executed againſt the world, for reſiſting the victory of the white horſe, and his rider, whereby they ought beene terrified; yet the furie of the enemies ſhould ſtill increaſe, and that to ſuch degree of crueltie, as in God his iuſtice required their ſpeedy and finall deſtruction, which neuertheleſſe ſhould bee delayed for a time, but ſo, as the rage of perſecution being mitigated, the Church ſhould become of great account euen before men, Therefore, in this fifth Seale, is put the cry of Soules againſt cruelty, not that heere it beganne, but for the hight whereto the enemies were come now therein; as alſo a reaſon of God his patience in ſuch meaſure of wrong, was needful. And further, hearts are hereby wakened to ſee the equity of the great plague in the ſixt Seale, when God in a great degree performeth the promiſed vengance, albeit then fully it ſhal bee executed, when vpon powring out of the ſeuenth Viall, they ſhall bee abſolutely deſtroyed who deſtroyeth the earth, and kingdomes of the world ſhall become our Lords: the reſt of Saints being ſlaine by the beaſt, euen the reſt of the womans ſeed, Chap. 12. 17. and 13. 7. and 14. 12.

9. The ſixth type, vpon opening of the ſixt Seale, is a great Earthquake, the darkning of the ſunne and moon, the fall of ſtarres, the departing of heauen, and remouing of mountaines and Ilands from their places, the ſpeech

opening the ſignification, is the Kings of the earth, great men, rich men, chiefe Captaines, and mighty men, bond-men and free-men, ſhould haue ſuch commotion & alteration of ſtate, carrying ſuch imprinted ſenſe and cleare ſight of Chriſt his wrath & vengance, as they ſhould bee filled with deſperate terrour: ſo ſore a iudgement comming on them, as in a ſort, the ſtate of the world ſhould bee ouerturned; theſe, who were as the Sunne, Moone, & Starres for gliſtering ſhew in their Kingdomes, wealthes, honours, commandements, & great roomes, being darkened, and falling from their places, all their glory and honour (compared to Heauen) euaniſhing as a ſcrole rolled vp: ſuch as ſeemed moſt cloſely hedged about, as Ilands being driuen from their places, and who appeared to bee ſetled as mountaines, yet remooving. Which plague ſhould bee ſo much the more grieuous, as no condition of men (bond or free) ſhould eſcape it: all feeling ſuch deſperate terror and ſorrow, as felt theſe, *Iſa.* 2. as had the Iſraelites at the deſtruction of *Samaria*, *Oſe* 10. and as Chriſt foretold ſhould betake the Iewes at the deſtruction of *Ieruſalem*, Luke 21. Neither is this type to bee drawne to any other, or extended to any further ſenſe. To take it of the laſt conſummation is ridiculous ignorance, the ſeuenth Seale as yet not opened, and yeelding more then foure times as much ſtory, both for time, & euents in time, as all theſe ſix preceeding, & to extēd it to the decay of the viſible Church, is impertinent, as which matter is handled properly in the ſeuenth ſeale, and ſixe trumpets thereof. For albeit, that in this Propheſie, both before, and hereafter, ſtarres be put for Paſtors of Churches, and the eclipſing of Sunne and ſtarres for darkening of ſpirituall light, and fall of ſtarres, for falling of Paſtors from the truth: yet heere, where that matter is not handled, and where the holy Ghoſt ſo plainely ioyneth the interpretation, wee ought not iumble ſo diſtinct matters: and the frequent vſe of theſe ſame Allegories, in the Prophets, for euēts of this ſame kind might haue taught ſo much, *Iſai* 13.

verſe

verſe 10.11.12.13.14. and 14.12. and 24.19.20.21.23. and 34. 40. *Ezechiel* 32. 7. 8. *Ioel* 2. 30. 31.

10. Now, for right accommodation of Story to theſe Seales, wee muſt flie two extremities, wherein many Interpreters falling, breed to themſelues great difficulties, & darken cleare matter. The firſt, is of theſe, who typing themſelues to more ſtrait rules of interpretation then the holy Spirite hath laid to them, wil needes haue theſe ſeuē Seales, as alſo the Trumpets & Vials to bee ſo many knots or periods of time exactlie cutted, within which, the accōmodation of each is to bee ſought; whereas they are no knots of time, but types of diſtinct matters; and the whole matter comprehended in ſeuen Seales (whereof, the ſeuenth affording the trumpets & vials, hath the matter of foure times as much time, as all the former ſixe) ſheweth the weakeneſſe of this coniecture; yea, the effects of them are ſeene clearely, to bee often of one time, the former holding out long after the beginning of the next. The other extremity, is of theſe, who well perceiuing the abſurdity of the firſt, neglect ih the accommodation, all conſideration of diſtinct time; ſo iumbling Seales, Trumpets and Vials, to the confuſion of al order, and light of Story, which in this Propheſie is moſt orderly ſet downe, with ſpeciall relation to diſtinct euents. Then let vs hold this rule, that theſe ſixe Seales haue the ſtory of the firſt ſorrowes, as Chriſt calleth them, *Mathew* 24.8. as the ſeuenth Seale hath both the ſecond ſorrowes in the ſixe Trūpets, and the laſt wrath in the ſeuenth, by ſeuen Vials. Thus farre then wee haue to reſpect time in accommodation of theſe Seales, that albeit they ſhew ſuch ordinary iudgements, whereby God at all time hath puniſhed, and will puniſh the contempt of his grace; yet here they haue a ſpeciall relation to the firſt time from the writing of this Propheſie, to the ouerturning of the ſtate of the Roman Empire, ſo far forth as might make way to the ſucceeding more dangerous euill in the ſeuenth Seale, & ſixe Trumpets therof. Now as theſe beginnings of *Sorrowes*

(so called, and oft Christ himselfe recorded in the same order which here is set down) fell out *in diuers places, Mathew* 24.7.8. So also in diuers times of that first time: now and then heere and there, yet alwayes in this order, that first the white horse goeth out: after, the Sword, Famine, Pestilence, and noisome beastes, (God his foure great plagues, *Ezech.* 14. 21.) sometimes seuerally, sometimes ioyntly, as God saw it expedient, fitting his iudgements to the growth of induration against that persecuting estate, till at length all the glory and face, almost of that wicked Empire was ouerturned. And these are the proper euils of that first time, for that albeit in succeeding ages, God had inflicted them on the world, yet neither in such degree as then, neither for any degree thereof vpon the world thereafter, come they in account, in respect of heauier woes then they.

11. How the preaching of the Gospell went forth, conquering to ouercome maugre all oponents, besides the successe preceding this Reuelation, it had after *Domitian*, who now letted it with all his might, a great propagatiõ, as in story is cleare, and whensoeuer by persecutors it was crossed, immediately the red horse and his great sword, in God his iustice, commeth forth, in bloudy warres, partly with forrainers, but most tragically of the *Cæsars* amongst themselues, whereof the Stories are knowne, and too long heere to bee repeated.

12. Now famine ordinarily euer accompanieth or ensueth hard vpon Warres, but these times had as strange bloudshed, so vncouch examples of scarsity, which the godly who were men, (*for that is all the man, Eccles.* 12.13.) noted to bee in punishment of the Gospell reiected. See *Tertullian* in his Apology, and to *Scapula*, and *Cyprian contra Demetrian.*

13. As induration grew and cruelty against the Gospel, how God sent out al his foure great plagues on these persecutors: consider the tragicall time of *Antoninus* surnamed the Philosopher, a most bloudy persecutor, & the record thereof

thereof in ſtory, *Ab Armis nuſquam quies erat, perque omnem Orientem Illyricum, Italiam, Galliamque bella ſeruebant: terræ motus non ſine interitu ciuitatum, inundationes fluminum, lues crebræ, locuſtrarum ſpecies agris infeſtæ: prorſus vt nihil prope quo ſummis angoribus auferi mortales ſoleant dici ſeu cogitari queat, quod Antonio imperante non ſeuierit.* The times of *Gallus* and *Voluſianus* were more miſerable, and yet more, that of *Valerianus* and *Galienus:* but moſt of all that of *Maxentius Maximinus*, and *Licinius:* all theſe foure plagues raging mightily, their Stories, wil make any Reader agaſt, and comparing therewith theſe prædictions, to wonder at God his both wiſdome and iuſtice.

14. Now all theſe plagues working no amendement, but ſtirring them to further rage againſt chriſtians, whom they tooke to bee cauſers of all theſe euils, the fiercenes of perſecution was more intended. *Diocleſian* ſet himſelfe to roote out Chriſtianity: his Collegue *Herculeus* no leſſe bloudy. Hereupon a great and loud cry of martyred ſoules aſcendeth, which till the appointed time of full vengeance obtaine long white robes. Thus God in ſome degree had comforted them before, by imprinting his terror in the hearts of cruelleſt perſecutors. The Edict of *Traian* ſpake for them when he was forced to put forth, that no inquiſition ſhould bee made for Chriſtians, much more the Edicts of *Adrian*, and *Antonius Pius*, who vnder paine of death commanded, that none ſhould bee delated for Chriſtianitie, except guiltie of ſome other crime. *Antonine* the Philoſopher, whom no Apologie could mitigate, yet in the Marcoman warres is conuinced of Chriſt his power: when in confeſſion that hee and his Army were ſaued at the prayers of Chriſtians, hee called that Legion *Fulminatrix*, the terrors affrighting ſo, *Diocleſian & Maximianus*; as, wearie of Maſſacring Chriſtians, being ouercome by their conſtant ſufferings, they bequeth their ſtates, and ſeeke ſecret corners wherein to hide themſelues: what was it elſe but a quiet confeſſion of Chriſtians innocecy? *Maximinus* at his tragical end, ſetting himſelf to blaſpheme

Christ, yet is forced to confesse him, and to acknowledge him selfe iustly punished for persecuting the Saints. *Licinius* is faine to counterfet Christianitie. But then it was, that the soules got the long white robes, when *Constantinus* embracing Christianitie, by publike edicts, Christian Religion is approued and established, and Heathen worship abrogated: The Church so becomming glorious, and of high accoũt: and all former horrible accusations, now seene and knowne to the world, to be lies. At this point of time Satan is bound a thousand yeres, seates are set vp, and they sit on them, Chap. 20. The commemoration of Martyrs was alwaies honourable amongst Christians, & laudably of them, vsed at first (howbeit it turned afterward to foule Idolatrie) but that the heades of that same bloudy state, should submitte them selues to Christ his name, and the Church thereupon to haue so goodly, free and peaceable state as we see ensued: that was indeed, to receiue long white robes.

15. The promised vengeance yet behoued to come vpõ that bloody Empire, while in the sixth seale, cõmeth in a high degree, when the whole state therof is shaken, & in a maner, defaced by the *Gothes* and other barbarous nations, whose names had beene till then, not heard of: who (occupying the faireſt & goodlieſt Prouinces of the Empire, erecting new kingdomes & states, and changing the names of countries, euery part, almost, receiuing new inhabitans) altered, as it were, the face of the world, & eclipsed the glory of that pompous and bloody Empire. And this, out of al doubt, is meant by the sixt seale: and is that deadly wound which the beast getteth in his sixth head, which woũd being afterward cured, that state, in the cured head, cõtinueth the enemy & murtherer of Saints (*the rest of the brethren*) albeit in another sort, til, for the ful, final and recureleſſe ouerthrow thereof, wee expect a greater earthquake then this, or any since the beginning of the world, by pouring out the seuenth Viall of the last wrath. That, som interpret this seale of these sturres, wherby the heathen

heathen perſecuters were deiected, about *Cõſtantines* time; who preuailing againſt them, made (as it were) a new face of an Empire, by abrogating heatheniſme: it hath no conuenient analogy with this type, and leſſe cleare accõmodation to the ſignification, heere ſet downe by the ſpirit. The ſlaughter & deiection of diuers Emperours frõ their ſtates, ſo long as, in the ſucceeders, the Empire retained the luſtre and ſtrength (as, in *Conſtantine*, it was more confirmed & enlarged) was no ſuch vncouth or ſtrange thing in that ſtate, (which was but a very ſtage of Tragedies) as that in ſuch ſpeches, as the ſpirit vſeth in this type, it ſhold haue been expreſſed. It is true, that the coincident caſe of Chriſtianity eſtabliſhed, & heatheniſme abrogated, was a great & vncouth thing: but which, in al mens confeſſion, cannot, by theſe ſpeeches of darkning the ſunne & fall of ſtarres, &c. be ſignified. For that aduancement of Chriſtianity, was in the fifth ſeale by long white robes expreſſed: whereby the ſoules were the more patiẽtly to attend the vẽgeance promiſed, which is heere in a great meaſure, but then fully ſhalbe executed whẽ *the reſt of the brethren*, euen *the reſt of the womans ſeed*, againſt whõ the Dragon maketh warre by the Vicar of his throne beeing ſlaine, the kingdomes of the world ſhal become our Lords: and all, both firſt & laſt dead, ſhal be iudged & aduenged, by the final ouerthrow of that bloody ſtate, which, firſt and laſt, is the murtherer of Saints. Which now, in this ſixth ſeale, receiueth a deadly wound, but hauing it cured againe in the eight head (therefore called one of the ſeuen) recouereth glory & worſhip of nations, & holdeth on the aduerſary ſtil, till out of the tabernacle of teſtimony open in heaue, at the ſeuenth trumpet, ſeuen miniſters of the laſt wrath come againſt it: whereof, the laſt bringeth a greater earth quake then this, to vtter deſtruction of that ſtate for euer.

Cha. 12.17. & 13.7. 14.12. Cha. 11.17. 18.&29.6. Chap.13. Chap.17. Chap.15. Chap.16.

That which hath ledde exceeding learned men in this errour of accõmodation, both heere and in other parts of this Prophecie, is that wrong cõceiued ground, wherof I ſpake before, that theſe ſeales and trumpets are ſections of time; &, finding, that at the opening of the ſeuenth ſeale,

ſuch

ſuch effectes enſue, as are anterior in time to this fall of the Weſterne, & the great weakning of the Eaſterne Empire, they drawe backe the accommodation. But, as the euils of the ſixe ſeales, which from Chriſt his owne words, I called the beginnings of ſorrowes, being taken whole and togeather, are anterior, both in conſideration and in time, to the euill of the ſeuenth ſeale and ſixe trumpets thereof: (as whereby are ſhewed the iudgementes of God againſt the open rage of the Dragon in his miniſters, the Roman Emperours, by all the degrees thereof, till induration, at length bringing this ruine) and as the ſecond great euill, of the ſeuenth ſeale and ſixe trumpets thereof, taken whole, according to that height of miſchief wherto it grew, is poſterior, both in conſideration and time, to the former: ſo in comparing partes, the ſecond in ſome firſt degrees of her grouth, is before the ful end of the firſt. Heere is the deceit, that men thinke the effects of the ſixe ſeales muſt haue a full end, before the opening of the ſeuenth, vpon their forelaide preiudice. For, euen in the time of Satan his firſt open rage, he was buſie hatching the ſecond euill, the myſterie of iniquitie working, euen then; albeit before it could be reuealed, or come to anie great height, that which withheld, behoued to be taken out of the way: the ſixt head behooued to bee wounded deadly, and the ſeuenth, riſing by the wound, euaniſh in a ſhort ſpace: that the eight by cure of that deadly wound (the beaſt *which was, and is not and yet is*) might bewitch all the world, and periſh in the cup of the laſt wrath. So that *Arethas* ſaith fitly, that this ſixt ſeale maketh way to Antichriſt: who, though he was before this well farre aduanced, yet the holy Ghoſt deliuereth his whole grouth in the ſeuenth ſeale: thus diſtinguiſhing diuers caſes, & not preciſelie cutting times. And the next Chapter, cõtaining ſummarily the whole ſtory of the ſeuenth ſeale (before it be opened for particular explicatiõ) ſheweth, that as that miſchief was in ſome degrees working on, in time of the ſixt ſeale: ſo, this Prophecie is penned for clearing of matter,

2. Theſ. 2.

Chap. 17.

ter, and not for calculatiō of times. Albeit each euil (considered in the height thereof, and taken whole and together) is deliuered according to their order in time.

16. The ſumme then of all this Chapter is, that the Goſpell, going foorth in power, ſhould by Satan, ſtirring the Empire of Rome againſt it, ſo be reſiſted; as God in his iuſtice ſhould puniſh the ſtate, with ſending bloody both inteſtine and forraigne warres, ſtrange famines, and grieuous peſtilences, ſeuerally and iointly, and all his ordinarie plagues. Notwithſtanding which, they ſhould ſtill ſo grow in cruelty againſt the profeſſors of the Goſpell, as in God his iuſtice, required no leſſe then full & final vengeance: the patience of Saints beeing extreamly proued. Which vengeance, in reſpect, that for good cōſiderations, in God his wiſe adminiſtration, (ſpecially, for fulfilling the ſufferings of Saints, & therein the cup of the enemies iniquitie) it was to be for a ſpace, delaied: leaſt the Saints thereupon ſhould be tempted aboue meaſure, God gaue them in that time, great relaxation from perſecution, and high accoūt before men. And ſoone after (in ſuch degree, as in the time, might witneſſe his wrath euen to the conſciences of the aduerſaries, indured againſt all the former iudgements) he powreth a great meaſure of indignation vpon that bloody ſtate, giuing it ſo, a deadly wound.

CHAPTER VII.

THE ſixe Seales opened, exhibited the particular types of the firſte ſorrowes. The ſeuenth, is to bring foorth ſo huge an euill, as the heart of *Iohn*, and all hearers and readers, were to bee ſtrengthened againſt the horror thereof. Heerefore it is, that before the ſeale bee opened, to the manifeſtation of ſo many degrees of a deteſtable miſchiefe, in this Chapter a ſummary view is giuen,

of the reſt of this Propheſie, in a generall type of the euill ariſing, of the prouident care of Chriſt to preſerue to himſelfe a Church, vnder and in the midſt thereof: the victory of the Church ouer this euill, and her gracefull ſtate thereupon. Thus, not onely, by a timous præception of deliuerance, from ſo dangerous a caſe, fortifying hearts, which otherwaies, at long and particular explication thereof, without this præmunition, might haue fainted: but this order of handling, in proponing theſe things before the opening of the ſeuenth ſeale, (whereof they are the proper euents) implying, not obſcurely, that this ſecond great euil, was euen in time of the former ſorrowes, greatly aduanced.

2. The miſchiefe, is ſhewed in foure miniſters of indignation: by their number, place, & action; portending plainely, that euill which at more length & particulary, in the ſixe trumpets is exponed. Againſt which inconuenience vpon the worlde, how Chriſt entertaineth his Church, during the time of the euill, is declared to the 9. verſe: From thence to the end of the Chapter is firſt, the Church her victory, (at length in the ſeuenth trumpet, & ſeuen vials thereof declared) and next, her gracefull ſtate thereupon; which is amplie in the 21. & 22. Chapters inlarged: heere, both ſummarily proponed.

3. The number, of theſe miniſters of indignation, is foure: for the foure corners of the earth. See Chap. 4. their place, the foure corners of the earth: to ſhew an euill, which in the height of it, ſhould ouergoe al: as is cleere in the fifth trumpet & end of the 13. Chap. Their action, is to hold the foure windes, &c. Windes when they are tempeſtuous, are noyſome, but blowing tẽperately & mildly, they bring a ſweet influence of fertility to the earth, & of purification both to ſea and aire. We liue by emitting and indrawing of breath: & without wind, all things would putrifie. Hence in Scripture, to ſignifie the influence of ſpiritual graces, ſpeeches are borrowed: *Ioh. 3. Act. 2. Cant. 4. Ariſe ô South & come ô North, on my garde, &c.* See *Ezec. 37. 9.* whence moſt cleerely this ſpeech is in this ſenſe. The

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with-holding then of windes, ſignifieth the reſtraint of ſpirituall life and grace. The earth, ſea, and trees, are alſo typical, as is euident in the fifth trumpet, Cap.9. where the maine point of this foreſhewed euil, taking execution, the miniſters therof are interdicted, hurting of theſe *trees* who had the ſeale of God on their foreheads. This frame of ſpeech, is alſo from the practiſe of enemies in extreme deſtructions. As of *Iſrael*, *Iuda*, and *Edom*, againſt *Moab*. *Marring euery good field, ſtopping euery fountaine of water, and felling euery good tree*, 2. *King*. 3. 19. Deſtroying ſo, the fields wherein, the moyſture whereby, & the things theſelues, which in fields and by moyſture doe grow. The earth then, is the place of the viſible Church, wherein are trees good and bad, ſome bearing fruit, ſome but leaues: but, as here it is hurt by this plague, it ſignifieth onely the earthly ones, who are in it, but not of it: for the ſealed ones are not of the earth, but albeit in the earth, yet the citizens of heauen. The Sea, is the cõmon worſhip, wherein men are ioyned, pure or impure, as it falleth, through the lothſomeneſſe or deadlineſſe of the waters, making accordingly the trees which grow thereby, good or bad. Trees are men: of whom, ſuch are planted in the courts of God, are alwaies freſh & flouriſhing, like theſe of paradiſe. Chriſtians, good & bad, are in ſcripture, ſo ordinarily called trees, as it were a vaine thing to heape teſtimonies. This euill then, was to ouergoe the whole viſible Church, doctrine, worſhippe, and profeſſours therein.

Cha.12.12.

Ezech.47.
Pſalm.1.

Pſal.92.13.
& 52.8.

4. Againſt this danger, the care of Chriſt is ſhewed, ordering the ſtate of his elected ones, by imprinting on them ſuch a marke, with the ſeale of God, as thereby, they ſhould eſcape the euill. Herein, come to be obſerued, the perſon actor, and the number ſealed. The perſon is of great note, as being an Angel, but of ſingular quality, euen the Angel of the Couenant. This is cleare, by his notes, & by his action. His notes are two. His cõming vp from the Eaſt: and hauing the ſeale of God. In the firſt, are notable, the quarter whence he commeth, *the Eaſt*: and that he *aſcendeth* therefrom. He [illegible] from the Eaſt, not only,

as our day ſtarre and Sunne of righteouſneſſe, by frame of ſpeech from naturall lights, which all ariſe from the Eaſt (and heere, conuenientlie, ſheweth him to bee the light & life of his ſealed ones, when ſpirituall darkeneſſe ſhould poſſeſſe all) but this hath alſo a ſpeciall alluſion to the laſt Chapters of *Ezechiel*: wherein, the goodly ſtate of the Church, vnder the Goſpell, being deſcribed vnder legall types, not onely is the glory of the God of *Iſrael*, ſeene enter into the Temple by way of the Eaſt, and the forefront of the houſe noted to be towards the Eaſt, and the land ſo diuided amongſt the Tribes, as one end of each portion ſhould reach to the Eaſt: but alſo, at the Eaſt doore of the inner court of the Temple (ſo ſituateth, as, to each doore thereof, men behooued to aſcend by degrees, as this Angel *aſcendeth frō the Eaſt*) none were permitted to enter or come foorth but the Prince. All, both Prince and people, worſhipped before that doore, but the Prince onely went in and out thereat. Neither might the people come in the Tēple at all to worſhip, but when the Prince was in the midſt of them: they came in together & went out together, yet at the Eaſt doore, none but hee. And out of the Eaſt doore came the waters, which did grow to a Sea. All, no doubt, to ſhew; that no light ought to come in God his houſe, but the *Prince his* light; neither any Doctrine flow from the Temple but his; who onely entreth and commeth foorth at the Eaſt doore: in his light, all muſt walke, and worſhip; & therefore, no entry but when hee entreth, no worſhip but when he is preſent, as in whom and for whom, onely it is accepted, and from whom onely wee are to take the rule thereof. His light riſeth on all his owne children, hauing all their portions reaching to the Eaſt. That this Angel then, cōmeth *from the Eaſt*, it ſheweth him to be the Prince: that he *aſcendeth*, it noteth his comming to be into his temple, to bee life and light to his ſealed ones, in the midſt of this darkneſſe: euen that lambe vpon Mount *Sion*, in the midſt of thoſe 144000. Chap.14. when all the earth followed the beaſt,

Chap.

Chapter 13. Consider well, for this state of Christ his Church, and his manner of presence in it, the 11. Chapter.

His second note is, that *hee hath the Seale of the liuing God.* This seale, hee hath essentially, as hee is the *Image of the inuisible God*; *and ingraued character of the Father his person: hauing life in himselfe, as the Father hath life in himselfe.* And hee hath this seale, to seale others therewith: giuing life to whom hee will, as the Father quickneth whom hee wil: for *him hath the Father sealed.* All faithfull, haue this seale; that is, are sealed therewith. But to haue it in this degree, as therewith to be the sealer of God his Saints, it is aboue the dignity of al creatures. Hee only is the Master of God his great Seale, sealing all God his children, with the holy Spirit of promise. *The foundation of God abideth sure, and hath this seale, the Lord knoweth who are his.* And this also hee sealeth vp in vs, by his spirit of sanctification; so, as, who call *on the name of the Lord, depart from iniquity.* Hauing this Seale, wee need not feare any darkenesse of Antichrist, for our annointing teacheth vs all things: and the honour of our God so requiring, wee haue our Seale in our foreheades, ready to giue account of our hope to all that aske vs.

Col. 1. 15. Heb. 1. 3. Iohn 5. 26. Iohn 5. 21. Ioh. 6. 27. Ephes. 1. 13. 2. Tim. 2. 19. Ioh. 2. 27. 1. Pet. 3. 15.

5. Thus are the notes of his person. His Action is that, *hee cryeth with a loud voice, &c.* His loude crying sheweth the greatnesse of the mischiefe: for preuenting whereof, as men in such cases doe, hee is said to cry with a loud voice, so bewraying care. The Substance of his cry, is in a commandement, & the end therof. The commandement is, *not to hurt*, &c. till *we haue sealed, &c.* His commandement sheweth authority, whereby he ruleth al things in heauen and earth, both in mercy and iustice. As our brother, God is his God. *I go to your God, and my God, your father and my father, Iohn* 20. 17. The end of the commandement is, that the seruants of God may bee in suretie through his Seale in their fore-head. The speech is from the 9. of *Ezechiel*: where, vpon the destruction of *Ierusalem*, Temple, and all to ensue by the state of *Babell*: such a type of caution is put

for preseruation of such as mourned, & sighed for the iniquities committed in that City: so heere a spirituall desolation, & Captiuitie being to come on the visible Church by mysticall *Babylon*: the like caution is prouided for the like sort. The marking on the forehead, is put but according to the manner of men, who imprint a conspectible mark on what they would haue easily discerned from cõmon, so as the beholders cannot misse to see it. Not that this Seale was perceptible to Antichrist, or ministers of his deceit and cruelty. For the world saw not these sealed ones, neither could learne their Song, Chapt. 14.3. but as I haue said, by this frame of speech, to shew their sure protection by the prouidence of their God.

6. In the number sealed, consider of whom it is, and what it is. It is of all the Tribes of Israel, that is, of al true Israelites, the Elect of God, and Israelites in deede, *Gal.*6. 16. For properly it cannot heere be taken: but the speech is from the Church of Israll, and the ordinary manner of the Propheticall denunciations: for, as when the Church consisted onely of Israell properly, the same was little in comparison to that time, when by the Gospell the Gentiles ioyne thereto; and as, euen of the Church of Israell, though their number were as the sea-sand, yet but a remnant was saued: euen so, in time of Antichrist his darkenesse, the true Church of God should be narrow (as Israel; yea, but a remnant of Israell, as the Temple, while Court and Citie are giuen to the Heathen, Chap. 11.) in comparison to the state following in the victorie, when (as by ioyning of all Nations, the Church of Israell was enlarged) by the comming of these out of great tribulatiõ, who with palmes and white robes celebrate the victory, & by rising of the rest of the dead after a thousand yeres, an innumerable multitude shall fill the Church. The number then is a few secret select ones, abiding with the Lambe on Mount *Sion*: while all the earth follow the beast. This number is 144000, to shew a competent Company, euen then when none appeared to be left, Of the further mystery of this number, see Chap. 13. in the end. From

Isa. 10. 22.

7. From the 9. verſe is the third type & part of this chap. of the Church victorious ouer this miſchiefe: ſet downe two waies. Firſt, as *Iohn* had the knowledge therof by ſeeing & hearing that company which are the type. Secondly, as hee is otherwiſe informed of their caſe. The firſt to the 13. verſe, the next to the end. That which *Iohn* did ſee of them, is their nũber, place & habite. The number is innumerable, and that of all Nations, Kindreds & Tongues to ſhew the largeneſſe of the Church in this ſtate, far beyond that vnder the euill, & here expreſſed by the names of Nations, Kindreds & tongues, according to the names of Prophetical ſpeech, as is before touched. Theſe haue notes, farre differing from the former, arguing euidently this type to be of the church victorious ouer the euil. The former, were few marked & ſecret ones, cloſed vp from a common plague, whoſe ſong none could learne but them ſelues: heere are innumerable with publike Enſignes of victory, in high and loude ſong celebrating the ſame, and praiſing him by whom. Theſe come not in place till the Tabernacle be opened in heauen, & the Vials of the laſt wrath, be a pouring out on the beaſt, Chapt. 15. 5. Their place is ſtanding before the Throne, the place of the true Church, Chapter 4. and accordingly interpreted of the Elder, verſe 15. So in this ſenſe, it is ſaid, Chapt. 11. to the two reuiued witneſſes, *Come vp hither*. Their habite is white garments, ſo interpreted, v. 14. with palms in their handes, as victors ouer great tribulatiõ, out of which they are come, verſ. 14. the Palme with all nations is the ſigne of victory: ſo iuſtly in remembrance whence they are come, theſe celebrate now the feaſt of Tabernacles, victorious ouer the beaſt, his character, name and number therof, Cap. 25. 1. Thus farre *Iohn* ſeeth of thẽ. He heareth thẽ cry, & with a loud voice. Here now theſe ſing, & with a loud voice, ſo as all may heare & learne, who will not harden their hearts. To the former was no ſong attributed, they had one, but which none could learne except theſelues. Here is a ſong in the eares of heauen and earth; Chap. 14. 3.

The

The Song of Moſes, and of the Lambe, Chap.15. The ſubſtance of their Song, as it is excellent, ſo it well fitteth their caſe. *Saluation is of our God, and of the Lambe.* Antichriſt deriued ſaluation from ſo many, and diuided the praiſe thereof among ſo many, as litle part thereof remained to God and the Lambe: Theſe to ſhew a plaine croſſing of all Poperie, and a triumph ouer it, acknowledge all ſaluation to to be of God in Chriſt, and therefore all praiſe thereof to belong only to our God & the Lambe. This ouerthroweth all wherein the Romans conteſt with vs, wee pleading nothing, but that *All Saluatiõ is of our God and the Lambe:* In which Song if they would ioyne with vs, all debate were ended. This Song, by times the Iewes (now obſtinate) ſhall learne, and waſhing their garments in the bloud of the Lambe, ſhall come out of great tribulation, being at laſt fully wakened by a *voice from the Throne*, to ſing with vs *Haleluiah*, Chapter 19. All Angels affirme this Song, of whom their place and ſong, Chap.5.

8. Thus farre *Iohn* heard and ſaw of the caſe of theſe. Now from the thirteenth verſes, what hee learned by information; wherein come to bee conſidered, the informer, one of the Elders, ſee Chap.5. Sect. 4. and what he informeth. Wherein, againe is the occaſion, and the matter whereof, vpon that occaſion hee informeth. The occaſion is, *Iohn* his ignorance, and deſire of knowledge: to the conſideration of one whereof, and ſo to the deſire of the other, hee is ſtirred vp by an Interrogation, *VVhat are theſe?* ſhewing an admiration, as of an vncouch and ſtrange thing in the eyes of the world, when men in ſo great numbers, ſhall ariſe from vnder Antichriſtes darkeneſſe, to the true light of the Goſpell, whereof the daylie encreaſe maketh the enemies gnaw their tõgues for ſorrowe, and amaſeth the world: but greater wonder ſhall yet bee, when vpon the beaſt his fall, the Iewes forſaking their owne righteouſneſſe, which is by the Law, and taking hold of the righteouſneſſe of God, by waſhing their long white robes in the bloud of the Lambe, ſhall ioyne with

with vs in this song: so as the Church herselfe with ioyful admiration shalbe moued to say, *VVho hath begotten me these? behold I was barren, whēce are these?* For the speeches after following, see *Isa.*25.and 49.and 60. *Iohn* his answere hath a confession of his ignorance, & a modest request of information: whereupon the informatiō followeth; first, shewing what and whence they are, according to the double demand: and next, shewing their graceful state vpon this their victory, through God his dwelling amongst them, and copious dispensation of grace. Their comming out of great affliction, is the cōming from vnder the bondage of Antichrist: which how great spirituall affliction it is, they know who haue gottē the victory, in whose mouth God hath put this song, *Saluatiō is of our God, and of the Lambe.* For this tribulation, see the fift Trumpet, Chapter 9. And when God openeth the eyes of the Iewes to see their cōmon Sauiour, then shall they well vnderstand what both spirituall & bodily affliction they now are in, which shall endure, so much the more their victory: Hee sheweth their longe white robes to bee their iustification in the bloud of Christ apprehēded by true Faith, expressing the action of Faith in these wordes, *they haue dipt, &c.* Thus noting a great difference betwixt them now, & when their garments were dipt in the mire of mens merites, in the filthy sincke of Antichrists Indulgences, and puddle of Purgatory: and in Iewes now a great change, no more seeking to establish their owne righteousnesse, which is by the law, or placing it in diuers washings, rites & carnall ceremonies, which cannot purge from sinne; but dipping their robes also in the bloud of the Lambe. So liuely the holy Ghost painteth out these things. Thirdly, he sheweth of them, that their stāding before the throne, noteth the true church of God, worshipping him in truth.

Rom.10.3.

Hebr.9.and 10.4.

9. Thus is the victory, now their gracefull state hereupon is shewed in a freedom from all euill, and affluence of all good, and that through God his presence, and protection, and the Lambe his gratious dispensation, set out

in so goodly a manner, as many thinke the things heere promised to bee of the Kingdome of glory; but neere in magnificke termes, the goodly state of the Church is expressed according, as for plenty of light & peace, shee shall bee vpon the destruction of Antichrist, and all open enemies heere in the Kingdome of grace, & no description of the glory to bee reuealed in heauen: which neither the eye can see, nor the eare heare, nor heart of man conceiue, and in heauen is no such dispensation of the Lambe as here is noted, who then shall surrender the Kingdome to his Father, that God may be all in all. As in Antichrist his preuailing, the state of God his Church was shewed in the 144000. and the Church victorious ouer him (now discouered, and going to destruction) in the number innumerable, & their victorious gesture: so here the goodly state of the Church (now free of all inuasion or bondage, and hauing plenty of light and quiet state) is magnifickly expressed, and yet but in such frame of speech, as is ordinary in the Prophets for such cases. This state of the Church is largely handled in the end of this booke, as the first (in the hid and sealed ones) is in the sixe trumpets, and the victory in the seuenth, & seuen Vials therof. Now as I haue said, according to the phrase of the Prophets, these blessings are set forth vnder things corporall, & amplified each by remouing the contrarie euill. *They shall not hunger, for the Lambe shall feed them: they shall not thirst, for hee shall leade them to the fountaines of waters: they shall feele no burning, for God shall ouershadow them, &c.* the ouershadowing is from the cloude in the wildernesse: for the leading & feeding, see and weigh, Psalm. 23. a profession of these graces, which the man of God felt. See *Iohn* 4.13. and 6.27. &c. It is maruaile, how men acquainted with the ordinary stile of Scripture, should haue drawne this to any other sense; but hereof more vpon the 21. and 22. Chapters. This state is in these few words expressed, Chap. 19. *The Bride is prepared.* And accordingly, in all her goodly ornamentes shewed to *Iohn*, Chap. 21.

1. Cor. 15. 24.

Isai 25. & 49. & 60.

CHAP.

CHAPTER VIII.

THE sixth seale being opened, first was exhibited the proper euent therof in the end of the sixth Chapter; and in the seuenth Chapter, a summarie view giuen (for strengthning hearts against the terrour therof) of the whole matter of the seueuth seale; which heere, now is opened, & special euents thereof declared, through the rest of all this propheticall narration. Of these, wee haue, first, a general preparatiō; & next, the particular execution. The preparation, hath an incidēt effect immediatly following vpō the opening of the seale: which is, *Silence about halfe an houre*. To shew an attent expectation of great things; whereto wel, the portending of them in the former Chapter, might haue erected the mindes. And the waiting for rare or feareful euents, worketh a silent attendance. When the wise speake, then all keepe silence: and when the Lion roareth, all the beasts of the forrest hold their peace. Besides this, great things commonly come foorth with processe and preparation. And truly, God who is slow to wrath, is, in a sort forced to poure out heauie indignation. Iob. 29. Hab. 2. 20.

2. After this incident effect, is the preparation in the ministers, & in the orderer of the whole errand. The ministers are described by their nature, *Angels*. Quality, ministring Spirits, as who *stand before God*, *Luke* 1. And instruments of ministration, *Trumpets*. In the instrumēts, are noted two things. First, that they are trumpets, & secondly that they are giuen to them. That the instruments are trūpets, it sheweth that their ministry in this ensuing matter, is to be sounders of the alarum, and giuers of the signe for inuasion of the world by each woe, as als many armies of him who is Lord of hostes: as also, that they are denouncers, & that of great & weighty matter. For, Trūpeters are messengers of great things, and, but for great personages.

In this alſo is implied, that the end of their miniſtry and of theſe iudgements denounced & executed, is to waken vp the dead world to repentance, or make it inexcuſable againſt finall wrath. See the end of Chapter 9. Therefore when the world is not wakened with Trumpets, it feeleth iuſtly full cups of wrath tumbled out. That theſe Trumpets are giuen to the Angels, it ſheweth them to doe nothing without ſpeciall warrant and mandate.

3. Thus are the miniſters; the maſter and orderer of the errand, is deſcribed by his office, and his actions. His office, that hee is an Angell: for that, is heere the name of office & not of nature. And this angel differeth farre from the other ſeuen: for hee is the Angell of the couenant, cleerely by all his notes. Hee ſtandeth as the other ſeuen, for hee alſo, in ſome reſpect, is a miniſter: but hee hath a particular ſtand, which is at the Altar, as High Prieſt. Hee is furniſhed alſo with an inſtrument, but which is proper
Heb. 9. 4. to the Prieſt, and belonging to the moſt holy place; to wit, the golden Cenſer. He hath alſo ſomewhat giuen to him, but a rare gift; that is, *Many odors*, whereby all the praiers,
Ebr. 13. 15. and of all Saints is acceptable. For by him wee offer vp ſacrifices to God. In the fifth Chapter, the praiers of Saints are called Odours, and heere the odours are diſtinguſhed from the praiers: onely to ſhew, how it is, and in whom that they are odours; that is, acceptable to God. Theſe odours are ſaid to bee giuen him, according as hee acknowledgeth all things to be giuen him of the Father; as hee who is both ſealed and ſanctified, and as mediator, hath receiued the ſpirit without meaſure. This is by alluſion to the Leuiticall miniſtrie, and not to the Maſſe.

4. His actions are two: one, of gratious diſpenſation, another of wrath; as hee, who is both the propitiation for Saints, & treader of the winepreſſe of Gods indignation: both an elect precious ſtone, & a ſtone of offence. And our conſolation heerein is great, that to him all iudgement is committed. His action of grace, is the offering vp of the Saints praiers, and making the gratefull ſmoke of them

goe

goe vp before God through his odors: and this hath a double consolation: first, that God alwaies in the midst of wrath remembreth mercy, & is neuer so carried in wrath to poure out heauy indignation on the sinfull world, but that the louing care of his elect commeth first in place: secondly, that the praiers of Saints haste on iudgemẽt on the world, while they send vp sighes & groanes for God his dishonour, a great incouragement to pray. *If Israel had turned to mee, how soone would I haue hũbled their enemies?* Psalm 81. 13. 14. His second action, is a signe giuen to his trumpeters, who stand attending it from him, to set too, to particular execution. The signe is, *Hee filleth the Censer with fire, &c.* In token of burning wrath: and *with fire of the Altar.* For, as the acceptation and sanctification of al the Saints and their offerings is of him, who is the true golden Altar, so all his wrath on the world is from him: in whom, all men, in God his predestination, are ordered to their diuers ends, according as they are either giuen to him, and builded on him, or passed by, & stumble at him. This fire, is also from the Altar, for the spirituall iudgements that it worketh. For the fire of this Altar hath double effects. It is gracious, nourishing, purging, renuing, and strengthening to the elect, Isai 6. And it is a fire deuouring the aduersaries, and burning vp the world as stubble; for our God is euen a consuming fire. Deut. 4. 24. Christ, comming into the world, brought both the one and the other, though the one improperly. Thus, from one and the same Censer, and one and the same Altar, one and the same fire, both sendeth vp a sweete perfume, and downe a consuming wrath. As the praier of *Elias* brought both fruitfull raine and deuouring fire: and as the 1. King. 18. two witnesses, Chap. 11. are to the goodly, candlestickes and refreshing oliues; but, with fire out of their mouthes, slay their aduersaries. *If I bee the man of God* (saith *Eliah*) *let fire come downe from heauen, &c.* 2. King. 1. Vpon this fire cast on the earth, follow *Lightnings, Thundrings, Voices and Earthquakes*, euident types of horrible iudgements and commotions, Chapter 4. And so heereby the attending Trumpeters get

ſigne to blow the alarum, and denounce particularly the iudgements whereby God was now to plague the blind & obſtinate world. And vpon the ſigne thus giuen them, they ſet too in order to blow, ſee *Eze.*10. for this caſting of fire, in ſigne of wrath & Gods departing frō his ſanctuary.

5. Thus farre is the general preparation. The particular execution, hath in each, the denūciation, by the trumpet, and the effect inſuing. And are diuided in lighter or leſſe woes, & heauier & greater. The firſt foure, in degree of compariſon are lighter, and are in this Chapter. The three other, are heauie: whereof, two are throwout the 9. 10. & a good part of the 11. Chapt. The laſt holdeth to the end of the whole narration. The firſt foure, are als many degrees of the myſtery of iniquity working on to that fearfull height, which is in the fift trumpet accompanied with a no leſſe deadly euil, for iuſt puniſhment thereof, in the ſixt trumpet: which being ineffectuall to worke repentance, cōmeth on the laſt wrath in the ſeuenth trumpet.

6. Vpon the firſt ſound, are ſeene haile and fire mingled with blood: which, caſt on the earth, that is, in the viſible Church, Chap. 7. Section 2. produce then a terrible effect, *That all greene graſſe, &c.* The iudgementes of God in Scripture, are ordinarily expreſſed by haile, fire, and ſtormy tempeſt. God borrowing ſpeeches from naturall things, to ſet foorth his terror. But this ſpeech heere, hath a ſpeciall alluſion to that plague of Egypt, Exod. 9. and Pſal. 105. Now then, to finde the analogie, as heere the burning vp of graſſe and trees, is to expreſſe the decay of ſpirituall life, and moiſture in all true Chriſtianity: and that not onely in weake ones, as graſſe; but in the ſtrong, as trees: ſo, heere wee are to ſearch, agreeably to this effect, what is anſwerable to haile and fire. It is the fire of God his ſpirit, begetting in vs faith and loue, which maketh vs Chriſtians weaker or ſtronger, according to the meaſure of grace giuen vs, and our grouth therein: and that by the watering & moiſtening of ſweet ſhowers

Pſal. 11. 6.

of

of grace, as dew vpon the mowne graſſe, or raine on the thirſty ground. For of heate and moiſture commeth all flouriſhing greenneſſe. Hereof it is, that ſo often, in Scripture, we are exhorted to edifie one another in loue. This burning heat did eat vp our Lorde, and in it the Apoſtle burnt: this fire of loue is the band of perfection, whereby we grow vp, as one man in Chriſt. And heereupon, are in Scripture, ſo many atteſtations to be like minded, & deteſtations of debate & diuiſion. Now when this fire of loue is turned into the fire of contention: then they, frō whoſe mouthes ſhould droppe, wiſedome & refreſhing ſhowers, ſend out the cold haile of their owne affections & froſty ſhowers of ſelfe-loue: which in place of comforting and nouriſhing the hearbes and trees, by wholeſome word & ſound example of life; in contrary, burne them quite vp, as doth haile and fire. This was the firſt euill, which entred into the Church, for the firſte degree whereof, the Church of *Epheſus* was taxed. Which degree betime growing, not onely to coldneſſe in loue, but alſo to fiery contention, & mixed with ſtoſty haile, wrought this fearfull effect, and firſt ſtep to Antichriſtianiſme, euen want of true Religion, and of the life of God in a great part. This fire and haile, is ſaid to haue bene mixed with blood, for that not onely this euill of fierie debate began euen while as yet hot perſecution laſted againſt the Church by heathen Emperours; but alſo, for that it entred in the Church, in ſuch degree as proceeded to cruelty and bloodſhed. This euil, Satan laboured to bring in from the firſt times of the Goſpell, but that the fire of loue and ſweet ſhowers helde things greene. The firſt that greatly kindled this flame, was *Victor* Biſhop of Rome: whoſe fierie headines in a friuolous matter, had it not beene repreſſed by the graue rebukes of *Irenæus* Biſhop of *Lions*, & *Policrates* of *Epheſus*, had made a great burning. *Euſebius* recordeth (*Lib.* 8.) of the perſecution by *Diocleſian*, that it was a neceſſarie correction of the Church, which had fallen to ouer great a cuſtome of ſinne, (ſee how greenneſſe was burnt vp, Col. 3. 4

and

and whose pastors were begun to sauor of pride and tyranny (see the step to the next euill,) Thus wee see how the fire was euen mixed with bloud: but soone after, how farre this fire brake out, vpon the first relaxation vnder *Constantine*, it is wonderfull: so as, if the prudent care of that Prince had not bene the greater, that first, & famous Councell of *Nice*, had bene a miserable proofe of this fire: which beeing but restrained, there, for the time, how vehemently, to the disgrace of Christianity, and burning vp of all true Religion in the heartes of men, it brake out thereafter, is manifest in the storie. So, as *Constantine*, in his Epistle to the Synod of *Tyrus*, exprobrateth to them, that he saw nothing in Bishops dealings, but an ouerthrow of all Religion. This, made *Nazianzen* to vtter that hard speech: *That he neuer did see a good effect of any Synod*: because in steed of the fire of loue, mixed with the sweet raine of healthsome doctrine, and spirit of Christian lenity, the fire of contention, and frottie hailestones of destruction ruled all. Yea, so farre heerein, were the Bishops carried one against other, as it is monstrous, what malice, falsehood, and crueltie, they practised: so as in the times of *Constans*, *Constantius*, and *Valens*, the fire and haile were mixed with bloud. This made still a decay of true Religion both in small and great.

7. Vpon sounding of the second Trumpet, a mountaine of fire is cast into the Sea; whereupon the third part thereof becommeth bloud, &c. Mountaines in holy Scripture, are put for high and proud States. Then a burning mountaine, is the fire of ambition, as the first was of contention. For, albeit contention ariseth of pride; yet at first, the debate was not directly for prerogatiues and places, as now, in this second euill is meaned. Remember alwaies, as I touched Chap. 6. Sect. 10. and 15. that so, these euils are ordered, for course of time, as both the first holdeth on with the succeeding, and the succeeding, in time of the formers height, is begun to worke. This is cast in the Sea, whereas the first was on the earth: to note a de-

a decay in a higher degree then the first, as the Sea is a higher and purer Element then the grosse Earth. The first decay was of Religion, in the heartes & liues of men. This second, is in the ordinary worship, which in great part now becommeth corrupted; & thereby, a great part both of common professours and Pastors, become dead in superstition. The Creatures liuing in the Sea, are cõmon Christians. The ships are the occupiers therein, designing Church-men; as is plaine Chapter 18. where *Ship maisters, Marriners, and occupiers in the Sea*, bewaile the fall of the Whore. The first death was different from this. That, was in life and manners, obiected to the Widowes, 1. *Tim.* 5. and to the Church of *Sardis*, Chapter 3. 1. This is of another kinde, obiected to *Ephraim* by the Prophet. *VVhen Ephraim spake there was trembling*, but *hee is dead in Baall.* The allusion is to *Exod.* 7. 19. &c. When the waters are healthsome, all things in them liue, *Ezechiel* 47. The loue of riches and honour is the root of all euil, which, while men lust after, they erre from the faith. To this euill, *Constantine* his prepostorous zeale to indew the Church with riches and pompe, much helped. As the voice (then vttered, if their stories say true) did verifie. *Hodie seminatum est virus in Ecclesia.* The common saying is well knowen: *Ecclesia peperit diuitias, & filia deuorauit matrem.* And that, of *Golden Bishops and treen Chalices, and golden Chalices and treen Bishops.* This fire of ambition, was much kindled in the hearts of Pastors, before the Councell of *Nice*, they beginninge to sauour thereof (as saieth *Eusebius*) before *Diocletian* his time: but there was laid a ground of ambitious contention, by ordering the seates and prerogatiues of Patriarches. *Ante Concilium Nicenum, ad sedem Romanam paruus habebatur respectus*, saieth *Æneas Syluius* eftsoones a Pope. What shamefull digladiations followed about dignitie and prioritie of place, what bitter contentions about limites of Diocesses, would make any sound hearted Christiã blush for shame to read them. *Iulius* Bishop of *Rome*, albeit topping a good cause, yet seeking therein the aduancement of his

Hosh. 13. 1

1. *Tim.* 6. 10.

owne ſeate, is ſo checked by the Biſhops of the Eaſt, as faine to yeeld to time (ſaith *Sabellicus*) the whole ſway and maieſty of religion, remained with the Biſhops of the Eaſt, till *Phocas* the Emperor reſtored it to *Rome*. It is ſhame to heare, how *Leo* Biſhoppe of *Rome*, otherwaies a learned and wiſe man, did chafe at the act of the Councell of *Chalcedon*, in fauours of the Biſhop of *Conſtantinople*. How hardly did the Biſhops of *Rome* take it, that it ſhould bee inacted in *Affricke*, that no appellatiõ were made to them? what a ſtirre they made thereabout? impudently bold to falſifie the act of the *Nicene* Councell, for maintenance of their ambition: till by authentike copies, from *Greece*, their fraud was detected: and they but too meeklie, admoniſhed to beware, they labored not to bring into the Church *famoſum typhum ſeculi*. The contentions of the Biſhops of *Rome* and *Rauenna*, of *Milain* and *Papia*, would euen amongſt ſecular Princes, bee counted deteſtable. The Patriarch of *Conſtantinople*, firſt vſurping the title of vniuerſall Biſhop, is worthily taxed of *Gregorie* Biſhoppe of Rome. Thus then, while men were ambitiouſlie ſeeking themſelues, and careleſſe of religion; corruption entred into the worſhippe, in manifold rites and ſuperſtitious ceremonies: as euen diuers godly men in that ſame time, heauily regreated.

8. Vpon the third blaſt falleth a great ſtarre, &c. Stars are Paſtors of Churches. This great Starre is the type of great and learned Paſtors: men of high account, yea and of great ſhining: but who fall from the heauen, (from the truth & true Church) and ſo, their ſhining which ought to haue beene cleare, gentle, and comfortable light be commeth like a burning Torch, noting fiery contentions and burning deſpite, as a blazing flame, in place of a pleaſant cleare light, οἱ ἐξ ἐριθείας, Rom. 2. 8. For this diſpoſition in it ſelfe, and working the like in others. This ſtarre hath the name of Wormewood as beeing in the gall of bitterneſſe, and making bitter. *Simon Magus*, is ſaid to bee ſo, *Act.* 8. 23. the Holy Ghoſt in that one Arch-

Deut. 29. 18.

Heb. 12. 15

Here-

Heretike, shewing the common disposition of all, as full euer of contentions and burning despite, which manner the Church of God hath not. The effect here wrought is, that this starre falling in the riuers and fountaines the third part, &c. Here is yet a higher degree of corruption, working on to the great euill. For Riuers & Fountaines are in a degree of purity and subtle Nature, aboue the Sea, as the Sea is aboue the earth. Now, as there may bee a decay of Religion in the hearts and liues of men (which is the burning of grasse and trees) the ordinary worshippe yet abiding pure and vnmixed with superstition; so may both Religion in men decay, and great corruption enter in the ordinary worship (the Sea becomming in a part bloudy) and yet the fountaines and riuers (that is the Scriptures and interpretation thereof) abide sound, as experience teacheth, how many abuses will kreepe in, & with custome take place, while yet both the word and interpretation thereof is vncorrupted. The teachers (who are also Wels and Riuers, bringing waters to the common Sea) teaching more purely then is the practise in ordinary worshippe. But when not onely corruption entreth in the common worship, but euen the Scriptures are corrupted with false glosses and hereticall interpretations, the fountaines beeing poysoned, and the Riuers which should carrrie douce waters to purifie the common Sea, bringing thither bitter waters, and turning the sweet water of life to bee like these of *Ierico*, and of *Mara*, then is the euill growne to a high and dangerous degree, and their multitudes, who for any bloud in the third part of the sea, would haue liued, become dead in hereticall prauity. The verity and accommodation hereof is more then cleare, as principally in *Arrius*; so in all the other Arch-heretikes of that time, men more learned then holy, and more quicke then modest, like blazing Comets corrupting the truth of doctrine in a great part. And therfore for the ful perfectiō of euil in this kind, when not only the third part, but wholy al both earth, sea & fonutaines

2. *King.* 2. 19. &c. *Exod.* 15. 23. &c.

ſhall be burnt, turned into bloud, and made bitter, and all light eclipſed; the like type is vſed in the fift Trumpet, but with this notable difference, that that ſtarre falleth to the earth, and ſo breedeth the miſchiefe.

9. The fourth Trumpet bringeth a darkeneſſe in part vpon Sunne, Moone, Starres, day and night. A kindlie degree of euill to follow on the former: and therewithall noting yet a higher degree of Apoſtaſie, & aduancemēt of the myſtery of iniquitie, as the heauenly lightes are aboue fountaines & riuers. This is the type of darke ignorance, comming on the world firſt in a great part. The former euils aroſe, more vpon contention, pride & bitter deſpite, then vpon ignorance (while men either not aduerting, or malicioullie miſcarried they tooke place) but now together with theſe, commeth alſo groſſe ignorance in a great part, darkening all true knowledge. Chriſt is our ſunne whom wee behold in the true light of his Goſpel, wherof when the third part is darkened, ſo farre is our ſunne darkened to vs. The Moone and ſtarres are they in whoſe hearts God ſo ſhineth, as they are able to make the light of the knowledge of God, to ſhine in the hearts of others, in the face of Ieſus. The day is that light, thus miniſtred from our ſunne by theſe ſtarres, wherein we walke, who are children of the day, and not of the night. For ſtarres heere muſt bee conſidered, more as receiuing light from the ſunne, they diſpenſe it to vs, then for that they ſhine in the night. And here the night ſignifieth that light which naturall men who are not children of the day but of the night, yet haue in humane ſciences and liberall arts (in compariſon to the light of the Goſpel, but a night of darkneſſe) whereof now by this Trumpet came a great decay, as in ſtory is more then manifeſt. Now as theſe euils are ſaid to worke but on the thirde part in each kind, to ſhew that the firſt degrees came on but in part: ſo as firſt the loue and life of God abode in the moſt part of the Church, as in the ſecond degree, yet the moſt part worſhipped purely; and in the third, held ſtill the Orthodox faith:

faith: like as now in the fourth yet continued great measure of learning, both in diuine and humane sciences. Whereas, in the next Trumpet, all falleth to the height of euill, and a totall and common Apostasie is set downe. And therefore for preparation to it, a heauie warning is giuen of a triple woe. But this warning is by an Angell flying through the middest of heauen, and so farre remoued from the perception of earthly men, it being so farre and obscurely deliuered, as few were capable thereof, or aduerted it: see Chapter 14. and 18.1. Diuers learned and godly men, (of whome this Angell is the type) saw the mischiefe comming on thorough these euils more and more preuailing, and gaue warning of it, euen *Gregory* Bishop of *Rome* saw so much, and made him say, *Rex superbiæ prope est, & quod dici nefas est, Sacerdotum est paratus exercitus, & vbi est ille Antichristus, qui appellationem vindicabit vniuersalis Episcopi, & cui Sacerdotum exercitus paratus est ad assectandum eum? prope est & in foribus.* He did hit very right, for within little more then three yeeres after him, his owne successor *Boniface* the third tooke to himselfe the title of *Vniuersalis Episcopus*, which all the succeeding Bishops retaine, & so by suffrage of a most famous Bishop of *Rome*, they are that Antichrist. *Lib. 4. Ep. 34. & Ep. 38.*

CHAPTER IX.

FOllow the heauier woes, denounced in the fourth Trumpet, to fall on the earthly sort, on whom are all these iudgements, from which the sealed ones are exempted. Of these three, the first is in this fift Trumpet: euen that huge mischiefe of Antichrist, to which height of iniquity, the former euills were als many steppes. The other two woes, following in the 6. and 7. Trumpets, are the consequences in God his iust in-

dignation, of this great woe: the one, for punishment, to prouoke repentance in the sixt Trumpet: which being ineffectuall to conuersion, vpon obstinate impenitencie, verse 20. and 21. The seuenth Trumpet bringeth the third great woe and last wrath, to Antichristes vtter destruction.

2. In this euill, are the origine whence it ariseth, and the euill it selfe, the origine, is first and secundarie arising of the first. The first is the fall of a great starre from heauen to the earth, the type of Pastors of great mark falling from being heauenly, to become earthly, from the true state of Saintes to the state of the world, and to the loue thereof: from light to darkenesse, from the keyes of the kingdome of heauen, to the keyes of the bottomlesse pit. Now as this fall was not in one instant or point of time, (*nemo repente fit turpissimus*) but by degrees, so is it not to bee taken of one man personally, but is the generall type of that euill, wherein Pastours falling, they became ignorant, and ministers of darke ignorance: out of which arose the mischiefe of Antichrist, and his poysonable Armie: the euill is the loue of the earth, wherethrough cometh this change of Keyes, by an Apostasie and falling away of these who had beene starres of heauen and ministers of light, as hauing the keyes of the kingdom of heauen, to bee the ministers of other keyes, euen these of *Gehenna*. This is that succession, and these are the Keyes, the Church of Rome and Bishoppes thereof, so much bragge off, as this whole propheſie euinceth clearly. The secundarie origine of the euill, is darkenesse arising thorough this fall and change of Keyes, and that in a strange degree; for this darkenes is not in part, as that of the fourth trumpet, but it eclipseth al light, actiue and passiue, Sun & aire. Christ is our Sunne, whose beames lighten our spirituall aire, whereby wee both walke in light, and draw in a pure breath for entertaynement of our spirituall life. This by this darkenesse of the bottomlesse pitte, (which arose through that Pastors falling to the loue of earthlie

thinges,

thinges, loſt the Key of knowledge, and became miniſters of darkeneſſe) is wholy eclipſed, ſo as all the face of the viſible Church is darkened, and common life in it corrupted. The euill of the third Trumpet, was by fall of a great ſtarre, but that fell in the Fountaines and riuers, ſo making them in a part bitter: but heere the deſire of riches and loue of the earth, maketh all erre from the faith.

3. Of theſe beginninges ariſeth the miſchiefe, wherein are two things, the abhominable Armie of darkeneſſe poyſoning all: and the head of ſo damnable a band, the Armie is deſcribed, firſt ſummarily by their qualitie, and their annoying power, verſe. 3. Heereafter more at large, this their annoying power is exponed, and their properties, whereby they are inabled to the harmefull execution thereof, are declared. In all which is a moſt liuely repreſentation, and moſt conuenient type of the Romane Cleargie, who are euidently this army of darkneſſe, whoſe monſtrous ſwarmes nothing but helliſh ignorance brought in the Church: as earthlineſſe of great Paſtours, brought the ignorance. Their qualitie, firſt is ſhewed, in that they are Locuſts both, for their ſwarming multitudes, & for their deſtroying and eating vp al green thinges in earth: as, who not onely deuoure the beſt of things belonging to this life, but alſo deſtroy all ſpiritual life in men. For their grouth and ſucceſſe in both, ſee the Story and be amazed. *Nahum. 3.*

4. Their annoying power is ſummarily ſet foorth, in that *they ſting as Scorpions*. A venemous and bitter kinde of Serpent, walking waiwardly, and ſtinging whē it would appeare laſt to doe ſo. This their power (in the larger expoſition thereof) hath this generall note, that it is limited and not abſolute, The firſte point of their limitation is, of ſuch as they are permitted to harme. The next is, in what degree they might doe it. As for the firſt, they are reſtrained wholly from hurting the ſealed ones, of whom Chapter 7. Which reſtraint, is here pertinently recorded,

both

both to shew that this euill, is the height of that mischiefe portended in the 7. Chapter. Against which the Elect were sealed: and also, to shew here the truth of their preseruation; and so, how it was, that Christ, in this totall eclipse of light by Antichrist his darkenesse, yet preserued a Church. Wherein yet, be not so grosse as to thinke that one number still of the same persons continued all that time. But it is to shew God his cõtinual course in helping his owne, all the time of this mischiefe on the worlde.

The allusion to Ioel 1. and 2.

Obserue heere also, that by grasse & trees, men are meaned, as I shewed Chap. 7. And, as fitliest thus expressed, in the euill of locustes. Now, of these, in the first Trumpet, onely the third part was burnt: heere all feele this plague, except the sealed ones. The second point, in their limitation, is the degree of hurting. Wherin are two cautions. First, the quality of the harme permitted them to practise: and next, the time limited to their working. The quality of their harme is cleered by a diuers kinde, from which they are restrained. For it is permitted them to torment men but not to slay. This their tormenting, againe is cleared by a comparison, that it is such as ariseth vpon the sting of a Scorpion, that is so painefull, as death is more tollerable, as the effect thereof well sheweth. Now consider well, that this torment and plague is on the inhabitants of the earth, and, heere to be taken vp as God his iudgement on the world, wherof the true church is free. And so, this army hath not power to slay: as neither, that way, plague they the men of the worlde, as doe the ministers of the sixt trumpet; who, both sting with poysoning tailes, and slay with heads, as hauing power in both. But, these haue their power in their tailes, only to torment with poisonable sting, and not to mutther openly. For other waies, as they are considered in their dealing against the Saints (which is not in this place) their blood is found with them: yea and all the blood shed on the earth: albeit not for direct professed power and practise of the sword; but, as on the Iewes came al the blood

Ch. 18. 24.

from

from that of *Abel* the righteous to the blood of *Zacharie:* who, yet profeſſed that it was not lawfull for them to put any man to death. This is heere put for an euident note of Antichriſt his dealing: of purpoſe, to diſcerne this euil from that of the ſixt trumpet: and that ſo cleerely, as it is wonder, how, men of learning & iudgement, could confound things ſo notably diſtinguiſhed, and which can receiue no other accommodation. Now, that this their tormenting of men, is leſſe tollerable then death. We know, that no vexation is comparable to that of a conſcience, wherein is put the ſenſe of God his terrour and eternall wrath, if therewith the true remedy be not applied. For, as *Skin for skin, and all that a man hath, he will giue, for his life:* ſo life and all a man will giue for his ſoule, and the peace thereof, who once hath felt the terrour. For, a troubled ſpirit who can beare? and a good conſcience is a continuall feaſt. But all the doctrine of the Church of Rome, is ſuch as putteth in this ſting in the conſcience, whereby the torment is bred, but neuer applieth the true remedy: But ſuch baſtard cures, as augment the anguiſh. Hereof it is that ſuperſtition is moſt buſie and reſtleſſe. For, *He multiplieth his owne ſorrow which offereth to another God:* Hence aroſe, painefull pilgrimages, deuoting to ſacred warres, Kinges bequeathing their Crownes: Husbandes their wiues and children: wiues their children. Hence were ſo many erections, and fond donations for ſoule Maſſes: if ſo be after death they might finde that repoſe & comfort, which they neuer felt in their life. Heerefore is this vexation fitly compared to the ſtinging of a Scorpion, moſt painful of any. How many ſtrange policies and treacherous deuiſes (as of walking ſpirites, and forged miracles) theſe locuſts haue practiſed, & ſtill doe, to ſubdue to them ſelues the conſciences of men and hold them in torment, is more then manifeſt. And by ſuch as they haue ſtunge deepely, it is that ordinarily they atchieue all their deſperate Treaſons and murthers of Princes: Actes, forſooth, of ſuch merites as will obtaine heaue̅ to a perſon otherwaies

Mat. 23. 35. *Iohn.* 18. 31. *Iob.* 2. 4. *Pro.* 18. 14 *Pro.* 15. 15 *Pſal.* 16. 4.

condemned. And what is it; that vpon this presumption, the tormented spirit will not runne to? What a strange practise is that, (amongst many moe) of the Iesuites with their nouices in their chamber of meditations?

5. Thus is the qualitie of their harme. The time limited to them so to torment the worlde, is *Fiue monethes*. In which, for ought I know, the minde of the holy Ghost hath beene highly mistaken of all men. For cleering then, of an obscure matter; In this whole booke, are but seuen times recorded. That of tenne daies, Chapter 2. That of halfe an houre, Chapter 8. This of fiue moneths, heere. That of a yeere, moneth, day, and houre, in the sixt Trumpet. That of fourtie two monethes, Chapter 11. and 13. with which, that of 1260. dayes, Chapter 11. and 12. And of a time, times, and halfe a time, Chapter 12. are all one. That of three dayes and a halfe, Chapter 11. 9. And that of a 1000. yeares, Chapter 20. Of these, all sound Interpreters (for how maliciously the Romans, to obscure cleere storie, doe expound them, shall appeare after) fall to one or two opinions. Some taking these times indefinitely. But, while they bring no reason, why such and such, are put of the holy Ghost for indefinite times, they rather cut the knot, then loose it. Others, and some of the most learned, take these times for definite, in exact calculation, but that they are not to bee taken in propriety of speech, except the last: and that by a Propheticall frame of speech, a day is to bee taken for a yeere, and so by consequence, a moneth for a moneth of yeares, and a yeare for a yeare of yeares. But in my iudgement, there is heereof, neither ground nor example in all the holy Scripture.

The times recorded in Reuelation.

The fourth Chapter of *Ezechiel*, whereon all this opinion is builded, yeeldeth to it no ground at all. Where God commaunding the Prophet, in a typicall action, to expresse the long rebellion of the people, beeing impossible to doe it so many yeres: that some analogy at least, might bee, he biddeth him lie so many dayes: and therefore the

inter-

interpretation is added, that a day was inioyned him for a yeare. But that in any part of Scripture calculation of time, either Prophetically foretolde, or Hiſtorically recorded, is thus expreſſed, I ſee it not. That place *Nom.* 14. 34. maketh leſſe for it; God ſhewing but the analogie of his iudgement to the peoples rebellion: whereon, if anie thing of this ſort might bee built, it ſhould rather ſeeme that a yeare were for a day, then a day for a yeare. Now, vpon this weake or rather no ground, to inferre, that as a day in Scripture, is found put for a yeare; ſo heere by conſequence, a moneth is put for a moneth of yeares, and a yeare for a yeare of yeares: without ſo much as a ſhew of example; for me, I thinke it too great licence in interpreting God his Oracles. As for theſe places in *Daniel*, where yeeres ſeeme to bee, by dayes, calculated: they are of the moſt learned, taken in proprietie, and the accommodation of ſtory fitly giuen; which maketh me much maruel, that an exceeding learned man, euen ſo, interpreting *Daniel*: yet in his notes vpon this place, for warrant of the other interpretation, ſhould ſay, *apud Danielem paſsim*. And for what reaſon ſhall dayes in Daniel bee taken for yeeres in other places, more then Chapter 10. 13? that he counteth yeares by the hebdomades, and onely Chapter 9. it ſtrengtheneth their opinion nothing. For, in the common vſe of Hebrew ſpeech, hebdomades, are no more properly of dayes then of yeares, but alike of both, as the count falleth, either for the Sabbath day or Sabbaticall yeare, whether common in the ſeuenth yeare, or great in the Iubily: and, as in the ninth Chapter of Daniel, the matter euidently ſheweth the account, to bee of yeares, ſo Chapter 10. 2. (where doubt might haue troubled the Reader, with an apparent ſtrange thing, if they had beene taken of yeares, as in the former Chapters) hee addeth the interpretation for a cleare diſtinction. If it had beene the purpoſe of the holy Ghoſt, thorough all the reſt of this Propheſie, to ſet downe in theſe formes of ſpeech, the exact ſupputation of time:

I see no reason why in the last, of a thousand yeres (which onely of them all, is to bee taken definitely, and for great reason, as shall be shewed) hee should haue altered his ordinarie manner of stile. This wrong conception of these times, hath marred all the accommodation of this Propheſie: making euen notable learned men, and who otherwaies haue had deepe insight in these mysteries, to iumble and confound distinct matters; while still, according to this forelaid preiudice of definite calculation, they apply things, but giue no satisfaction: and the matter heere handled, and the manner of leading, being opened vp, will shew cleerely, how by this preiudice, they haue laide, both before themselues and others, great blockes, to impede a cleare way. This time, then hereof *fiue moneths*, is to be taken indefinitely, and put heere, for a consolation: to shew, that this terrible plague, should not alwaies preuaile ouer the world. But besides this, wee must finde out some reason agreable to the maiesty and wisdome of the holy Ghost, why this time, in this place, the other, in their places are taken of the spirit, more then any other time. As for that of tenne daies, Chapter 2. it is easie, by common frame of Scripture speech, both for time and number. The parents of *Rebecha* intreated her abode *tenne daies*: *Iacob* his wages were changed *tenne times*: Wisdome strengtheneth more then *tenne Princes*: *Ruth* to her mother in law, and *Elkana*, to his wife, were better then *tenne sonnes*: tenne Virgins haue *tenne lamps*: and Chapter 11. the *tenth* part of the great City falleth: *tenne men*, take hold of the skirt of a *Iew*, and many such. So as for this number, or of seuen, in matter or time, the ordinary vse of Scripture answereth. The reason of others is more difficulte, and most of all, that of this time heere put: why it is (seeing this euill of the fifth trumpet, is all one with that beast which worketh 42. moneths, Chapter 13. All which time accordingly, the heathen trod vnder foot the holy City, and the Prophets propheſie in sackecloth 1260. daies, Chap. 11. and the Church is so long fed in the

wilder-

wilderneſſe, Chap. 12.) that heere, to the Locuſts ſhould bee attributed *fiue moneths:* a time, through all this booke, no where elſe recorded. And this is indeed wiſdome, for perceiuing whereof, we muſt vnderſtand, that as all the types, yea and frames of ſpeech in this Propheſie, are from the old Teſtament; the collation whereof, bringeth to both great light: ſo theſe times heere, are put by alluſion to the like times there: not onely to ſhew, that theſe euils ſhould haue an end, as had the others: but alſo, by the ſame time attributed, to take vp the conformity of caſe, in things heere propheſied, to thoſe, to which, the ſame time in the old Teſtament is giuen, for more cleare light in both. And to ſtirre vs to aduert this purpoſe of the holy Ghoſt in vſing theſe times, not onely is the ſame time, but alſo the ſame ſpeeches put: to moue vs to the collation of things, and ſo, therein to finde, both great light, and delightfull ſatisfaction. Now then, albeit this time, as the others laſt mentioned, bee of the working of Antichriſt, yet the euill heere, hath a farre differrent conſideration from the ſame euill, where the other times are thereto attributed. Heere it is deliuered to our conſideration as the plague of God vpon the whole world, from which the ſealed ones (the true Church) are free: as the other times are attributed to it, it is put, as the wreſtlings, ſufferings, and troubleſome ſtate of the true Church, vnder, and by this euil are to be conſidered. Therefore to the euill heere ſuch a time is giuen, as may leade vs by the like time and like frames of ſpeech ioyned therewith, to find out and conſider ſuch a like caſe in the old Teſtament, of a generall plague on the world, which yet the ſealed ones eſcape; that by comparing, wee may finde what a huge wiſdome heere in two words is compriſed. Now in all the ſtory of old, no ſuch caſe occurreth, but onely the deluge of *Noah*, in all things ſemblable to this. That was the onely generall plague wherewith euer at one time the whole world was puniſhed: and this darkeneſſe of Antichriſt is a ſpiritual plague, ouergoing once al

the Christian world. In that only they escaped who God sealed vp, and inclosed in the Arke (the type of his true Church) here none escape but the sealed ones who are on Mount Sion with the Lambe, while all the earth follow the beast. That plague ouerwent the earth by opening the fountaines of the great depth, *Abyssi magnæ, Tehom Rabbah,* & of the windows of heauen. This by fal of a star from heauen, opening the bottomles pit, and smoake bullering out thereat, ouergoeth al. That by degrees grew, til at length, it ouerwent the highest mountaines *fiue times three cubits:* this by degrees rose to ouerwhelme sunne & aire. These waters preuailed ouer the highest mountaines *fiue times thirty dayes,* that is *fiue monethes:* this euill growing by degrees to a height, shall haue a time of preuayling, & obtaining place ouer all. These waters preuailed not stil, but after an hundred & fifty dayes, that is, *fiue monethes,* they beganne peece & peece to decrease, till at length the earth was dried, the Arke opened, & the closed & sealed vp, ones came forth, and replenished the earth. This euil after a time of preuailing ouer all, shall abate, and by the light of the Sunne of righteousnesse, and wind of God his mouth by degrees be consumed, as by degrees it did grow, and the true Church shall breake forth, the Tabernacle of Testimony shall bee opened in heauen, & these 144000. hid ones shall become a number innumerable with palmes in hands. And as *Elizabeth* the mother of *Iohn Baptist* bearing the reproch of barrennes, hid her selfe *fiue monethes,* thereafter to appeare with big bellie: so in this preuailing euill of Locusts, and their King *Abaddon,* the true Church as barren shall lurke *fiue monethes* (that is, for a time) to breake forth thereafter big with child. Of these, who should bee preachers of repentance from Antichristian workes, and forerunners of the Lord his last comming, as *Iohn* was of the first. Finally, as the waters of *Noah* was such an euil, as neuer shal come againe, and thereof the Rainebow made a Seale: so the darkenesse of Antichrist once dispelled shall neuer againe ouergoe all: for hee must goe to destruction. And for this

Luk. 1. 24.

Gen. 9. 11. *Isai.* 54. 9.

it is,

it is, that agreeably thereto, the great Angell comming to his ouerthrow in the next Chapt. hath the *Rainebow* about his head. Now weigh what plenty of light and depth of wisdom lye hid in these two words, of *fiue monethes*, which the spirit repeateth twice, of purpose to waken our negligence, to take it vp. Of the other times wee shall speake in the owne place.

6. This was the generall note of their limitation. Now follow the properties of these Locusts, whereby they are able to vexe: first, they are like horses, not common horses, but prepared to battel, lusty, fed, strong, and fierce, ouercomming al opponers. Hereto they are strengthned by vsurped spirituall authority, expressed in Crownes, which are neither vpright in forme nor matter. With this is ioyned hypocrisie; for they look like men, who measure their affaires by iudgemẽt, as full of reason & humanity. For simulate modesty and simplicity, & for force of alluring inticements, they haue haire like women, with faire and flattering speeches, deceiuing the hearts of the simple, and prouoking to spiritual fornication. But vnder this, they are cruel deuourers, as hauing teeth of Lyons, deuouring widdowes houses vnder colour of long prayers, whiles within, they are rauening Wolues. They are armed against al inuasion, hauing priuiledges and immunities from all secular power, shaking their tippets on Kings, as being onely subiect to their King *Abaddon*. Now al these make their inuasions terrible to the greatest, they being therefore like horses and chariots rushing to battel, & it is well knowne, how the contesting with them hath often brought Princes to the pinche of their estates: and their daily treasonable bloody attempts and suggestions against the liues of Princes, proue this clearely. All this is effectuate by the stings in their tailes, that is, their poisonable doctrine: *The ancient and honourable man is the head, and false Prophet teaching lies, is the taile, Isai 9.15.* Ioel 2.4.5.

7. Thus is the Armie. Their head is described, from his state and his name agreeable thereto, his state is, that hee

he is their King, euen setting himself vp against the great King, ὁ ἀντίχριστος, 2. *Thess.* 2. the qualitie of this his Kingdome is shewed, in that hee is the Angell of the bottomlesse pitte, that is, the Diuell his Lieuetenant: for to him the *Dragon giueth his throne and great authoritie*, Chapter 13. Hee is the man of sinne. His name, fit for such a King, is destroyer, ἀπολλυων, both for destroying the faith of others and for that *hee goeth to destruction*, Chapter 17. Paul calleth him accordingly, υἱον ἀπωλείας, and hee goeth εἰς ἀπώλειαν, Chap. 17. 11. It is wonder, in so cleere consent of Scripture, how any learned could doubt who here is described. Hee is so called both in Hebrew and Greeke, to shew that he shall be no proper head of Iewes or of Gentiles: but a common deceiuer of both Iew and Gentile professing Christianity, & whom, at length, both Iewes conuerted to the Faith, and Gentiles shall know, and call the Antichrist, when the place of his foile shall be called in Hebrew *Armageddon:* for euen in this, that hee shall bee so called in Hebrew, is implied a propheſie of the conuersion of the Iewes, as in the same sense, Chapter 1. with ναὶ in Greeke, is put, *Amen* in Hebrew.

Chap. 16. 16.

8. This is the first great woe, now said to bee gone, & the second to come alone, in respect of their description heere, not that for euent in time, this woe was fully past before the beginning of the next, as is euident by the end of this Chapter, where, after the description of the sixt Trumpet, the impenitency of men stil continuing in Antichristian workes is shewed: so as the firste woe holdeth on all the time of the second, & this second woe had his beginning soone after the open beginninges of the first: GOD so punishing sinne by sinne, and according to the growth and induratiō of men in the first impietie, giuing the more free scope to the second, til desperate obstinacie bringeth on the last woe and finall wrath; for as the woe is not said to come till the height thereof, at least in such degree, as wherefore it may iustly be esteemed the soarest iudgemēt in the time, albeit in some degree it hath beene working

working on before: ſo the next woe comming in ſuch height, as the former, in cõpariſon is not ſo much felt, the firſt is ſaid to be gone; & that we may take vp this courſe and reaſon of God his working, the ſixt Trumpet hath this ſingular in it, that vpon the ſounding thereof, commandement is giuen to looſe the foure Angels, &c. and accordingly the Miniſtrie oft the ſixth Trumpet performeth, onely to ſhew, that the plague therein was in God his iuſt indignatiõ, the puniſhment of Antichriſtian Idolatrie; if ſo be, thereby men could haue beene mooued to repent before effuſion of the laſt wrath: but they perſiſting notwithſtanding in obſtinate impenitency, the great Angell in the next Chapter ſweareth finall ouerthrow. And this is the reaſon of that which this ſixt Trumpet hath in it, ſingular from the former; ſo wiſely is this Propheſie penned.

9. In this ſixt Trumpet then are the euill, and the euent. In the euill, are noted how it is brought on, and the particular deſcription of the miſchiefe. It is brought on by commandement from Chriſt, who is the golde Altar, to the Angell of the ſixt Trumpet; the tenor whereof is to looſe the Miniſters of this woe, for working of it. The reaſon heereof we touched. The Miniſters of the woe, are the heades, and the deſtroying Armie. In the heades are noted their number, condition, place, and end of looſing. In number they are foure, as a number competent, yet not for that reſpect which is of the foure, Chapter 7. (for the foure corners of the earth) for this plague goeth not ſo wide, being but againſt the third part of men (a cleare diſtinguiſhing note of Mahometiſme from Antichriſt) but heere, they are foure, for all occaſions, as the other were for all places: and therfore foure times are put (an houre, a day, a moneth, a yeare) not to deſigne the ſpace of this woes durance, but to ſhew that theſe were ordained, and in number competent, to execute God his wrath at al occaſions, ſhort, or long, as God ſhould be ſtirred to indignation, and ſend them forth. Agreeable hereto the com-

mandement cõmeth from the foure hornes of the Altar, to shew Christ his sufficiencie of power, to raise vp instruments of his iustice according as by the sinnes of men he is prouoked. For, frõ the Altar both the prayers of Saintes, go vp before God, & the fire of vẽgeance is poured down on the world, Chap. 8. this maketh the alluſion, & conueniencie in number of foure Angels, foure hornes, foure times.

10. The condition of these heades is, that they are bounde, whereupon is the commaundement of loosing; this sheweth the seuerity of these foure Angels of wrath, in that they are bound vp as ragefull beastes, and giueth certaine expectation of cruell effectes, they being loosed, God his patience is here also noted, restraining his iudgements, till the wickednesse of men extort them from him. These foure Angels are the heades of the Mahometane and Turkish Armies. Not for so many heades in proprietie, as many vainely vexe them selues to finde out, but for the reason aboue touched; who how they were tied vp at *Euphrates*, that is, restrained in the East partes about *Babell* and *Persia*, partly by their owne intestine discords & wars, partly by some great victories of Christians, from working this horrible desolation which now vpon this their loosing ensueth, is cleere in the storie. *Mahomet* arose soone after the open and auowed beginnings of Antichrist, and spred his poyson, aduancing it so with fire and sworde, that in short yeares his Successours ouerrã all *Arabia*, *Egypt*, *Africa*, *Spaine*, and *Persia*. This swift course was after tied vp; (as the commaundement of loosing them from their binding necessarily implyeth, shewing that both before this, they were, and from raging tied vppe) for a good space, till at length Turkes ioyned with Saracenes, and becomminge one people, and of one poysonous religion, vpon huge increase of Antichristian impietie, they gotte free scope from *Euphrates*, in God his iustice, to slay the third part of men, from which kinde of working the Locustes were restrained.

11. Thus

11. Thus are the heads, their army is deſcribed frō their nuber, kind, diſpoſition, horrible effects, & power of working, their number is huge, to ſhew their innumerable forces, wherein the ſtory is cleere. Their kind is that they are horſmen: both becauſe their chief forces conſiſt of ſuch, as alſo to ſhew their fiercenes & irreſiſtable inuaſion. Their cruell diſpoſitiō is expreſſed, in that their habergeōs were of fire, brimſtone, & Iacinth. For when the Scripture deſcribeth horrible executiōs, it is ordinarily by fire & brimſtone, and aſcending ſmoake, as in Pſaimes and Prophets often. Now brimſtone inflamed, yeeldeth both a flame & a ſmoake of a Iacinth colour, and accordingly they are heere put, to ſhew in theſe a bloudy diſpoſition to worke vtter deſolation, like that of *Sodome*. For this, their horſes alſo are ſaid to haue heads of Lions; to deſigne open rage and profeſſed cruelty, whereas the Locuſts couered their Lions teeth with faces of men, and haire of womē. Fire, ſmoake and brimſtone are ſaide to come out of their mouthes, not onely to amplifie this their cruell diſpoſition, as breathing nothing but vtter deſolation; but alſo to ſhew their facility of deſtroying all thinges, as with a breath or worde. The thirde part of men are ſaide to bee deſtroyed by them, to ſhew according to the phraſe aboue in the firſt foure Trumpets, that this plague ſhould not ouergoe al, as did that of the Locuſts, but yet ſhould worke a horrible & great vaſtation, conueniently to their cruell diſpoſition, ſet forth in three things, & this effect is moſt euident: for neuer any conquering people before them, wrought ſuch deſolation as they in the partes which they haue ouerrun: ſo as in the moſt plentiful & beſt peopled parts of the earth, they haue ſcarce left ſo many vilages, as were ſomtime famous Republikes. Theſe are the effectes. Their power of working is both in their heads & tails, for they haue alſo tails like ſerpēts, ſtinging: all the power of the locuſts was in their tails, at leaſt by thē they wrought al, that is, by poyſonable doctrine, therefore they pretended no power of open murthering men of the worlde:

but these haue power both in heades and tailes, that is, both by their policy and gouernement the vse and professe plaine hostility and practise of the Sword, and also by their false Prophets they sting as did the Locusts, poisoning also with false doctrine: so manifest a note of distinction is put here betwixt these woes, as they could not haue beene mistaken, if forelaid preiudices had not forced the wresting of cleare things to wronge accommodations.

12. Thus hath beene the euill, the euent is obstinate impenitency, and induration of men in Antichristian workes, which are heere so plainely set downe, as any hauing eyes may see, whose impietie hath loosed these Angels, and whose obstinacy still maketh them to prauaile; and so by iust consequence, albeit to them directlie was not permitted to bee open murtherers of men, yet that with them truly, is *found all the bloud shed vpon the earth*, *Chap.* 18.24.

CHAPTER X.

AS the sixth Seale, besides the own proper effect gaue a preparation to the seuenth, by a summary view of the whole effect thereof in the seuenth Chapter: so here the sixt Trumpet (besides the proper woe of it in the four destroying Angels from *Euphrates*, and their Armies of desolation in the end of the last Chapter) maketh way now in this & a good part of the next Chapt. to the effect of the seuenth Trumpet, & last woe: which, impenitency now iustly bringeth on. Now all this preparation, euen to the blowing of the seuenth Trumpet, Chap. 11.15. albeit it be to cleare the way, yea, and hath some no smal beginnings of that great woe, which by the seuēth Trumpet is fulfilled, yet it is comprehended vnder the second great

woe

woe according to their distinction by Trumpets: because euen in the height of this second great woe, these degrees towards the last, were working. So wisely and artificially is the course of this Propheſie led forward, & parts thereof clearely coupled together. This preparation then, for Antichriſt his iuſt and ful ouerthrow, vpon obſtinate impenitency againſt the puniſhment from *Euphrates*, is by a magnifike deſcriptiõ of that great partie who foileth him: & of the meanes of this victory. The party, is Ieſus Chriſt, heere typically ſet foorth (as alwaies throughout this Propheſie) not according to the verity of his perſon, but to expreſſe his operation in this worke. His meanes of victory are, the little booke opened, and the bold and powerfull preaching thereof: and that, for *Finishing the myſtery*, in the full ouerthrow of the enemies, and perfecting the Church in all grace; heere as a prepared Bride for her husband: whereto, hee fitteth apt inſtruments, who by diuine motion, ſtudying diligently the Scriptures, preach euery where the Goſpel. So, as by the true rule rightly applied, the true Church of God is diſcerned from the falſe: and light growing, Antichriſt his kingdome is in a degree, ſhaken, and beginneth to fall: and in the ſeuenth Trumpet is vtterly and for euer deſtroied.

2. Wee haue, then in this Chapter, the comming of the great perſonage performer of this worke, and the end of his comming: For effectuating wherof, prophecy is reſtored. This great perſonage, is that ſtronger one then Satan, who foiled him, and now, after a ſort returneth to ouerthrow the beaſt of his power, the Angel of the bottomleſſe pit, king *Apollyon*. In this perſonage, are to be obſerued, whence he commeth, the forme of his perſon, and his actions. Hee commeth from heauen, as the aduerſary came out of the bottomleſſe pit, not in propriety of ſpeech as if he perſonally deſcended: but that hee, who through Antichriſt his darkeneſſe was not ſeene, now againe ſheweth himſelfe. As, God is ſaid often, in Scripture to depart or hide, and againe to ſhew himſelfe. The glorious

Mat. 12. 29

and magnifike forme of his perſon is ſhewed in a note of diuine maieſty, that hee is *cloathed with a cloude, Luke* 21. At the erecting of the tabernacle, a cloud filled it. So alſo, *Salomon* his Temple, *the Lord hath ſaid he will dwell in the cloud.* He gaue his preſence to Iſrael in the wilderneſſe, in a pillar of a cloud. Hee maketh the cloudes his Chariot, and hee went vp in a cloude. Secondly, he hath the Rainebow about his head, as he, whoſe preſence bringeth peace: the raies of his face imprinting the ſeale of peace in the darkeſt ſoule & moſt clowdy conſcience. The ſhining of the Sũne againſt a cloud maketh the Rainbow. So Chriſt, whoſe *face ſhineth like the Sun in his ſtrength*, Chapt. 1. beeing clothed with a cloud, hath conueniently a Rainebow about his head. His fleſh is the vaile couering his Deity, whereof the manifeſtatiõ therein, maketh our peace. But here ſpecially, hath hee the Rainebow about his head, as cõming now to diſpel the great deluge of Antichriſtiã darkeneſſe: which ſhall neuer againe ouerſpread the face of the Church, more then the waters of *Noah* ſhall the earth: giuing thus a ſure pledge of ſerenity, Ch. 9. Sect. 5. Thirdly, his feet haue two notes. They are pillers, & they are fire. The firſt, for ſtable firmneſſe & ſolide ſtrength, wherin he now commeth both to ſtabiliſh his Church in peace, & to tread downe all his enemies. The fire, ſheweth with light and purity, diſpelling darkeneſſe and purging al vncleanneſſe, yet fiery affliction conioined, in this conflict with Antichriſt: againſt al which notwithſtanding, his Church ſhould ſtand ſtable as the *Pillar of truth.* He hath fourthly in his hand, a litle book open. This is the weapõ of his victory. It is litle, in cõpariſon to Antichriſt his great booke of humane Traditions, vnwritten Verities, Apocriphe Scriptures, Decretals, Canons, & manifold Legẽds, al ioyned & equalled by thẽ in their practiſe, at leſt, with this book. It is open for that cleere vnderſtanding of holy Scripture which now Chriſt ſhould bring: whereas, in Antichriſt his darkeneſſe, the ſame was buried in ignorance, which, with them is the mother of deuotiõ, it being held capitall for cõmon laicke men to read Scripture in vulgar tongue.

Exod. 40. 34. *1. King. 8. 10.* *Pſal. 104. 3.* *Acts 1. 9.* *Chap. 11. 3. 7. 8.* *Chap. 13. 7. & ca. 14. 12. 13.*

3. The

3. The actions of this great personnage, thus furnished, are in his gesture & in his voice. His gesture is, that he set his right foot on the Sea, and his left foot on the Land: as he who hath power ouer al creatures. Who stablisheth the mountaines by his power, and appeaseth the noise of the Seas, the noise of the waues therof, & the tumults of people, *Psal.* 65. His right foot is set on the Sea, as whose rage is most terrible, and the left, on the earth, to shew that hee is sufficiently furnished with al strength, and accordingly vttereth it, as for the party opponer is requisit. In the 13. Chap. to expresse Antichrist his estate, two beast arise, the one out of the Sea, the other, out of the earth. These he cõmeth to vndoe, & conueniently therfore setteth his feet in this manner. So is his gesture. His voice, is a loud cry. Wherein, as the litle book is the weapon of his warfare, so the vse and welding of it, is here expressed; to wit, Preaching. Wherof to shew the boldnesse, his voice is cõpared to the reoaring of a Lion. And to expresse the power, & that, perfect, accompanying the bold Preaching of the Gospell now restored, seuen thunders are said to speake. As at the going out of the Gospell in the first seale, the first beast hauing the face of a Liõ, *Spake like thũder:* So, now at reuiuing of the Gospell to Antichrist his ouerthrow, it shal be accõpanied with boldnesse & perfectiõ of power. *The great Angel cõming downe to fight for Sion & the hill thereof, Isai* 31.4. Now, consider that Christ is heere described according to his vertue working in his seruants: whose voice, if it be his, is bold and powerfull. If their voice bee, as it ought, the eccho of his cry, it will bee like thunder. For thunders speake as he roareth, and except he roare, no thunder vttereth any voice. His sheepe know his voice and not the voice of a stranger. Al this is, to shew, that the ministery of the Gospell, through the power of Christ accõpanying it, shall consume Antichrist to powder. That notable things were vttered by these thũders, *Iohn* his readinesse to write argueth cleerly. Frõ which he is staied by commandemẽt, not

Psal. 89.

Amos 3.8.

Iohn 10. 4.5.

not to write, but to ſeale and cloſe vp what they had ſpoken. Wee muſt bee ſober, and contented with what it pleaſeth God to open, as not able at all times to receiue al things. I doubt not, but now in cleere manifeſtation of Antichriſt, theſe thunders haue beene, and are ſtill thundering that openly, which heere for the time was ſealed vp. But, for this time their ſpeeches haue bene, as I think, ſo plaine, as Chriſt thought not meete to put in regiſter. For theſe myſteries are (as it becommeth) ſo deliuered, that the wiſe, in time, ſhall vnderſtade them, but the wicked ſhall doe wickedlie. To them thinges are ſpoken by parables, that, hearing they may heare, and not vnderſtande, and, ſeeing they may ſee, and not perceyue. That theſe ſpeeches were vttered, and yet cloſed vp, was partlie, for *Iohn* his particular information and ſtrengthning. As to ſuch effect, God in reuelations, ſheweth to his ſeruants of high imploiment, ſometimes, more then is either lawfull or poſſible to vtter. And truly, I am of this opinion, that none can bee an able miniſter of the Goſpell, who, for his owne both light and feeling, hath not more then hee can publiſh. It is partly alſo, for all Readers and Hearers of this Propheſie, to exſpect and aduert, in their time theſe thundering ſpeeches: as to the praiſe of GOD, wee now doe cleerely. For, that heere Chriſt commandeth to ſeale them vp, and that, heereafter in this Propheſie (which is but one continuall trance) they are vttered, I neither ſee any reaſon of it, nor any place yeelding anie probability that ſo it is.

Dan. 12.

Mat. 13. 10.

Mark. 9. 9.
2. Cor. 12.

4. Thus is the great perſonage inſtructed with his weapen, the word, vnderſtood and preached in all boldneſſe and power. The end of his cōming thus inſtructed, is to *Finish the myſterie of God*, and that without longer delay or protraction of time: So, as vpon the ſound of the ſeuenth Trumpet, and in the dayes thereof, all ſhall be accompliſhed, whatſoeuer the Prophets had foretold either of the deſtruction of the enemies of the Church, or of God his plentifull mercy and grace, her deliuerance, and

Act. 3. 21.

and her goodly, graceful, and peaceable condition thereupon. For this is the mystery of God, which in the dayes of the seuenth Trumpet shall be fulfilled. Which Trumpet as it hath begunne to blow long agoe, and (praised be our God) we see the effect of it in good degrees aduanced: so how long it shall blow, God onely knoweth. This alwaies is certaine, that Antichrist his destruction, already begunne, shall hold on to euerlasting woe; neither shall he recouer strength. As also the increase of light & grace towards the Church, shall continue, till Antichrist being ouerthrowne, and the *Iewes* ioining to the faith: she inioie a graceful and peaceable state heere, as a Bride prepared for her husband. This to be the minde of the Holy Ghost, the whole course of this Propheſie sheweth euidently. And the many goodly promises of the Prophets gathered together in the Church her description, Chapr 21. and 22. proue cleerely that therein is the mystery of God fulfilled according as hee foretolde, *By his seruantes the Prophetes.* Now, the things in this Chapter, and to the 15. verse of the next, hauing such cõgruitie of argument with that of the seuenth Trumpet & last woe (as whereof, they are not onely the preparation, but euen such great beginnings) yet notwithstanding, they are deliuered vnder the sixt Trumpet, and second great woe. Because, albeit it be true that these Trumpets no more thẽ the seales of Viols be put for knots & periods of time exactly cutteth, but for distinguishing diuers matters: yet thus farre in them, time must be looked to, that they fall out in course after other, as they are heere ordered by the spirit. For though the euill of the sixth Trumpet was euer in time of the fifth: and the euils of both fifth and sixth Trumpet holde on in some degree in the beginning, yea a good space of the seuenth: yet the world, felt first, the fifth Trumpet, & woe thereof; whereupon the sixth Trumpet and second great woe, insuing, albeit the first woe ceased not, yet whẽ the world felt most the second, as in the height of it, beeing then the most sensible plague, all euils and punishmentes

whatsoeuer of whatsoeuer kinde, are ioyned with the greatest woe in the time. And thus is it, that albeit these beginnings of Antichrist his fall heere, and to the 15. verse of the next Chapter agree, in argument with the matter of the seuenth Trumpet: yet, because these beginnings and first degrees fell out in the greatest height of the second woe, & were yet of no such weight or measure as the worldly sort and Antichrist, feeling a heauier woe vpon them, did so much regard: therefore they are put vnder the second woe and sixth trumpet. But when these small beginnings grow on so farre as Antichrist and the worldly sort following him, become first afraid, Chapter 11. verf. 11. and vpon the seene danger of his kingdome already begunne to fall, then falleth to count light of the other woe in respect of this: then is the seuenth trumpet saide to blow and the second woe to bee past, the third now cõming in place. And this order of deliuery, which the spirit vseth, as it is exceeding artificious and pleasant, so beeing well aduerted, it bringeth great light and satisfaction. Now, because this end, of this great Angell his descending, seemeth incredible, Antichrist and his kingdome beeing so strongly setled, as the ouerthrow thereof appeared impossible: the great Whore presuming thereupon, to sit *still as a Queene, and to see no mourning*: therefore, that the promise may bee the more sure, it is confirmed by an oath. Wherein, for instruction, are to be obserued, the swearer, his gesture, the forme of oath, and the point sworne.

Chap. 18.

5. As wee haue heard the end of this great Angell his descent, so is shewed how this end is effectuate. And this is, by fitting and preparing fit instruments thereto: who are stirred vp by diuine instigation, to take the litle booke from him only in whose hand it is open, to eat it vp, *receiuing in their hearts all God his words, &c.* Ezech. 3. 10. This eating hath a double effect in the eaters, of sweetnesse and delight in the mouth, and of bitternesse in the belly; that so they may be meet for that effect set downe in the last ver-

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se, where is the interpretation of al this signe. Shewing in *Iohn*, (who heere, is the type of these whom Christ shall thus, and to this end, stirre vp) that, for raising againe the true light of the Gospell, and by the powerfull and wide preaching therof, gathering of his Church and defeating darkenesse: hee will raise first in mens heartes a loue of knowledge, and of the booke of God, who thereupon, by his motion shall study the same most diligently, as eating it with appetite: and shall finde in studying it, exceeding sweetnesse and spirituall ioy to their soules: and letting it as it were downe in their stomachs, and filling their bellies with it, they shall bee so filled, as not able to containe it, they must burst foorth; though the preaching thereof beget them of the world great trouble, and many teares. For al this frame of speech, see *Ezech.* 2. and 3. & *Ierem.* 15. and 20. and withall, obserue herein the distinct degrees of a true inward calling, whereof none can bee lacking in the true minister of Christ. First, a loue of God and of the knowledge of his word, begotten in the heart by diuine motion. 2. A heart to pray for light. 3. A diligent and carefull study of Scripture. 4. A sweet delight & taste found therein of spirituall ioy to their owne soules. Now all these, any good Christian may haue: but, to make a Pastor, thou must also find the last, that is, bitternesse of belly. The accommodation of this is so cleare in story, of these, whom God thus first stirred vppe to the loue of learning, and by whom the true light both of diuine and humane sciences was restored, so as Antichrist was discouered and noted for the *man of sinne*; that it needeth not heere to bee inlarged. Reade the story and accommodations of Writers on this place.

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CHAPTER XI.

HEERE, the effect in some degree is shewed, of that which typically was spoken of *Iohn* in the last verse of the former Chapt. in that the little booke, being eaten, giueth to the eaters, a faculty to discerne the true Church from the false; by assistance and instigation of the great Angell who giueth it. And this is, by applying the rule and measure thereof (sound and straight as a reede, strong, apt, and maniable as a rod, and as *Aaron* his rod, which deuoured the rods of the Inchanters) wherby the body of the true Church is found to bee small, as the Temple in cõparison of the Court and City: & hid, as the Temple, wherein none entred but the Priests, as a small center in the midst of a large circumference, and closed vp within it. The Ministers in number few, beeing but two, the smallest of numbers, and yet sufficient for witnessing of a truth. In calling, witnesses, and of diuine things, being Prophets and standing before God. In condition, afflicted, as doing it in sackecloth, in much heauinesse and many teares. In this condition, yet hauing great & diuine power: towards the Temple, dispersing plentie of grace as oliues, and true light as candlestickes: and outward, hauing vengeance in readinesse against all disobedience, as *Elias* and *Moses*, hauing, nor vsing, against their enemies, no armour but spirituall, and that for the space of a 1260. daies, all the while the Gentils occupy the Court and holy City and tread them vnder foot, that is, all the time, Antichrist possesseth the name and tittle of the visible Church (defacing and downe treading therein true worshippe) which therefore is cast out, & hath not with God, the account of his true Church, now onely closed vp within the Tẽple. The frame of speech is from the *Iewes* Temple, thereby to expresse the condition of the

Exod. 7. 12.

Deut. 17. 6. & 19. 15. Iohn 8. 17.

the Christian Church, vnder and within the compasse of Antichrist, vsurping the title, and glorying in multitude and visibility: who therefore, after the same frame of speech, hath with his false Church, the name of *Gentiles*, obtaining a good space, the whole City and Court of the Temple; euen that beast, who worketh 42. monethes, Chapter 13. All which time, God had his owne Church, albeit small & not seene of men, euen within the bowels of the Antichristian vsurpation, as the Temple is within the City and Court. Which true Church, hee intertained in the life of God, by a hidde, but powerfull dispensation of grace, of a secret vnknowne and small number of true Ministers. Whose state and condition, in course of time & Antichrist his oppositiõ, is threefold. First, they propheſie long and powerfully, & albeit in sackcloth, yet without bloudshed beeing hidde in the Temple. Secondly, the *Angel of the bottomeleſſe pit, King Abaddon*, smelling them out, they are openly murthered, and cruelly and barbarously intreated, euen with applause and congratulation of the world, in all parts of the Antichrist his power (*the great City*) so as they seemed to bee vtterly vndone and extinguished: and the earth, and earthly men thereupon, reioyſed as freed of them, who by the light, reproued their darke workes, and thus tormented them: not as the Locusts tormented men, Chap. 9. But as *Elias* and *Micheas* did *Ahab: Ieremias*, the Land; and *Amos* Israel. Thirdly, the spirit of life from God, which neuer can be killed, (for the truth can neuer bee bound) raiseth them, that is, others, hauing the same spirit and power: who stand vpon their feet, that is, stoutly and vigorously set themselues to fight against Antichrist, so as hee shall then beginne to bee affraid, and his former great mirth shall be troubled: and that so much the more, when hee and his sectators shall see (to their great both griefe and feare) these few, hid, afflicted, slaine, and mocked ones, of whom, they thought they had beene rid for euer) by diuine calling, called vp to heauen, that is, separated from the fellowship and all com-

Ch. 14. 2, 3.

In orbe Romano qui sunt Ciues sunt Romani. Lex Antonini Pii. Bodin. in metho. historia, c. 6.

See Cha. 12. Section 8.

communion with Antichriſt and his earthly ſort, to bee, with account and protection acknowledged and ſeene the true Miniſters of God his true Church, which now, from vnder Antichriſt his darkeneſſe (vnder which it lay vailed as the Temple within the Court) ſhall become viſible, in a degree euen to the enemies. Whereupon immediately, enſueth a great commotion and ſtirre: ſo as a part of Antichriſt his kingdome falleth, and the power thereof is much impaired, by ouerthrow of a great number and cõuerſion of others. And thus, way is made to the ſeuenth Trumpet; wherein, not a part, but all *Babell* falleth an eternall fall.

2. Conſider now, how diſtinctly and clearely heere, Antichriſt his whole dealing in the diuers degrees thereof, & the true Church her caſe all the while, is euen painted out before the eyes of any that is not blinde. So great light commeth by the little booke eaten, and rod applied. The firſt of the three conditions was, of the Church before this time of application of the rod, but the meaſuring and finding it out, is of this time. The other two conditions, come now, vpon this applying of the rod, by ſuch as through eating the litle book were inabled thereto: which Antichriſt perceyuing, they are killed and lie dead, &c. And as, for courſe of time and ſtory this Chapter is orderly put, ſo alſo exceeding pertinently for order of matter. For where, by the reſtoring of Propheſie, in the laſt Chapt. it might bee preſumed, that no true Church could bee before, ſeeing, that where no propheſie is, the people periſh; and this doubt, might greatly trouble the reſolutiõ of a godly ſoule: for clearing this doubt, & ſhewing how alwayes, euen in the midſt of Antichriſtiã darkneſſe, when no ſuch thing appeared to the eyes of men, yet the rodde rightly applyed, made the applyers to ſee, that God alwaies had a true Church, in which was a diſpenſatiõ of grace, though vnſeene. And this Church breaking out, firſt in few, and outwardly weake perſons, albeit it receyued ſo hard entertaynement by Antichriſt, as

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it ſeemed euen vtterly extinguiſhed in the riſing; yet ſtill it preuailed by euident degrees, till manifeſtly at laſt the Temple was *opened in heauen, & the Arke of the Teſtimony ſeene.* The accommodation hereof ſheweth it ſelfe: and the two laſt caſes are ſo much the more cleare, as they were *ſeene*, and are of recent memorie. To cleare the firſt ſtate and ſecret diſpenſation of grace, and light when it appeared impoſſible, a ſpeech is taken from *Zacharie*, and hauing alluſion to the Temple of *Ieruſalem*, as hath all this Allegorie. For as light in the Temple by burning Lampes of the Candleſticke, was ordinarilie entertayned thorough bringing in oyle, dayly to keepe thē burning; ſo the Temple being cloſed, and not onely the Citie, but euen the Court of the Temple (except through which no paſſage was thereto) beeing poſſeſſed and trod downe ſo long of the Gentiles; it might appeare impoſſible that any light could bee preſerued in the Temple; thus cloſed and compaſſed. Therefore in this eſtate God compareth the Miniſters of grace to two Oliue trees growing vp by the ſides of the Candleſticke within the Temple, and letting droppe from their branches oile in the Lampes. Oh, how ſweetly the ſpirit expreſſeth that which the fooliſh world can neuer learne, while ſtill they crye, where was your Church? *Neither by an Armie, neither by ſtrength, but by my ſpirit, ſaith the Lord.* Zacha. 4.

3. For more clearing of this matter, as before, Chapt. 9. in the time of *fiue Monethes*, the ſtate of the Locuſtes and their working was much cleared; ſo heere, to the whole rage of Antichriſt, during which, the Lorde had ſtill his owne witneſſes, a time is attributed, that by comparing the places and caſes from which this time is taken, and to which the holy Ghoſt heere purpoſely alludeth, we may learne great wiſdome. And to lead vs hereto, we haue not onely the like time, but alſo the like ſpeeches: the ſpirit, as it were, pointing to vs, whither he will haue vs to goe. The time then attributed to Antichriſt his whole rage, is 42. monethes, all one with the 1260. dayes

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of the two Witneſſes propheſying (to ſhew that all that time God had them, & continually, therefore is the time counted by dayes) and all one with the *time, times, and halfe a time* of the woman her abode in the wilderneſſe, Chapt. 12. all alike making vp halfe a weeke of yeeres, or three yeeres and a halfe. And thus the ſpirit counting one and the ſame time, by all the ſpaces of time, yeeres, monethes and dayes, to ſhew euidently, that the yeeres are of monethes, and both yeeres and monethes are of dayes, as alſo that the dayes are properly to bee taken, it is wonder, how learned men could haue ſo farre miſtaken thē. Now in al the Scripture wee ſhal not finde a condition of the Church, with any circumſcription of time anſwerable in condition, and points of Antichriſt his dealing, heere pointed at, (that is, wherein the true worſhip is ſo defaced, as in place thereof, a falſe worſhippe is erected, and truth trod vnder foot) but the two heere alluded to, as in the ſpeeches brought hither from both is more then manifeſt, of *treading vnder the holy City, propheſying in ſacke, killing with fire, ſhutting of heauen that it raine not, &c.* The one is of the time of *Elias* his lurking and famine vpon *Iſrael* three yeeres and a halfe, when God his worſhippe was ouerthrowne, his Prophetes killed, and worſhippe of *Baal* erected, no true Church appearing to be left in *Iſrael*, euen to the Prophet; who yet all the while *tormented* the aduerſaries, no raine comming but at his word. The other, is that of remouing the daylie ſacrifice by *Antiochus Epiphanes*, and the abhomination of deſolation, ſet vp in place therof for a *time, times, and halfe a time*, Dan. 7. 25. ſo long our Sauiour vnder great affliction and contempt preached in the dayes of his fleſh, euen halfe a weeke, and was caſt out of the Synagogue: the Prieſtes, Scribes and Phariſees all the while obtayning the name and accoūt of the true Church. To the ſecond condition of theſe witneſſes in this whole rage of Antichriſt, are attributed, *three dayes and a halfe*, that is halfe a weeke of dayes, as the whole is of yeeres: only to keepe thus the alluſion to the half weeke:

1 King. 17. 1 Luke 4. 25. Iam. 5. 17. 1. King. 19. 10.

Ioſeph. lib. 1. de bello Iudaico. Dan. 12. 7.

but

but ſo as therein to imply this conſolation, that how ſo euer the whole time of Antichriſt were long, which yet ſhould haue an end, as had theſe miſerable times of *Iezabel* and *Antiochus*: and that all that long time, the true witneſſes ſhould be in affliction & heauineſſe: yet that time of cruell and open murthering, &barbarous feritie ſhould bee but ſhort, as is halfe a weeke of dayes in compariſon to halfe a week of yeeres. And this in ſtory is moſt cleere. For as their cruell and open murthering began with the reuyuing and new breaking out of the Goſpell, what time Satan was looſed the ſecond time, Chapter.20. And the beaſt became of his colour, Chap.17. So, as the truth preuaileth by increaſe of light, they are faine to relent, though nothing in malice & rage, (which groweth more and more, they euen blaſpheming and gnawinge their tongues for ſorrow) yet from vnbrideled libertie, in murthering the Saintes in this degree. To the laſt condition is attributed no circumſcription of time, becauſe it is the beginning of that victorie to the Saincts, and fall to *Babell*, which ſhall haue no end of time. For right vnderſtanding of theſe times, ſee more Chap.9. Sect.5. as likewiſe for ihis, that heere is ſaide, (*The ſecond woe is paſt*) ſee there Sect. 8. Now heere is well to bee conſidered, that what in this Chapter is ſhewed of Antichriſt his rage againſt the Church, and her ſuffering by him, is here handled, but by the way, and not of purpoſe, to ſhew that ſtorie (which commeth in the 12. 13. and 14. Chapters) but onely ſo farre as was requiſite for clearing the ſtorie of the witneſſes, how the world is plagued by them: which is here the ſcope of the ſpirit, See vpon Chapter 14. Sect. 10.

4. Thus was the ſixth Trumpet, and the ſecond great woe, followeth the ſeuenth: to which we ſee how faire a way is made in the ſixth; to make vs vnderſtand, that euen in time of the ſecond woe, and greateſt height thereof by the Mahometanes let looſe againe from their binding: this laſt woe was working in ſuch degrees as haue

beene ſhewed; as in like manner in the ſixth ſeale was giuen a view of the miſchiefe of the Trumpets, to learne vs, that euen then, before the ouerthrow, and ſhaking of the Empire, the myſtery of iniquity was working. And in al God ſhewed his power and prouidence, that euen with the ſinne and wickedneſſe of men, hath his iudgements preparing long before, for their due puniſhment in time. Now maruaile not that, heere that which is to the Saints, chiefe ioy, is a woe to the World: for our victory is the worldes ruine.

5. Vpon the blowing of the ſeuenth Trumpet, the effect thereof is, in the reſt of this Chapter, ſummarily denounced, by a gratulatory ſong of praiſe of the Church to God for the ioyful effect to them, though wofull to the world, which now they preconceiue is to enſue. And this effect ſummarily here denounced, is through the reſt of al the Propheticall narration exponed at large. The ſumme and matter of their ſong, which ſtirreth them to thankeſgiuing is in this, that God now raigneth. And this raigne is cleared by two great effects, the one is the deſtruction of al enemies, the other is a ſequel hereof, the good eſtate of God his children, the time of whoſe reward now is come. The Iuſtice of God in the deſtruction is ſhewed, in that theſe enemies were angrie, and had in their fury deſtroyed the earth, and murthered the Saints: ſo as now God had iuſt reaſon to be angry in his courſe, & to iudge and reuenge his dead fully on the world, by proſecuting ſtill his, now begunne wrath and iudgements againſt the aduerſaries, till they be cloſed vp in euerlaſting torment: and redreſſing the eſtate of his Church in continuall deliuerance and encreaſe of grace, till as a Bride fully prepared, ſhee bee receiued to glorie; all being here performed now in the dayes of this Trumpet whatſoeuer by the Prophets was foretolde, either of the Church her perfection in grace and peaceable ſtate, or of the enemies deſtruction. An this is that finiſhing of the myſterie ſworne, Chapter 10. This is that vengance promiſed to

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the ſlaine ſoules, in the 5. Seale, but which they were to attend till the reſt of Saints were ſlaine: and this the Gentiles in their anger hauing performed (hauing trod downe the holy City, euen that beaſt that worketh forty two monethes, making warre with the Saintes, and ouercomming them, Chapter 13.) Now the Lord commeth in great indignation to repay the world their cruelty. This double euent thus denounced, is by ſigne alſo foreſhewed, to ſignifie the riſing of the Church in great light and deepe ſight of the moſt hid myſteries, the Tabernacle is open in heauen, and the Arke (which ſtood in the moſt holy place) is openly ſeene. Heere is a great degree of knowledge. In the end of the ſixt Trumpet, was a great meaſure, euen that firſt viſible ſeparation from *Babell*, and her earthly ones, when to the witneſſes it was ſaid, *Come vp hither:* but her clearneſſe of light is aduanced greatly, and the truth hereof is euident. All praiſe to him who hath taken his Kingdome; for ſince the ſeuenth Trumpet began to blow, the Antichriſtian kingdome thinketh light of the ſixt Trumpet, and now this is their heauieſt woe, as will appeare in the effects of the Vials; but it is our ſong. The ſigne of the other effect, in the deſtruction of the enemies, and GOD his horrible iudgements to that end, are thunderings, lightnings voices, earthquake, and much haile. See vpon Chapter 4. Section. 10. thus, *Babell*, whereof, but the tenth part fell at the firſt eſſayes, in the time of the ſixth Trumpet, now at the ſound of the ſeuenth, taketh a totall ruine, as did *Ierico* at the ſeuenth Trumpet, for to that is the alluſion.

CHAPTER XII.

THE seuenth Trumpet ſounding, the effect therof was ſummarily foreſhewed in a congratulatorie ſong, & ſignes expreſſing the maine points of the euent to enſue, in the end of the laſt Chapter. Now hence through this Booke (to the general concluſion of al) that is largely & particularly exponed: in the ſtory of two *great wonders or ſignes in Heauen.* The firſt in the 12.13.and 14. Chapters: the other thence to the end. The firſt ſigne or wonder hath the ſtory of the enemies, and condition of God his Church oppreſſed by them, and in ſome degrees comming out vnder that bondage. The ſecond hath the ſtory of full victory, in the perfect ouerthrow of the aduerſaries, and the Church her goodly and graceſull ſtate thereupon. The firſt in the 12.13. and 14. Chapt. is of one time with that ſtory, which in the ſixe ſeales and ſixe Trumpets of the ſeuenth hath beene ſhewed: but yet is not the ſame. And where it would appeare to haue but one and the ſame matter; yet the purpoſe and reſpect of handling is much different, whereof ſee more vpon Chapter 14. Section. 10. And heere this Narration commeth exceeding fitly, both for time and matter. For time, becauſe, albeit it bee of things fallen out before the ſeuenth Trumpet, yet ſo cleare a ſight of them was not got, till vpō the blaſt of it the Tabernacle of teſtimony opened in heauen, afforded to God his children a more plaine ſight of the enemies, their courſe and ſucceſſe of working. For matter, becauſe, that vpon the ſounding of the ſeuenth Trumpet, ſo great a ioy of the Church vttered in ſuch a ſong, vpon perception of ſo great a deliuerance to her ſelfe, and deſtruction of her enemies, requireth for cleare vnderſtanding thereof, and how great the worke is, that theſe enemies bee knowne, and their dealings: and to endeare

endeare the more to the Church her owne deliuerance, that her troubles and wreſtlings with theſe enemies bee alſo ſeene: that ſo, both the equity of the former iudgements, and ſpecially of this laſt and finall wrath to come on them, may bee cleare. Till now the Story hath beene of wrath vpon the world, from which the ſealed ones were free, the Church her ſufferings nothing, or but ſparingly touched: the Story of the Witneſſes, Cha. 11. being deliuered but as they were a woe vpon the world; but now in theſe three ſubſequent Chapters, the Story of the Church her ſufferings, and of the parties by whom, (vpon whom, and for which came all the former woes, and now finall wrath is denounced) is moſt pertinently, both for time and matter inſerted. The not aduerting of this purpoſe of the holy Ghoſt, hath bredde to many in reading this Booke, great obſcurity, while they tooke not vppe the ſweet and plaine way thereof, ſo ledde, as falling in againe, in the end of the foureteenth Chapt. to the point where it left in the end of the eleuenth, (for inſerting of this neceſſary Story) the ſummary execution is, there preponed of that which in the end of the eleuenth Chapter, was ſummarily denounced. And ſo in the ſecond *great VVonder* or *Signe ſeene in Heauen*, throughout the fifteene, ſixteene, ſeuenteene, eighteene, nineteene, and twenty Chapters, this effect of the ſeuenth Trumpet, as touching the deſtruction of enemies, and Church her victory is largely exponed, and in the twenty one, and twentytwo, as touching her graceſull and peaceable ſtate thereupon.

2. The firſt wonder or ſigne is double, according as therein the enemies inuaders, and partie aſſailed, are expreſſed. The party aſſailed is the woman and her ſeed, firſt and laſt. The aſſailing enemy, is the Dragon, by himſelfe openly, and by his Lieutenant, the beaſt of his power, couertly. Againſt the woman and heer firſt ſeede, is ſet the Dragon, directly in this Chapter. Againſt her in her other ſeed, the beaſt of his power, throne and authority, in the

Gen. 3. 15. next Chapter. This is that warre proclaimed in Paradiſe. In this Chapter are; firſt, the deſcription of the parties by their habit, and diſpoſition to doe. Secondly, the euent; which maketh way to the next enemie in the next Chapter. The party aſſailed, is the woman, in habite clothed with the Sun, treading the Moone, crowned with twelue Starres. In diſpoſition of preſent endeuour, bigge with childe, traueling, pained, and crying through payne. The aſſailing party, for habit, is a great redde Dragon, hauing ſeuen heads crowned, tenne hornes, and a taile. His endeauour to doe, is, he caſteth ſtarres from heauen with his taile, and ſtandeth before the woman to deuoure her childe with his heads.

3. The euent heereof is (according to the ordinarie forme of Scripture) firſt Summarily proponed in the fifth and ſixt verſes. And next, thenceforth more largely cleared. And this euent is double. The childe is borne & exalted: and the Woman flieth. In the ſummarie propoſition of this double euent, the childe his qualitie, dignitie, and exaltation to high eſtate, is proponed: and the womans flight, by the place, whither; her condition in it, and time of this her condition, is deſcribed.

4. Hauing, thus ſummarily in the fifth and ſixt verſes, proponed this double euent: hee ſhewed after, how it fell out and by what meanes. And firſt how it came, that the childe ſo narrowly watched, and by ſo ſtrong an enemie, yet, not onely eſcapeth, but is exalted to great honour. This, of the childe commeth by a great battel in heauen, wherein are the Captaines of either ſide, their Armies, & the euent of the conflict. The Generall Captaine of the one ſide is *Michael*: his Armie, are his Angels. The Captaine and Army oppoſite, are, the Dragon & his Angels. The euent of their conflict, is, the Dragon is foild, and the degree of the foile is, that he & his Angels are ſo deiected, as they haue no more place in heauen. This is cleared by two contrary effects. The one, in the heauenly Citizens of ioy: the other, in the Dragon of rage. The ioy of the heauenly

heauenly Citizens is set foorth in their song of victory: which victorie, is amplified by the greatnesse, crueltie, subtiltie, maliciousnesse, enemitie, and peruerse diligence of the Dragon, who is ouercome: by the nobleness of the victory, for the price of it: by the Souldiers constant suffering to attaine it, which endeareth it the more: and lastlie, by the miserable condition of the earthlie sort through this his foile. Thus, is declared how the child escaped, and was exalted. Next is shewed, how the second part of the generall euent, that is, the womans flight, did come. The Dragon his rage for his foile, and misgiuing endeauour against the Childe, stirreth him to persecute the woman. Thereupon shee flieth, being healped thereto by the meanes giuen her of two winges, *Of that great Eagle.* And her flight, heere, as before in the summary proposition, is cleered by the place of her retrait, her condition there, and the time thereof. This rage of the Dragon against the woman, hath two degrees. The first is, hee persecuteth her, wherethorough shee is brought to flie, by the meanes giuen her of the winges. The second degree is, his endeuour, for her ouerthrow in her flight: the floud cast out against her. This double rage is eluded; the first, by the wings; the second, by the helpe of the earth, which swalloweth the flood. This generall euent of all this misgiuing endeauour against childe and woman, worketh in the Dragon increase of rage, whereby he is stirred to make warre against the rest of her Seede. Against these (hauing misgiuen in this open dealing against her first seede) hee stirreth vp that beast, whose rising & working to behold *Iohn* standeth on the Sea shoare.

5. I haue ioyned together, and at lenght, the resolution of this Chapter, the mistaking whereof, in my iudgement, hath marred all the accommodation heere, and much obscured all the rest of this Propheſie. The right accommodation shall yet bee the more cleare, if wee obserue after what manner, in this Propheſie, the holy Ghost describeth the enemies of the Church, and whence the whole

whole frame of ſpeech, in this Chapter, is taken. Firſt, then, the courſe of the Church her ſufferinges, and her enemies, by whom, is framed to the courſe of the old Teſtament; wherein, the firſt great enemie was *Phaaro*. The ſecond great foe was *Babell*, and theſe Beaſtes in *Daniel*.

Ezech. 48. & 49. & Dan. 7. & 11. Of which, the laſt extreeme enemy, was *Gog* and *Magog*, euen the Kings of *Syria*: and of them, moſt of al *Antiochus Epiphanes*. To theſe their enemies, and the olde Churches ſufferings by them, that heere in the ſtorie of the Chriſtian Church her foes and ſufferings, the Spirit alludeth, it is moſt cleare. To moue vs to compare and finde not only light here, but to ſee alſo that theſe former were ſtamps of greater things to come. Now al the ſpeech of this chapter, is from the ſtate of the Church in Egypt: which, in her infancie there, was as a woman bigge with childe, &

Pſalm. 74. 13. 14. Iſai 51. 9. crying through cruell burdens: *Pharao that great Dragon*, euen that great *Leuiathan*, firſt wrought, wiſely with them, as with his taile, and next ſtood cruelly, ready to deuoure

Exod. 1. 10. 16. all her *Male Children*. But *Michaell* fought for them, and in

Exod. 12. *the blood of the Lambe*, they ouercame, and all the firſt borne of Egypt are ſlaine. The Church flieth, as caried vpon *Eagles winges*, to the wilderneſſe, where ſhe is fed with Manna. In her flight, the Dragon *Pharao*, minded to haue drowned her in the redde Sea, but the earth helped her:

Deut. 32. 11. for earthlie *Pharao* and his earthly Armie dranke vp that floud. And all this is to make vs vnderſtande, by conformitie of caſe, that heere, the firſt great enemie and ſufferinges of the Chriſtian Church, in her infancie, are ſet foorth.

6. The woman, is the Primitiue Apoſtolike Church, glorious in the cleare light of the ſunne of righteouſneſſe, whom ſhe put on for her wiſdome & iuſtification. Treading all borrowed, ſpotted, changeable, tranſi-

Cha. 21. 14. tory and light things vnder foot: glorying onely in the light miniſtred by the twelue Apoſtles, which is her crowne. Shee is big with childe of all peoples, whom ſhe was begetting to God, through obedience of faith in Chriſt.

Christ. For her great troubles and sufferings, she is said to be in traueling and to cry of paine, traueling in birth of all nations, till Christ should be formed in thē. The speech is from the Prophets, with whom it is ordinarily in this sense. *Gal.5.* *Isa.66.7.* *Isa.54.1.* *Mich.4.10.*

7. Now, against this womā, according to the old warre proclaimed in Paradise, is set in apparāce, a very vnequal match, but that *Michael* fighteth the battell. This aduersarie, is Satan, (for so the spirit interpreteth, verse 9.) He is a great Dragon, for great malice, force, and subtilty. Hee is red for his cruell and bloudy disposition: as who was a murtherer from the beginning. Hee hath seven heades & tenne hornes (the armes of *Rome*) because of this the Diuel his furie, against the Primitiue Church, the Emperours of Rome were the instruments and executors. And therefore, to shew *Rome* in that state of persecuting Emperours, the heades are crowned, for an euident distinctiō of *Rome* then, from *Rome* thereafter in the beast. The heades and hornes are put in both, that we may know what state the spirit deligneth: but by the different note of these heades and hornes. To take vp the different time, and condition in time. Against the Primitiue Church, the Diuell, albeit working by *Rome*, is made the direct enemie, because then, Christianitie was directly oppugned, and open rage practised against the Name of Christ: Heatheniſme, and worshippe of Diuels, plainly maintayned. From which open dealing and licentious murthering, Satan being tyed vp afterwardes by power of the Gospell: hee dealt more couertly by the beast of his authoritie, vnder name and profession of Christianitie, and pretence of Christ his power, deceyuing men of the world: till, after a thousand yeares, the reuiued light of the Gospell breaking out a fresh, and discouering the deceit of the beast, hee is so chafed, as he falleth to murthering of Saints. In which respect the Dragon is said to bee loosed the second time, Chap.20. and thereby the beast falling to open murther, becommeth of his colour, Chapt.17. Of these heades and *Iohn.8.44.* *Chap.17.* *Chap.20.*

hornes, See vpon the 13. and 17. Chapters.

8. This Dragon then, imployeth head and taile, that is, cruelty and lies: for, he was a liar and murtherer from the beginning. By his taile, that is, by his alluring deceit, whether effectuall error, or deceitfulneſſe of honours, riches, and worldly luſtes, he inſinuateth himſelfe amongſt theſe, who ſeeme ſhining ſtarres of heauen, and draweth them to fal from light and grace, and to become earthly: ſuch as goe out of the church (that is heauē) but were not of it. Marke alwaies, that Sathan his firſt attempt againſt the Church, is, with his taile amongſt the ſtarres. Thus he ſtirreth his taile. With his heads, that is, his power & force, he ſetteth him ſelf, firſt, againſt the childe, to deuoure him in the bearing. Whereby, the fury & rage of Sathan by the *Romane* Emperours, to keepe the Church of Chriſt from riſing, is ſignified: notwithſtanding whoſe malice & cruelty, the childe, and *a man childe*, (alluding to the ſtory of *Egypt*, and alſo, for that, as Chriſt was in perſon, and as the Paſchall Lambe, and other expiatorie ſacrifices of the flocke; ſo all Chriſtians, in Chriſt Ieſus are conſecrated as males, for perfection of ſtrength and ſpirituall vigour) is borne, that is, the church is brought forth to the partaking of the honour, firſt proper to Chriſt, and in him to all his members. *To rule all Nations with a rod of iron*, Chapter 2.27. And not only thus brought forth, but, in euident preſence and power of God ruling in and amongeſt them, eſtabliſhed heere in earth againſt all Satan his furie, and viſibly ſeparated to God, from the reſt of the world; becomming Kings and Prieſtes to God, in Chriſt: ſo as, according to Chriſt his owne prediction, the ſonne of man was ſeene come in his Kingdome with power, by his Church raiſed in the world. The throne, as the iron rod, is firſt and properly Chriſt his right, but it is alſo the honor of the Saints in him, to whom hee giueth a Kingdome, as he hath receiued one of the Father: and to whom hee giueth to ſit in his throne, as hee ouercame and ſitteth in his Fathers throne. For euen heere, wee ſit with him in the higheſt places.

Iſai 66.7.

Pſal. 149. 9

Iohn 17.22.

Chap. 3. 21.

places. So the taking vp of the childe, is the erectiō of the Church amongst men visibly: in that same sense that the two Witnesses were bid *come vp hither*, Chapt. 11. And the casting of the Dragon from heauen, is all one thing with this. For the exalting of the childe, is the deiecting of the Dragon from heauen: and the deiection of the Dragon, is the vptaking of the childe. Satan is said to be in heauē, when, so by his lies and error he hath preuailed in the visible Church, as no apparant, or very small face thereof is seene. Like as the Church, is in the earth (*euen where Satan his throne is*) when it is so compassed with error and ignorance, as it appeareth not, till it be saide, *come vp hither*: that is, till God, by purity of worship and open profession thereof, make his true Church visibly, separated from the contagion of the worldly sort. And euen in this case, Satan is deiected from heauen, and sent amongest his owne earthly ones. He is said to fight in heauen, when by slight & might, he laboreth to keepe downe so the true Church, as it can not be discerned from his company: and is deiected thence, when truth openly in the church is maintained, so as he can haue no place for dominiō, but amongst the childrē of disobedience. For being cast out of men, he goeth madlings in the swine of the world, and shut out of God his house, he furiously mistrāmeth his owne: putting forth his rage where he may, seeing he cannot where hee would. *VVoe to the Inhabitants of the earth.* This is it, which maketh, that where euer the Gospell is purely preached, there immediatly by Satan are raised stirres and tempestes. For, while he brooketh all peaceably, he is at ease, but when that stronger commeth, who spoileth his house, then hee chafeth and becommeth mad in his Instruments. This euent Christ in these same words foretelleth; so as wee need not doubt of the right sense. Now is the *iudgement of this world, now shall the Prince of this world bee cast out.* And in another place speaking of the effect of the Gospell truely preached. *I sawe Sathan fall from the heauen like lightening.*

Chap.2. 13.

Mat.8.38.

Luke 11.21.

Iohn 12.31.

Luke 10.18.

9. This victory is by *Michael* and his Angels fighting in heauen, that is, by Christ who is *Michael our Prince*, and the Angels of the Churches, Apostles, and faithfull Pastors fighting by the powerfull preaching of the Gospell against Sathan and his Ministers of darkenes, Heathen Philosophers, heretikes and all such: for Christianity, is a warfare against Principalities and powers, and against beasts, wherin we must all fight the good fight of faith; & striue for that victory which standeth in saluation of the elect from God in Christ, and in the foile of Sathan, and that by the bloud of the Lambe, apprehẽded by true faith in the word of Iesus his Testimonie, with perseuerance, and a ready offering of liues for his honour.

Dan.10.21.

10. Now Satan so deiected in rage, that thus against al his endeauors, the Church riseth, setteth himselfe to cruelly persecute the same. For except in distinct considerations, the woman and child are all one: but that the holy Ghost will thus expresse, how Sathan first by craft and cruelty laboured to destroy the Church in the rising that it should not spread: whereof misgiuing, and shee multiplying wonderfully, hee inforceth stil thereupon ragefull persecution. The first & second both are more then cleare in the persecuting Emperours, and state of the Church in that time. Now this second endeuour against the Church is cluded, and the woman retired from his fury, but yet so as shee goeth to *the wilderneſſe*, this is to shew, how by the protection and maintenance of *Constantine* the Great, and his Successors becomming Christians, & who according to the Phrase of the Prophets, are called *that great Eagle* (as the doubled Article τὸ ἀετὸ τὸ μεγάλο, and *Constantine* his particular surname, μεγάλο, proue clearely) this open & furious persecution was stayed, *the soules receiuing long white robes*, Chapter 6. but yet so as the great honour and riches, wherewith, as with wings hee vpon good intention, endowed the Church as an occasion to make her flie to the wilderneſſe, al true & sincere religion, by degrees decaying in the visible Church. And so by Sathan his craft (who

Ezech.17.
Dan.7.4.

(who now is bound vp a thousand yeers) the beast steaketh in and sitteth in the Temple of God. The true church in the meane time lurking in the wildernesse, as *Elias* in the time of famine: and no more any face of true worshippe appearing, then was in Israell that while; or then when the dayly sacrifice was remoued, and the abhomination of desolation erected in place thereof for *a time, times, and halfe a time*. Now, this flight was not in an instãt. but by long and yet sensible degrees. And therefore wee haue an other degree of Sathan his fury against the woman, after hee seeth her so furnished with winges, as hee (beeing now chained Chapter 20.) could no more persecute openly, or come at her. *Hee casteth a great flood out of his mouth after her to drowne her in her flight*. This must bee a filthie floud which springeth from so foule a fountaine. Hereby then is meaned not onely that inundation of barbarous Nations, which in Sathan his intention, no doubt, were set forth to drowne the woman: but also all these poisonable heresies, whereof vpon this restraint hee spued out an Ocean: both which by God his prouidence turned to the destruction and punishment of the earthly sort. For the bloody Romane Empire was ouerturned by these Nations; and the wicked of the worlde poisoned with these heresies. Thus, then Sathan misgiuing of al his attemps against the woman and her first seed, and finding so little successe in open dealing, from which also hee is now bound vp: hee prepareth a beast of strange working to deceiue the world, and to make warre against the seed of succeeding times. Whereof Chapt. 13. So as the whole summe of this Chapter is this. Sathan (seeing the Primitiue Apostolike Church by the cleare light of the sunne of righteousnesse ministred by the Apostles, whereby all borrowed, spotted, and transitory light was trod vnder, like to bring Nations to the obedience of faith; and so, to bring forth a Church in the world, as hee who had long miscarried all men, was now by the light of the Gospell to bee deiected from his place) hee vseth all both craft & violence

Chap. 11. Sect. 3.

Dan. 7. 25. and 12. 7.

violence to impede the ſucceſſe of the Goſpell, and not withſtanding it is ſo fruitful through Chriſt his power, & endeauour of faithfull Miniſters, that *the ſonne of man commeth in his Kingdome with power, and Sathan is dethroned.* This maketh him in ragefull deſpite, not onely to raiſe terrible broiles in the worlde to the *earthes great woe*, but to enforce alſo cruell perſecution againſt the Church: againſt which ſhee is armed with *that great Eagle his wings*, ſo as Sathan is reſtrained from open rage. His next endeauour therefore againſt her, thus protected, is by inundation of barbarous nations, and poiſonable hereſie to drowne her: but this the Lord turneth on the worlde; yet ſo as the Church goeth to the wildernes and lurketh. Wherethrough the Beaſt in the next Chapter ſtealeth in, to occupy City and Court, Chap. 11.

CHAPTER XIII.

THus was the open rage of the Dragon againſt the Woman, and her firſt ſeed: now followeth his couered dealing againſt her ſeed of ſucceeding times, by the Vicar of his power, deſcribed in this Chapter, from his qualitie, that hee is a beaſt: origine, that he ariſeth out of the ſea, and earth, in diſtinct conſideration: ſhape exceeding monſtrous, hauing ſeuen heads & ten hornes, as had the Dragon: but otherwayes buſked, as hauing his horns crowned, and on his head the name of blaſphemy: in body like a Pard, footed like a Beare, and mouthed like a Lion. Beſides this, hee hath for right diſcerning of him two notes of great marke. The firſt is his great power & authority, as Vicegerent to Satan in his *power, throne, and authority*. The ſecond is, that one of his head hauing bene deadly wounded, was cured againe, wherethrough all

the world astonished at the beast of so great maiesty and vnmatcheable power, worship him and the Diuell his aduancer.

2. These two notes, and effect thereof, thus summarily proponed, are from the fift verse, throughout the chapter exponed more largely, and firste, this his authority practised in two mischieuous effectes; the one of speaking blasphemies, and the other of doing what hee list vncontrolled. This double authority is cleared, first by the time thereof, forty two moneths, and next by the practise of it: his speaking of blasphemies against God, his Church and members thereof. In his doing are noted, what it was, making warre: against whom, *the Saintes*: and with what succesſe, *that hee ouercame them*. Thirdly, how largely this power was extended: *Ouer euery Trible, Tongue and Nation.* Through all which hee obtaineth, that all follow and worship him (the elect onely excepted:) a case so dangerous and fearefull, as a warning is, *Epiphonematically*, set downe to all of attention: and therewith, a consolation, vpon two reasons. First, that according to the generall law of God his iustice, whereby euery oppressour is oppressed, and the slaier slaine, this beast should come to destruction. Next, that it pleased God thus to trie the faith and patience of his Saints.

3. His second note, of his deadly wound cured againe, how it was, is shewed by a new vision of an other Beast, rising from the earth: in al outward semblance, like to the Lambe, and pretending simplie his power, but that his speech was like the Dragons. This Beast his actions, and end thereof, are first summarily proponed: in that hee did all that the first beast could doe, before him: and to this end, that all the earth might worship the first Beast in the state of the cured wound. Then is exponed, how hee effectuateth this great point. To wit, by signes and wonders which were permitted him to doe, & thereby to deceiue the earth wherein, hee seemed to match *Moses* and *Elias* in master points. That, whereto by all this deceite, hee

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induceth the earth and men thereof, is to make vp the image of the Beaſt, which had the deadly wound and liued. Which he worketh ſo luckelie, that hee giueth ſpirit and ſpeech to the Image: and obtayneth thereto worſhip of Nations vnder payne of death: and ſubiection to receyue the Beaſt his marke in worke or profeſſion, as his proper good: and vnder paine of confiſcation of goods, and interdiction of all humane commerce, that al, of all eſtates, rankes, and conditions, ſhould receyue his marke, or beare bis name; or, at leaſt, be accounted of his number: ſo, making vp the whole body and frame of his Kingdome. Which in reſpect of the number of his name, comprehēding all the ſortes of his followers, wil appeare (to any, who is not indued with heauenly wiſedome to count it) ſo large, ſo faire, ſo perfectly and proportionably builded and ſtabliſhed, as he will vndoubtedly bee ouercome thereby. And yet, who is wiſe to count it, will find it to be but a man his number and none of God his building. And the number to be counted, is 666.

4. That theſe beaſtes are the ſtate of Rome, all ſound Interpreters agree. But in what time, and of what policy, there is great diſagreement. That which hath bred greateſt difficulty in accommodation, is, becauſe that the two Beaſts heere ſet foorth, are taken of all men to be diuers, or at leaſt, of diuers time and condition: whereas they are both one. And are heere diſtinctly and diuerſly ſet downe by the ſpirit, onely for cleare explication: as in the deduction ſhall bee made plaine. The common opinion, that the firſt beaſt is the heathen ſtate of Rome vnder perſecuting Emperours; and the ſecond, the Popedome, can not conſiſt with the cleare notes of this firſt Beaſt, proper to Popedome. The firſt note, is the attire of his heades and hornes. Rome, in the perſecuting Emperoures (as they were the miniſters of Sathan his open wrath) is noted by ſeuen heades and tenne hornes of the Dragon: but ſo, as the heades onely are crowned. The hornes, that is, the Prouincial gouernements vnder them, and wherein was

their

their ſtrength, hauing no Crownes: becauſe the roial and ſoueraigne gouernement, was then onely in the heads of the ſtate, ſo, deſigning the Emperours of that time. But this Beaſt heere, hath his hornes Crowned: to ſhew that the proppes of his power are crowned Kings, as Chapter 17. is exponed plainely, that they are Kinges which had not as then receyued a Kingdome. Whereby is manifeſt that the tenne hornes, as they are crowned, were not in *Iohn* his time: neither this beaſt, as it hath crowned hornes. The beaſt indeed, was before, in the fiue heads who were fallen; he was not in the ſtate heere deſcribed: for he was to riſe out of the bottomleſſe pit: and yet, euen then, hee was in the ſtate of the ſixt head; that is, the *Cæſars*, by curing of whoſe deadly wound, in the Pontificalitie erected, the Popedome afterward became the liuely image: that is, the ſtate of *Rome* vnder the Popes a liuely image of the ſtate of Rome before; And therefore, in diſtinct conſideration. The Pontificality, is the eight head of the Beaſt, and yet one of the ſeuen. And whereas the former heads were crowned: now the heads ariſe to a higher preſumption, (hauing hornes crowned) to attire them ſelues with the name of blaſphemie, 2. *Theſſ.* 2.

5. The next note, here proper to the Popedom, is, that the Dragon hath giuen him his power, throne, and authority. The Dragon in his open rage, vſed Emperours but for the miniſters of his furie: but the Popes are the Vicars of his power, and therefore, are properlie the *Sonne of perdition, King Apollyon, and the Angell of the bottomleſſe pit:* Whoſe cõming is, *in all effectuall working of Satan.* For, albeit the Dragon bequeateth not vtterly his kingdome, yet finding that his open rage had not the deſteined ſucceſſe, hee ſubſtracteth him ſelf in a ſort, and ſubſtituteth this viceroy of his kingdome, the moſt effectuall promooner of darkeneſſe that euer was. Satan offered to Chriſt this bargen, but was repulſed: here, he findeth his Merchant, who accepteth of it, and both him ſelfe worſhippeth and maketh al the world to worſhip the Dragon. That the Popes haue Sathan his *Matth.4.8.*

throne in a peculiar manner, is plaine, by their practise & by their challenge. Their practise, for that it is not onely (as of all the former heades, or other tyrants whatsoeuer, instruments of Sathan his rage) to subdue to them selues bodies, goods and states of men, to dispose thereof at their pleasure: but, he further will impire ouer the conscience: and all his administration, as the proper angel of the bottomlesse pit, is to plunge men in darkenesse. Wherein the Dragon, as almost in all things, is an Ape of God his dealing. For, as God hath giuen to Christ, his throne and authoritie, all power in heauen and earth, for conquering a Kingdome to him: so hath the Dragon giuen all his power to his annointed, Antichrist, the man of sinne, for setting forward his kingdome of darkenesse. Their challendg also argueth this. For, albeit great Monarches, for the largenesse of their dominiō are said to haue the kingdomes of the earth: and the Romans, to magnifie their Empire, would call it, *Imperium orbis terrarum*: yet neuer King or Monarch challenged euer any further right, then either by apparent iust title he might claime, or by Armes he had subdued. But the Pope challengeth right ouer all, as whereof he may dispose at his pleasure. And that yee may cleerely discerne the Dragons mouth, hee only of all men since the beginning of the world, stoutly affirmeth, *All the Kingdomes of the world are mine, and I giue them to whom I will.*

6. The third note here put, is the time of his working, 42. monethes. The very time of Antichrist his obtayning place in the visible Church, Chap. 11. of the Temple closed, and witnesses preaching in Sackcloth: and of the womans abode in the wildernesse, Chap. 12. An infallible argument that here Antichrist is described.

7. The fourth note is cleareſt of all. For, as the description of the Beast, his heads and hornes sheweth him to be the Romane state or Kingdome: so, heere a speciall note is giuen whereby to discerne of what time, policie, state and condition of Rome, this Beast is to bee taken: namely,

namely, in the ſtate of the wounded head, cured againe. And, becauſe this, beeing ſhortly touched might be obſcure: therefore to make it plaine, a ſpecial viſion is giuen of the curer and manner of the cure, whereby this Beaſt in this ſtate, is made vp: ſo as, if it may not bee eſteemed abſolutely the ſame which it was before the deadly ſtroke; yet at leaſt it is a liuely image therof. The Curer, is a Beaſt like the Lambe, and ſimply pretending his power in two hornes like to his: but ſpeaking like the Dragon. Heere, two hornes like the Lambes, are not put for any anſwerable number of Kings, but to ſhew a humble & ſimple pretence of the Lambe his power: and not outwardly, of that ferity and ſtrength of the Beaſt, like a Pard, footed like a Beare, and mouthed like a Lion. For, that to the Lambe, Chap. 5. wee attributed ſeuen hornes and ſeuen eies, was to ſhew his perfection of power and wiſdome. Heere the Lambe is put according to the naturall veritie of ſuch a beaſt, ſo to expreſſe liuely the ſimulate hypocriſie and affectation of ſimple humility in this Beaſt ſo masking him ſelf, while yet vnder this pretẽce, he but animates againe the beaſt with ſeuen heades and tenne hornes, &c. That ſo vnder him ſelfe (the eight head in number and order, and one of the ſeuen, that is the ſixth, by cure of the wounded head) the *beaſt that was* in the fiue heades fallen before *Iohn* his dayes, and in the ſixth head was euen then in his time, but was not in the condition heere meaned, might ariſe in the owne time out of the bottomeleſſe pit: and deceyuing the world by the cup of fornication, may periſh for euer.

The meanes how hee worketh this cure, are by deceit of ſignes and wonders, 2. *Theſſ.* 2. The manner of cure is, that by theſe ſignes and wonders, the worlde is induced to make vppe the image of the Beaſt which had the deadlie wound, and liued. And this is nothing elſe, but that the Kings and States of the earth, ſhould ſo ſubmit them ſelues to the Popes of Rome, by ſignes and force of the cup of fornication bewitching them, and fayning

of himselfe to be the Lambe his Vicar, whereas hee is the Dragon: as the state of Rome, which in ouerthrow of the *Cæsars*, had receiued a deadly wound, should rise to the same or greater dignity then it had in the Emperors: and the kingdome therof, reerected in the pontificality, should bee as it were a liuely and speaking image of the beast before it was wounded: and all men should worship als farre, or more, the Popes, as they had the Emperours: the Beast, that is, the kingdome or state of Rome, becomming in the head cured againe, that is, in the Pontificality, als famous and wonderfull as it was before the wound. And in this respect, the Pontificality, is both the eight head, in number and order, of that kingdome or beast, and also is one of the seuen, as in which the sixth head is reuiued, or rather the kingdome which in the sixth head got a deadly wound; according as Chapter 17. the Beast hath his denomination from the eight head. For cleare vnderstanding of all this matter, reade that Chapter. The sixth head was wounded, when by incursion of Barbares, many greate and famous Prouinces were taken from the Empire. Yet more deepely, when not onely Italie was trode vnder foot, but Rome it selfe was spoyled and burnt by *Athalaricus*, after by *Athaulphus* and their Gothes: miserably rifled by *Genfericus* and his Vandales. The wound yet was more deepe, when *Odoacer* and his Heruls slew *Augustulus*, and seised vpon Italie fourteene yeres. But then it became deadly, when the Emperour and Senate, dispairing to keepe Italie and Rome any more, willingly bequeathed them to *Theodoricus*: who thereupon, defeating *Odoacer*, was receiued in Rome as their lawfull Prince. Where hee raigned, by himselfe and his successors *Ostrogothes*, in peace and flourishing state many yeeres.

This deadly wound, *Iustinian* afterward by the valor of *Belisare* & *Narset*, laboured to haue cured, but it auailed not, by new inuasions the wound still remaining deadly. But the Popes, by signes and cup of fornication, bewitching euen al these Kings, who had risen by the fall of the Empire,

Empire, to ſubmit their crownes to them: & that dignity and glory, which Rome had loſt by fall of the Empire, the Popes recouering the ſame to it by the authority of the Apoſtolike ſeat and keies of *Peter*: then the image of the Beaſt was ſo made vp, as for liuely reſemblance, it ſeemed to haue ſpirit & ſpeech. Euen in a manner to be the ſame; and ſo getteth worſhip & ſlauiſh ſubiection of the world. For the liuelineſſe of this image, reade the donation of *Conſtantine*, and *Steuchus*, in defence of it. His words are theſe:

Euerſo Imperio, niſi Deus Pontificatum reſtituiſſet, futurum erat vt Roma nullo tempore excitata, ac reſtituta, inhabitabilis poſthac, fadiſſima boum porcorumque futura eſſet habitatio. At in Pontificatu, etſi non illa veteris Imperij magnitudo, ſpecies certe non longe diſſimilis renata eſt, qua gentes omnes ab ortu & occaſu haud ſecus Romanum Pontificem venerantur, quam omnes Nationes olim Imperatoribus obtemperabant. And thereafter, to ſhew the reſemblance: *An non omnia quæ Roma quondam profana erant, ſacra effecta ſunt? quemadmodum omnia Templa deorum facta ſunt Eccleſiæ ſanctorum, ritus item profani caperunt eſſe ritus ſacri: Nonne Pantheon Templum omnium idolorum, effectum eſt Templum ſanctæ virginis? nonne in Vaticano, Templum Apollinis vbi condita erant corpora Apoſtolorum, conuerſum eſt in Eccleſiam ipſorum Apoſtolorum vt ſuperius demonſtratum eſt? totque alia.* *Libro de imagratia.*

This made *Proſper* to ſay:

Sedes Roma Petri quæ paſtoralis honoris
Facta caput mundo, quicquid non poſſidet armis,
Religione tenet. ——

And, *Roma per Sacerdotij Principatum amplior facta eſt arce religionis quam ſolio poteſtatis.* But this ſeemeth greatly to withſtand our interpretation, that heere, are put not onely two beaſtes but alſo hauing diuers origine: the firſt from the ſea, the ſecond from the earth. Whereby ſome learned men, ſeeing that clearely the Pontificality was meaned in both, were brought to thinke the ſame to bee in them, *Libro 2. de vocatione gentium, cap. 6.*

differently expreſſed, as it is to be taken vp in diuers times and conditions in time: and ſo, eſteeme the Popedome to bee both the ſeuenth and eight head, Chapter 17. But as in this (in my iudgement) they haue miſtaken, ſo this difference impoſeth no neceſſity to thinke ſo. For the viſion of the ſecond beaſt is onely brought, for more cleare explication of that laſt note of the Beaſt, touching the cure of the wounded head. In the firſt beaſt the Antichriſt is expreſſed, but ſo as we may take vppe of what kingdome and ſtate hee is head, namely of the kingdome of Rome. And therefore, in the beaſt, that kingdome is ſo painted foorth to vs, as to know it rightly, ſhe hath all her heades attributed to her, which ruled in her from her firſt riſing to her laſt fall: yet ſo, as here, the beaſt is to be conſidered, onely in the condition and ſtate of the laſt head, ariſing by cure of the deadly wound. As to the Dragon, all the heades were attributed (to make cleare what ſtate hee wrought by) yet ſo as his rage then, is conſidered onely in the ſixth head. Hee hauing ſeuen but for diſcerning the kingdome; fiue hauing ere then fallen, and two not as yet riſen. The ſecond beaſt is put onely for cleare explication of the condition, nature, quality, and working, of this laſt head, conſidered a part and by it ſelfe: and how this great worke, of quickning that mortally wounded kingdome or beaſt, is wrought by it, ſo as vnder it, the Beaſt reuiueth: and now, (howſoeuer for diſcerning the kingdome, all the heads bee mentioned) commeth onely to bee conſidered in that ſtate and reſpect: in which (for great diuerſity from the former condition before the wound yea and before the cure) this head is in a ſort a different beaſt, as hauing this ſingular in ſhape, that it is like the Lambe: in working, that it doth by ſignes and wonders: in condition, that the beaſt vnder it, is rather an image of the former then the ſame, and yet a liuely image: therefore called the eight head and one of the ſeuen. In which reſpect, but ſeuen heads are attributed to the beaſt, albeit in number there bee eight.

eight. That the first riseth out of the sea, and the second out of the earth: it is but to note the different manner of rising, of the last head and state vnder it, from the rising of the Beast in all his former conditions and heades. They both, in their distinct manner of rising, haue this common, that they are from below. For, albeit the earth and sea, in degree of account with other creatures; as the fountaines, Sunne, Moone, Starres, Chapter 9. and 16. according to the effectes wrought in them, and that whereof they in these degrees are the types, are to bee taken so, as agreeth with the course of the mystery, as in these places is declared. Yet when Sea and Earth are set in opposition to heauen, as here, and Chapter tenthe, when the Angell descending from heauen for ouerthrow of this beast, setteth his feet on the sea and earth, whence in distinct consideration the beast ariseth. And Chap. 12. *Reioyce O heauens, woe to the Inhabitantes of sea and earth:* then things arising from Sea and Earth must bee taken as Christ speaketh to the Iewes: *Yee are from below, I am from aboue.* And euen the foure beastes in Daniel (whose whole feritie, crueltie, fraud, and destroying power is in this one) whom in the beginning of his seuenth Chapter hee seeth rise out of the sea, are said in that same chapter verse 17. to arise out of the earth, as all one thinge: except that as the earth sheweth the origine to bee earthlie, and from below, so the Sea sheweth their rising to bee of the troubles, tossings and alterations of the earth: whose commotions are compared to the stormie Sea, and according to this to shewe the peaceable and calme estate of the Church vpon vtter destruction of this Beast, it is saide Chapter 21. that there was no more Sea. Then, this second Beast is said to rise out of the earth, not onely for that it was from below (for so is the whole Beast first & last) through the star falling *from the heauen*, chap. 9. But because this last head (howsoeuer the beast or kingdome of Rome considered absolutely riseth out of the Sea) in the particular consideration thereof by it selfe,

Ioh. 8. 23.

Isa. 57. 20.

and

and apart, arose in a farre different maner from all the former; which al arose by great commotions and sensible alterations: but this last head arose slily, subtilly, and almost insensibly, by slow degrees, as thinges that growe through the earth; and so became head of that kingdome, which vnder it is the beast going to destruction, See *Steuchus* against *Valla*, *Paulatim imperare incipiebat religio, habenas imperij capere, ius suum acquirere, nihil subitum, nihil tumultuarium.* Where the seconde beast is said to worke before the first beast, it is not to bee taken for impudent or violent vsurpation, but according to the phrase of Scripture; as *Iohn Baptist* to goe before Christ. And this is onely for cleare-
Luke 1.17. nesse of explication of him and his manner, who maketh the Image: as trauelling with all sedulous endeauour by lying signes to conciliate authoritie, honour and submission to that state vnder him selfe, as head thereof. Neither heereupon must wee thinke the second beast working to be an other from him, before whom hee worketh, except so farre as the spirit, so will distinguish betwixt the kingdome wholly and absolutely, and this last head peculiarly considered, in comparison to the former, and as after a deadly wound hee quickeneth so that state againe, as hee procureth to it worship of Nations. In one word, the first beast is the Kingdome of Rome vnder the Pontificalitie: the second beast is the Pontificality, wonderfully quickening the wounded beast, to that estate: therefore Chapter 17. but one beast, euen this first, is put & called the eight head: so euidently telling vs that both are one and the same, except in consideration as I haue saide. According to this it is, that heereafter the beast is distinguished from the false prophet, not that they are two, as many fondlie imagine: but onely to take vp so the State and Kingdom, as the false Prophet is head thereof, and so the false Prophet as he is head of that state. See vpon Chap. 17. Sect. 11. 18. and 19. Sect. 27. These two beasts, then are to expresse one and the same state (euen Antichrist in his Kingdome, and in him selfe head thereof) both for condition & time.

For

For from the Pope his first degree of rising, hee neuer got any such crossing, as for which it might bee said of him, that he *should abide a short space*, Chapter 17. For euen in the most miserable times of Rome by the Gothes, he not onely retained his old got account, but was still labouring to aduance the credit of his Chaire: as his supercilious dealings in these selfe times, with forraine Churches sufficiently proueth. And whatsoeuer hinderance he had by *Gothike* tiranny from rising to the height he after attained to, it is too weake a ground to say of him, *that hee abode a short space*: thus to make him both the seuenth and eight head, against cleare Text, which maketh the seuēth to be soone gone, and if such had bene the meaning of the holy Ghost, he might much both clearelier & easier haue called him the eight and seuenth, then the eight *and one of the seuen*: thus clearely implying which of the seuen he meaned: to wit, that whose deadly wound, by his arising he cured, & made vp; thus so liuely an Image of the beast, as hee may iustly therefore be counted one and the same with it: that is with the sixth: whom for glory, account, worship of Nations, and Monarchlike state he resembleth liuely, and the Kingdome vnder him, the Kingdome then. The mistaking of the seuenth head maketh all the error, and in such light of Storie, agreeing fitly with this prophesie, it is wōder that all should haue erred. This is certaine that *Cæsars* are the sixth head that which then was, and before which fiue (Kings, Consuls, Dictatours, Decemuires, and Tribunes) had fallen. And seeing that in the fall of *Cæsars*, that state receiued a deadly wound, the curing whereof maketh the beast heere, and Chapter 17. *the eight and one of the seuen*, out of all doubt, the head rising by the wound must be the seuenth, as the Pontificality rising by the cure therof, is the eight and sixt in a sort. The seuenth head then of Rome was, *Theodoricus*, the *Ostrogothe*, and his Successors, who were not *yet come, and when they came, abode but a short space*. For their kingdome endured not aboue 70. yeeres, or thereby from *Theodoricus* beginning to *Totas* his fall.

Cornel. Tacit. lib. 1.

fal. The inuaders before him were but riflers, none setling there a Dominion. *Odoacer*, who only of them all aimed at it, yet was neuer fully & solemnely acknowledged. But *Theodoricus* pleaded for his right, which by the Emperor his consent, and decree of Senate, was bequeathed to him, & whom accordingly the Romans receiued for their lawful Prince, as before I touched. The Emperour *Zeno*, *Theodoricum sacro texit velamine in Signum rei ab Imperio concessæ*, saith *Sabellicus*, *Enn.* 8. 2. And as hauing in nothing wronged the Empire, hee raigned peaceably ouer *Rome*, and all *Italie*, *Sicilie*, *Sardinia*, *Illirium*, *Dalmatia*, *Narbone*, and *Pannonia* many yeeres; all which time hee had both peace and friendship with the Emperours of the East, *Zeno*, *Anastasius*, and *Iustinus*.

This beast then is the great Antichrist, working fourty two monethes, in the holy Citie and Court of the Temple, and treading downe all true worship therein: who is the eight and last head of the Kingdome of Rome, or the kingdom of Rome vnder the last head, and in whom, and with whom it shall haue an eternall ruine. His qualitie, forme & origine is by allusion to the foure Kingdomes troublers of Israel, as I shewed Chapter 12. typically expressed Dan. 7. by foure beastes, a Lyon, a Beare, a Leopard, and a beast with ten hornes. This beast hath a note from each, as in whom all is compacted, whatsoeuer was mischieuous in them all: to expresse the height of impietie, now come to the full, euen the *man of sinne*. Men falling from pietie and righteousnesse are beastes; and most of al Tyrants set ouer great States, as hauing most libertie, and least restraint from wickednesse. *A man in honour if he vnderstande not, is like to the beastes that perish.* *Psal. 49. 20*

8. As for the number of hornes attributed to this state of Rome, both in the Dragon, and now in this beast; albeit somthing may be said probably & pretily both for the first state, out of *Strabo* his last booke of *Geographes*. And for this last out of *Steuchus*, making neere this same count, as by some learned Interpreters hath bene noted; yet according

as I

as I can take vp the manner of all this Propheſie, I acquieſce in this, that this number is indefinitely put, by alluſion to *Daniel* 7. wherein, yet what ſingular difference is betwixt the hornes heere of this beaſt, and of that beaſt in *Daniel*. See more Chapter 17. They ſhew the great power of this beaſt, and ſo much greater, as theſe hornes are not Kings in ſucceſſion, but all raigning together, as *receiuing a Kingdome at one houre with the beaſt*. *Chap. 17. Sect. 28.*

9. We haue yet to cleare one point, of al mẽ widely miſtaken, wherin yet the holy Ghoſt placeth wiſedome. *The counting of the number of the beaſt his name*. The moſt receiued opinion hereof, λατεινῶ, is ſo childiſh an Egyptical toy, as I maruel much how euer any ſolide mind could propoũd it for a rare point of diuine wiſedome: the other opinions that I haue heard or ſeene, are in my opinion little or nothing more ſolide. The words miſtaken haue led men infinitly aſide, while they ſeeke what different things are the Character, the name & the number: and becauſe it is called the nũber of the name of the beaſt, & the number of a man, ſeeking to finde it in his name, they ſo to finde it out, giue to him thereupõ a man his name, which neither Scripture giueth him, neither he taketh to him ſelf, & then forſooth, to find out this deepe wiſdom of the holy Ghoſt, they wil picke out of the letters of that name, which themſelues haue forged this nũber 666. But why doe they not labor as much to find in the letters of this name his Character, as his nũber? ſeing the character is the character of the name, as wel as the nũber is the nũber of the name, as is euident, Chap. 14. 11. Neither ſaith the Text heere, that the Beaſts name is a man his name: but the number of his name is a man his nũber. But thus it is; Al that follow Antichriſt haue his name; but in diuers maner. Som haue the character thereof, that is, the name imprinted, and are his proper good, as hauing his burne-yron & mark, a familiar phraſe frõ the maner of men. Som haue his name, yet ſo as they haue not his Marke: who haue not learned the deepneſſe of Sathan, neither are Antichriſts ſworne bondmen.

And yet, ſome haue but the number of his name: that is, are ſo farre from being his ſworne and marked ſlaues, as they are no otherwiſe his, but in ſo farre as they are counted to bee ſo, and numbred amongſt his. For hee is ſuch a tyrant as will haue all men in one of theſe ſorts: and becauſe within theſe, who haue the number of his name, both the former ſorts are comprehended: the number of his name ſheweth the whole body and frame of his Kingdome. For albeit many haue his name, and moe haue his number, which haue not his Character: yet all that haue either Character or name, are of his number. The man then to whom God giueth wiſdome to count his number, that is, the whole frame & building of that Antichriſtian Kingdome: by counting of it ſhall finde it but the number of man, and none of God his building. As God *numbred & weighed Baltaſar* King of *Babell*, and found him light. Now heere is wiſdome indeed, which to finde out, the Lord hath left to vs in this propheſie not obſcure traces, as hee ordinarily in Scripture doth, of things obſcurely deliuered. The very next words in the beginning of the 14. Chapter being rightly marked, will ridde all the way. In them wee haue the Lambe ſet againſt the Beaſt, his Character againſt his, a name againſt the Beaſt his name, and a number againſt the Beaſt his number. The Character of the Lambe his followers, is the Seale of GOD: whereof Chapter 7. The name which they haue is the name of the Lambe his Father, & the number characterized with this name, is 144000. which number heerefore, may wel bee called the number of the name of God, or God his number, as 666. is called of the name of the beaſt, or the Beaſt his number. Now theſe numbers are not ſet down for the exact count of perſons followers of Chriſt or Antichriſt: but are taken of the holy Ghoſt, as fit numbers in conſideration both of their building and figure, to expreſſe the different condition, frame and building of theſe two ſo oppoſite bodies, that is, the true Church and body of the Lambe, and the falſe Church and body of Antichriſt.

Chriſtians muſt be called Catholike Romans.

Dan. 5. 26. 27.

christ. This notable difference, alwayes is to bee aduerted, that the Lambe his number, all of them haue his Character, for they are sealed with his Fathers name in their fore-heades: (for heere the true Church, and true members thereof are meaned) but in the beast his number are many that haue not his name, and much lesse his Character. Wherefore in the 14. Chapter, and 9. verse thereof, and euery where hence throughout this Propheſie, eternall fire is denounced onely against his worshippers, and the receiuers of his character. See vpon that place Section. 8. That the Lambe his number is 144000. and the beast his but 666. It is for great purpose. For, as it was needfull in the number of the true Church (which now in Antichrist his wide dominion appeared to bee small, or none at all) that to a hundreth forty foure should bee ioyned thousands, to shew a competent number, and of God his building, euen when Antichrist appeared to brooke all: so to the Antichrist his number, where no doubt is of multitude, all the earth following him, it was not meet that thousands should haue bin added. That thus wee might the better take vp, how these numbers are not so much put to expresse the differece in number of these two bodies, (which if thousands had beene added to 666. would haue beene all wee could euer haue scanned thereof) as to note the difference in condition, frame and building. That is, that the one is the number of God his building and frame: the other, but the *number of a man*. That is, a building and body, howsoeuer in all outward appearance more bellisant and greater then the first, yet but of a man his inuention. For the mystery is in these two numbers 144. and 666. whether of vnities, hundrethes, thousands or millions. Vpon which, a man looking, who is not furnished with wisdome from aboue to count the numbers; hee will much more admire, and bee taken with the Beast his number, as larger a great deale, and better compacted in all the parts of it each answering and so fitly agreeing together, as it run-

neth all on ſixe, in vnities, tennes and hundreds: and ariſeth of ſixe, the firſt perfect number, multiplied by tenne, and in ſo farre proportion of partes, as, ſixe is tenne times in ſixty, and ſixtie, tenne times in ſixe hundred. Againſt which to ſet 144. without wiſdome to count, a man ſhall thinke there is no compariſon. Hereby the ſpirit wil teach vs, that an vnwiſe man, & not skilfull in diuine wiſdome to count, looking on the bodie, building and frame of Antichriſt his Church, ſhall be ſo taken with the goodly appearance thereof, as he ſhal thinke it to bee the onely true Church: but a wiſe man, able to count the number, ſhall finde it but the number of a man, and none of God his building. And, this is that which Chapter 15. is called *to ouercome the number of the Beaſt his name*. For, who cannot count, will bee ouercome by it. Now the onely way to count it rightly, is, firſt to count the number of God his name, & thereby, examining the other, to finde it neither in building nor frame agreable. That we might finde out this wiſdome, the ſpirit exactly counted this number 144. Chapter 7. And heere againe in fit place, recordeth it, for taking vp the myſtery. In that 7. Chapter this number expreſſing the body of the true Church in Antichriſt his vſurpation, is ſaid to bee of all the Tribes of *Iſrael*: not in propriety of ſpeech, as their was ſhewed. Next, is declared at length how the number is made vp: namely by twelue thouſand of euery Tribe: which Tribes, are at length, numbred for ſpecial purpoſe, to hold the nũber of twelue: which number, albeit in effect, there were thirteene, yet in all records both of old & new Teſtament is keeped. So, as *Moſes*, that no moe ſhould be counted but 12. left out *Simeon*, as then, for the murther of the *Sichemites*, bearing greateſt blot: which *Leuie* had lately before purged, by ſanctifying his ſword to God his honour: for which, in that record, hee is highly commended. In the Chronicles, *Dan* is omitted, for his race is not reckoned, in deteſtation of his firſt erecting *publike Idolatry*. For which reaſon alſo in the 7. Chapter hee is left out. Not that in propriety

Deut. 33.

Deut. 33. 8. Iudg. 17. and 18.

priety wee haue to thinke that Tribe to be more then others reiected; but to ſhew, that the ſealed ones are noe Idolaters, but all ſpirituall Virgines, Chap. 14. 4. Where in Scripture none are omitted, then *Ephraim* & *Manaſſe* come, iointly, vnder the name of their Father *Ioſeph*, as *Geneſ.* 49. *Ezech.* 47. Now, as theſe twelue are the Fatners of *Iſrael*, according to the fleſh: ſo as none were counted *Iſraelites* but who could reduce his Genealogie to one of theſe twelue: ſo, Chriſt, accordingly chooſed twelue Apoſtles to bee the twelue ſpiritual Fathers of his Church (the *Iſrael* of God) vpon whoſe foundation hee would haue it builded: ſo, as whoſoeuer is not builded on their Doctrine, holding the foundation, and all the building ariſing proportionably thereto, the ſame is not of the *new Ieruſalem* from heauen. Chap. 21. which hath twelue foundations, & on them the names of the Lambe his twelue Apoſtles: twelue portes, and on them written the names of the twelue Tribes of *Iſrael*. Which, in all dimenſions, was twelue times twelue thouſand, that is, 144000. furlongs (for ſo the place ought to be read) the Angels conductours twelue, and the wall in thickneſſe twelue times twelue, euen 144. cubits. In this number, to eſpie the wiſdome, are to bee conſidered the building and the figure. The building, is by twelue vpon twelue; to ſhew, that the true Church is builded, ſo, on the true foundation of Apoſtolike doctrine, as it holdeth ſtill the foundation, nothing being built thereon, but agreeable thereto: as this number is no waies multiplied but by twelue vpon twelue, the multiplier & multiplied being but one. The figure of this number is *foure ſquare*, & of equal ſides, & whoſe ſides al cõſiſt of twelues. For, as it is only builded by multiplication of 12. with 12. ſo can it neither bee halfed nor quartered but in 12. and hath in euery ſquare three 12. According to the figure of the new Ieruſalẽ, C. 21. hauing in each ſquare three ports, & on thẽ the names of three Tribes, whereof each hauing 12. thouſand, make vp in length, height, and breadth the *new Ieruſalẽ*, δώδεκα χιλιάδες δώδεκα 144000.

1. Chron. 2. 2.

Epheſ. 2. 20.

Chapt. 21. ſection 16.

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The Campe of *Israell*, *Numb.* 2. is agreeable heereto. All to shew, that the true Church both in structure and figure holdeth euer the foundation.

10. Now heereby, let vs count, *number and weigh Baltasar*, and finde him *light*. This number 666. for als faire as it sheweth, can neuer be builded vpon twelue, by twelue. Yea, which is more, take what multiplier thou wilt, thou shalt neuer raise it vpon twelue. It cannot be deuided nor quartered in twelues: and, possibly thou shalt neuer reduce it to equall sides. So as it neither riseth on the foundation, much lesse keepeth it: neither in frame or figure, is it any way like to the *New Ierusalem*. In summe, heere is wisedome, by true rule of Apostolike doctrine (the reed giuen *Iohn* Chapt. 11.) to measure, count, weigh, and examine, the whole frame, doctrine, building and body of the Antichristian Church: and so, how faire a shew so euer it hath to deceiue fooles, yet, by true wisedome, to finde it all but the worke of Man. The very conscience whereof maketh them flee so much this rule of examination. But the holy Ghost telleth vs what is wisedome. *Dan. 5.*

11. That this number 666. is chooſed rather then anie other number, where others may bee found hauing the defect obserued in it, to represent the state and condition of Antichrist his body: besides the feat perfection of the number before touched, and euen of the Romans themselues highly esteemed (*Boniface 8. prefat. in sextum Decretal.*) The speciall purpose heere of the holy Ghost, is, to allude (according to his manner) to the fourth Chapter of Daniel. Where by *Nebuchadnezzar* King of *Babel* an Image is erected, which vnder paine of death, hee will haue all peoples, *Nations and tongues to fall downe and worship*. Which *Image* had of breadth 6. cubites, and of height 60. Thence hither the allusion is brought from Babell and her King properly, to spirituall *Babell*, & her King: from the *Image of the first Babel, to this mysticall Image of mysticall Babel*. which *all vnder payne of being killed, &c. must worship*. Yet to shew the greatnesse & prerogatiue of this Image, much exceeding

that

that of *Nebuchadnezzars*, in bignes, glorie, and worship of Nations: and specially to keepe the analogie against the other number 144. as that of *Nabuchadnezzar* had sixe and tenne times sixe to make sixtie: so this, hath tenne times 60. to make 666. in all.

CHAPTER XIIII.

IN the 12. Chapter was the Dragon, and estate of the Church in his open rage, against her and her first seed. In the 13. is the Beast of his authoritie, the Antichrist, and his strange successe by hypocrisie. Now, in this Chapter, is the estate of the Church and her other seed of succeding times: first, lurking and hid vnder Antichrist, to the sixt verse: next, breaking out, and wrestling with him, in much suffering, to the 14. verse: and lastly, in his ouerthrow, victorious, to the end.

2. In the first of these three cases, the Church her state is described. First, from her Head and Captaine, *the Lambe:* her place, *Mount Sion*, the true habitation of God, and place where his honour dwelleth, euē the mountaine vnmouable amongest mountaines: her number, 144000. Whereof, in the end of the last Chapter, their badge and marke, euen their adoption, to haue the Lambe his Fathers name, whereto they are sealed by the holy spirit of promise, with heart beleeuing, & mouth confessing, verse 1. Next, the heauenly dispensation of grace towarde this his fellowship, is noted, according to the three degrees of operation, which the word of God hath in the heartes of his owne: which are expressed by a threefolde comparison. *The sound of many waters, the noise of great thunders, and sound of harpes harping*, verse 2. Thirdly, their worship returned to God, is singular: in spirituall ioy, knowen and approo-

Rom. 10. 9.

ued of him, and performed in the vnity and fellowſhip of his true church (through the miniſterie of the word made vnto him a royall Prieſthood) in the midſt whereof, he alwayes ſitteth King and Lord: which Church, as it remained vnknowē to the world, the time of Antichriſt his abſolute preuayling; ſo their worſhippe was perceptible to none but theſe ſecret ſealed ones, whom God of his ſpeciall grace, had bought with his owne bloud, out of the world, verſe 3. to be a holy and chaſte ſpouſe to him ſelfe, (for none are ſealed of *Dan.* Cap. 7.) by true faith, cleauing onely and alwayes to the Lambe, and following none other: keeping the liberty whereto God had made them free, and not ſeruing men: ſingled from the world to bee a peculiar people, holy vnto God and Chriſt Ieſus, verſe 4. euen true Iſraelites like *Nathanael*, and in Chriſt and his righteouſneſſe accepted and approoued of God, verſe 6. This is the ſtate of the Church, cloſed in the Temple, Chapter 11. Lurking in the wilderneſſe, Chapt. 12. And heere ſtabliſhed on mount Sion, while all the world follow the Beaſt.

Gal. 5. 1.

Iohn 1. 47.

3. Now, to cleere the threefold compariſon put verſe 2. The voice of the Lord is compared to many waters, for the vnreſiſtable force, and admirable noiſe, breeding wonder: to thunder, for terror and power ſhaking all: to the douce ſounde of harpes, for the worke of peace and ioye in the conſcience. By which three, is ſignified, that as the Church, lurking in time of Antichriſt his abſolute preuayling, had the preſence of the Lambe: ſo, howſoeuer vnſeene of the world, ſhee had alſo plentifull diſpenſation of ſpirituall graces from heauen. Which the Spirit heere expreſſeth by theſe three, according to the three degrees of operation, which the word of God hath in the heartes of men. For, firſt it falleth to mens eares, as the *ſounde of many waters*, a mightie, great, but a cōfuſed ſound, and which commonly, bringeth neither terrour nor ioye, but yet a wondering and acknowledgement of a ſtrange force, and more then humane power. This is that effect which

which many felt, hearing Christ, when they were astonied at his doctrine, as teaching with authoritie. *VVhat manner doctrine is this? Neuer man spake like this man.* This effect falleth euen to the reprobate, which wonder and vanish, *Habak* 1.5. *Actes* 13.41. and whose hearts are conuinced, hearing the worde, that it hath more then humane force, euen like the *noise of many waters.* But, as the first hearing of the roare of waters is most admirable, and the more one is acquainted therwith, the lesse he heareth it, as these at the Catadupes of Nilus: so, in whom the word worketh but this first effect, his eares waxe duller and duller, as daylie experience proueth. The next effect, is, *the voyce of thunder.* Which bringeth not onely wonder, but feare also: not only filleth the eares with sound, and the heart with astonishement, but moreouer shaketh and terrifieth the conscience. And this second effect may also befall a reprobate, as *Felix, Act.* 24. The third effect, is proper to the elect: *the sounde of harping*; while the worde not only rauisheth with admiration, and striketh the conscience with terrour; but also, lastly, filleth it with that sweete peace and ioye, which none feele, but they whose heartes thereupon, againe, as well sounding Harpes, are tuned vp to *sing a new song* vnto God. And, albeit the first two degrees may bee without the last, yet none feele the last, who haue not in some degree, felt both the first two. For *the voice of the Lorde is mightie, the voice of the Lorde is glorious*; *it breaketh the Cedars, and maketh the VVildernesse to tremble:* But, *in his Temple* onely *men speake of his glory*, *Psal.* 29. This gracious dispensation (incredible and vnseene to the world, which could not therefore learne the song of praise thereupon) was in the 11. Chapter, expressed by two witnesses, which for dispensing grace and light, were two Oliue Trees, and two Candlestickes in the Temple, while it seemed impossible that any such could bee, Antichrist brooking Citie & Court: and for force and power, fire went out at their mouths, & they did strike the earth with all manner of plagues. Now these comparisons of

Mar. 1, 22. 27. *Luke* 4. 32. *Ioh.* 7. 46.

Cicero. in somnio Scipionis.

the voice of waters, thunder, and harping, as they expresse fitly what I haue told, so, in thē is implyed a sure prognostick & argument of the next insuing estate, in the Angels breaking forth and crying. For albeit, this sound of water, thunder, & harping, the world, in this lurking condition of the Church, perceiued not, yet they could not still remaine vnheard. Who can restraine the breach of great waters? what congealed cloude can keepe in thunder? and, excessiue ioy, a heart, of any thing, can least hold vp. Forth therefore, this hid Church behoued to come. The bellies made bitter, with eating the little booke, behoued to burst or breake out: according as wee see in the three Angels following, who come foorth like the swelling of Iorden, like sonnes of thunder (according as Christ Chap. 10. preparing for this out-breake, his *roaring voice*, was seconded with seuen thunders) and like the bursting out of a blythe heart, which cannot holde vp a surfet of ioy.

4. This second condition, of the Church breaking forth, hath the velitation or skirmish, & a coincident case with it. The velitation (I call it so, in comparison to the great battel in the seuenth trumpet and seuen vials thereof, summarily proponed in the end of this Chapter, and exponed largely thenceforth) according to the first degrees of the light of the Gospell reuiuing, is set downe in three Angels; types of these Ministers whom GOD stirred vp, to bee the first open contesters with Antichrist to the 12. verse. The coincident case, is in the 12. and 13. verses.

5. The first ranke of Preachers are expressed by an Angel *fleeing thorow the mids of heauen, &c.* for open and swift course, which notwithstanding, was yet farre remoued aboue the perception of men of the earth, whereof few vnderstood or imbraced the first warnings and light arrising, it being but yet obscurely preached: like as few vnderstood the warning of Antichristian darknesse cōming on, Chapter 8. and in respect of that Angell there, it is, that

that this, is called *an other Angell*, as who is the next, vsing his forme. See a contrarie dispensation to this, which cleareth this sense, Chapter 18. His doctrine is set downe first in generall, and to whom he preached: and secondly, the speciall points thereof. In generall, it is an euerlasting Gospell: euen that truth which was from the beginning, and which, when heauen and earth passeth away, shall abide for euer: the immortall seede, and begetting to immortality. So it is called, against the calumnies of nouelty, and in opposition to the doctrine of men. Hee preacheth to *them who dwell on the earth*, euen in Antichrist his darkenesse: aboue whose reach, it is lesse maruell that this first light was yet farre remooued; asa fleeing *flash thorow the mids of heauen*. Hee preacheth *to all Nations, Kinreds, Tongues and Peoples*, who had worshipped the Beast; and of whom, by restored light of the Gospell, an infinite number was now to bee brought out of great tribulation, to sing, with Palmes in hand, and hauing washed their garments in the bloud of the Lambe; *Saluation is of our God and of the Lambe*; and to bee made partakers of the first resurrection, the thousand yeeres being expired, Chap. 20. Now the hid ones beginne to breake out, & the song vnheard, to bee tuned vp loudly in the eares of all the earth: therefore, this Angell is said to *cry loude*. In his speciall doctrine, is the substance thereof, and his manner of teaching. The substance is, that *all feare, glory, and worship*, be giuen to God onely, and that, both for auoiding his iudgements neere to bee executed, and becausse hee is creator of all things. A doctrine exceedinge fit for that time. His manner is to bee marked: in that hee vrgeth onely true worshippe, not bold yet to challenge directly the Antichrist, as the succeeding Angel doth roundly; but more the third, so wisely and plainely as the Spirit shewed the course: and the accommodation of Story is euident. Now as this was the first degree of the conflict with Antichrist; so accordingly in the song of victory, God is praised for these same points Chapter 15, 3.

Mat. 24 32. *1. Pet. 1. 23.* *Chap. 7.*

6. The ſecond Angell roundly denounceth the fall of Rome that ſpirituall *Babell*, *Sodome* and *Egypt*, and that becauſe ſhee had not onely beene an Idolatreſſe her ſelfe, but as *Ieroboam* made *Iſrael* to ſinne, ſhee is the mother of Whoredomes through the world, making men drinke vp ſuperſtitious worſhippe greedily as wine, and ſo to be beſotted therewith. To the which, God both gaue ouer the world iuſtly in his wrath, that they who would not beleeue the truth, ſhould bee taken with deceiueable illuſions, and for which, now againe the world iuſtly feeleth the cuppes of the laſt wrath. As hee gaue to *Iſrael* Kings in his wrath, and tooke them away in his diſpleaſure.

2. Theſ. 2. 10. 11.
Oſe. 13. 11.

7. The third Angell yet more vehemently toucheth neerer. Warning all to leaue the Beaſt his worſhippe and Character either in worke or profeſſion, vnder paine of eternal damnation. Wherein, they againſt whom the iudgement is denounced, are exactlie noted, and twiſe ſet downe in the beginning, and in the end of the denunciation, for ſpeciall purpoſe, & the quality, durance and continuance of their iudgement expreſſed. In the quality of iudgement, are two. Firſt, as they dranke greedily the Whores Wine, ſo get they to drinke the pure vnmixed wine of God his wrath: and next, they get it in the cup of his wrath: God ſometimes giueth a bitter cuppe to his owne children: but as ſtrong wine for mitigation, is tempered with water or ſugar: ſo are all God his chaſtiſemẽts to his owne mixed with mercy: but to the wicked is powred out mercileſſe iudgement. Next, the Cuppe propined to the Saints, is not the Cup of wrath, but of loue, and medicinall: but the wicked drinke out of the cuppe of wrath. *Lord reproue mee not in thy wrath, Pſal. 6.*

8. Now, this iudgement is denounced againſt ſuch as worſhippe the Beaſt, and receiue his Character, &c. And they are twice repeated, as I haue ſaid, wherein is no *Tautologie*, but diuine wiſedome, for to make vs take vp a great point. In the 13. Chapter, all the Beaſt his followers haue his Character, or his name, or his number whereof,

whereof, as I ſhewed there, the difference is ill obſerued. For many haue his name, and are content to bee called his, being ſo farre deceiued with his ſhew, as yet they receiue neuer his Character, as his mancipate ſlaues. And yet, moe haue the number of his name, that is, are counted and numbred to bee of his body, who yet in effect neither haue his name nor his Character. This hath deceiued men, that they haue imagined the Character to bee ſome other thing thē of his name. But as is cleare by this place, his Character is of his name, and they receiue his Character; who ſo haue his name, as they are characterized therewith, and vpon his marke. A ſpeech from cōmon vſe. Hereof it is, that in Mount *Sion* all haue the Character, that is, all who are of the true Church elected according to the purpoſe of grace. But as in the viſible Church many haue the name of God, and moe haue the number, that is, are accounted Chriſtians, who yet are not of the nūber ſealed: ſo in Antichriſt his Church, are many hauing his name, and moe hauing his number, and ſo are tolerated to *haue commerce and trade with men*, who yet neuer receiued his Character. Therfore it is, that the iudgement is donounced only againſt thoſe who worſhippe him and receiue his Character, & accordingly the Vials of wrath, Chapter 16. are powred onely vpon theſe. Who are heere twiſe repeated, that wee may be wakened to aduert; how heere the holy Ghoſt teacheth vs, not to iudge ſo hardlie of all that follow the Beaſt, as that eternall damnation abideth them; but onely ſuch as haue receiued his Character. For no queſtion, but many haue beene, and are ſtill named his, & counted of his number, who learned neuer the deepeneſſe of Sathan: as ſimple ſheepe fallen into that flocke of his, becauſe they ſaw there the publike Enſigne, and the Lambe his hornes in ſemblance; becauſe, hee brooked the holy City, and Court of the Temple. Euen like theſe two hundreth, who in ſimplicity of heart followed *Abſolon* from *Ieruſalem*, knowing nothing of his treaſon. For we muſt conſider what ſort of enemie

Liers and murtherers like their father the diuel.

Chap. 2. 24.

2 Sam. 5. 11.

Anti-

Antichriſt is. That he is no forraine inuader, but an inward Traitor. None directly fighting againſt the Name and Enſigne of Chriſt, but by pretence of the name & Enſigne deceyuing. And ſitting euen in the Temple of God, as if a hid Traitor, pretending the King his Maſters ſeruice and commiſſion, would ſummon all true Subiects to follow him, while he were but minding vſurpation: euen good Subiects might be thus farre deceiued as to follow the publike Enſigne, till the treaſon were detected. Further conſider, that the true Church in Antichriſt his greateſt preuayling, was alwaies within his compaſſe, within which, all were euer accounted to be his owne, but yet were not. As within the compaſſe of the holy Citie, and Court of the Temple, were the Temple and witneſſes in it, Chapter 11. beſides, as no way could be to the Temple, but through the Citie and Court: ſo no way euer was or ſhall be to become a member of the true Church, but by comming through the viſible Church, wherein Antichriſt fourtie two monethes working and obtayning without cõtrollement: all behooued to ioyne to that body where was the Enſigne, and ſeek in through the City and Court to come to the Temple. Now, no maruell, though manie in the paſſing thorough, were taken in admiration of the Citie and Court before they got ſight of the Temple. And the prouidence of God was wonderfull in this, that in greateſt corruption hee reſerued alwayes a ſure way through Antichriſt to the Temple, the Sacrament of Baptiſme in ſubſtance remayning, & the doctrine of the Trinitie abiding ſound. So thus all comming through him, had his name or his number, of whom yet many neuer receyued his Character, but eſpying the pollution of City and Court, ſtepped into the Temple. Where ſtill, though quietly, God preſerued two Candleſtickes and two Oliues; till at lẽgth his impietie came to that height by murthering the Saintes, that it was ſaid to them, *Come vp hither*, and ſo a viſible ſeparatiõ was made, not from the church, but from the thiefe and Traitor in the Church, his mouth bewray-

Cap. 11.

bewraying it ſelfe to be the Dragons. And certainly, this holdeth true, (ſo as we need not ſo much iangle with the Romanes thereabout) that the Church hath and euer ſhal be viſible, becauſe alwayes the commõ Enſigne is ſeene. But this Enſigne the Traitor craftily tooke vpon him to beare, and thereby deceiued. Heere is the fallacie, that by æquiuocation they conclude, if the Church hath alway beene viſible, then are we the true Church. Here more is added. For albeit the Church be alwayes viſible, yet the truth and true profeſſors in it are not alwayes ſo. For the witneſſes were cloſed in the Temple, the woman lurked in the wilderneſſe, and the ſealed ones were albeit finging, yet vnſeene and vnheard vpon mount *Sion*. Three diſtinct ſpeeches vſed of the Spirit for great purpoſe. The firſt, to ſhew that howſoeuer the true Church was hid, yet where ſhee was, to witte, within the compaſſe of the viſible where Antichriſt ruled, and where *Sathan his throne was*. The ſecond, to ſhew that albeit ſhee lurked, yet ſhee was fed, as was *Iſraell* in the wilderneſſe, and *Elias* in the dayes of famine. The third, that in that great preuayling of Antichriſt, when *all the earth followed the Beaſt*, yet ſhe was ſtabliſhed on Mount *Sion*: ſo as againſt her the gates of hell could not preuaile. The true Church is in ſome ſort euer viſible, though not in her ſelfe, yet in her infallible Enſignes, as who ſeeth the Citie and Court, hee ſeeth in a ſort the Temple, becauſe albeit hee ſee it not diſtinctly, yet ſeeing the Citie and Court, hee is certaine that the Temple is there. So ſeeing the viſible Church, within whoſe compaſſe, though no eye ſee them: yet God hath his true worſhippers, one ſeeth alſo the true Church. For within the Church are truth and lies, Chriſt and Antichriſt, and either of them now and then obtaine in it, and holde place *communiter in toto*, but neuer *vniuerſaliter in ſingulis*. From the Apoſtolike times, as witneſſe *Paul* and *Iohn*, Antichriſt was in the Church, but he appeared not ſome ages after. In his time hee riſeth and obtayneth all *the holy City, and Court of the Temple*, erecteth a throne in *Perga-*

2. Theſ. 2. 7.
1. Iohn. 4. 3.

mus, and domineth as *Iezabel* in *Thyatira*. Truth is hid, and true Professors, till the noise of many waters, the voyce of thunder, and sound of well tuned Harpes, breake out of *Sion* and the Temple, and the woman returne from the wildernesse. It is a great Sophisme to conclude from the Church visible to the Church absolutely, or true Church: or againe, from these to that: or to reason *a toto communiter, ad vniuersum singulariter*. Albeit Antichrist was commonly acknowledged of all, yet neuer vniuersally of each one. For hee neuer set his foot in the Temple, nor vpon Mount *Sion*. The Romanes presse sore vpon vs, to shew who in former ages haue been of our Religion, and our men but busie themselues more then is needfull, the holy Ghost hauing so plainely foretolde the case. And how common doe wee see in our daylie experience of particular Churches, that things will by custome or tyranny so obtaine, as none are found to resist, while yet in the meane time great numbers not onely disallow, but euen hold themselues pure there from? Here, who would aske the succeeding age, what had beene the estate then: hee could find nothing, but that all had erred; because the common Records beare but what obtained in the time: no Record remaining of these, who, though for feare they durst not contest, yet misliked and mourned for the iniquity. And if perhaps, they did vtter any thing which to the posterity might haue carried Testimony of their mind; the same being smothered by them who violently possessed and disposed of all: I haue no doubt, but in euery age, euen in the greatest height of darkenesse, diuers haue not onely been enemies thereof, and both children and ministers of light: but euen haue beene in their time knowne to the godly then. Albeit to enquire the succeeding ages of their story, it is ridiculous, and we but fashe our selues vnnecessarily to haile therein the cord of contention with the aduersaries: hauing otherwise so cleare, & solide answeres furnished vs by the holy Ghost to close their mouths. Yea, the Antichrist his prerogatiue, and his long peaceable obtaining

taining in the visible Church, dismayeth vs so little, as thereupon wee build a sure argument, that there all the time was the true Church. For hee is a proper sore of the body of the Church. And as such a pestilent boile or leprosie, which can be in no other but a mā his body, albeit the whole body should be so couered, that nothing could be seene but the boile or leprosy: yet euen thereby the beholder is assured that there is a man his body, because that soare can befal none other. So, by Antichrist who is a proper euill, and sitting no where else but in the Church, wee discerne & perceiue clearelie where the true Church hath beene, & stil in great part is. For euen before the last fal of *Babell*, the Lord his people are exhorted to come out of her. In the visible Church the truth hath alwaies bene: but so a long time, as the Booke of the Law was within the Temple before *Iosias*. Now then the obiection of the Romans whereby they labour so much to shake vnstable soules, is more then ridiculous: where was your Church before *Luther*? what became of all our Fathers? to which we answere: Our Church was euen *where Satans throne was*. And of our Fathers wee iudge well, as who, howsoeuer they receiued the Beast his name, or at least the number of his name, yet might haue beene free from receiuing his Character: and so out of the danger of this sentence of eternall fire. If they had eies to see, & hearts to vnderstand this Prophesie, they would bee confounded in that wherin they glory most: & ashamed to obiect to vs that which most approueth our cause.

Chap. 18. 4.

2. King. 22.

9. Thus was the velitation. The case coincident, is terrible persecution. The weight wherof is cleered by a warning, vers. 12. & a consolatiō, v. 13. The warning together with the weight, declare against whom this heauy persecution is intended: to wit, the Saints, *& those who keepe the commandements of God, and faith of Iesus*. The weight is shewed in this, that their shall bee need of Christian patience, as which shall bee greatly exercised: and that the triall shall bee such, as, the constant keepers of God his commande-

ments and faith of Iesus, shall finde wherein to bee prooued. This, the phrase of speech sheweth, as that Chapt. 13. *Heere is wisedome.* Now, this warning implieth cleerely, the partie persecuter to be the Beast, to whom was giuen, *To make warre with the Saints, and to ouercome them,* Chapt. 13. 7. who thereupon, got the same warning there, vers. 10. And, seeing that the rẽnant seede of the woman, against whom the Dragon was to stirre vp warre, Chapter 12. 17. are described by the same titles *Of keeping the commaundementes of God, &c.* This warning heere giuen, hath also this end, to waken vs vp to consider the speciall time and heate of that warre, their foretold to be then, when Antichrist, being chaffed with these three Angels, made all Europe to feele cruell fires and bloody massacres: whereof the memory is yet recent. That so, the rest of them who should be killed for Iesus, being fulfilled, Chap. 6. 11. finall and full vengance may come on that bloody state. The weight of this persecution is yet further amplified by the cõsolation giuen against it. Which besides the substance thereof, is notable in many circumstances. Of the deliuery, from heauen: the commandement how to receiue it, in that it should not onely be heard, but also written, as worthy of lasting record: of double asseueration: and that by the holy Ghost. The substance of the consolation is, *Blessed are the dead that hencefoorth die in the Lord.* The reasons are, *They rest from their labours: and their workes follow them.* Our daies heere are but a shadowe, and in them, euen our strength is but labour and sorrow: all, wherein a man seeketh happinesse vnder the sunne, beeing but vanity and vexation of spirit, from whence to remoue in the Lord, and enter into our rest, is a great blessednesse; in so farre as our labour is not in vaine in the Lord, but great is our reward in heauen. Now, howsoeuer all men goe naked out of this world, as naked wee come: and nothing of all our great labour and works goeth with vs. Yet, as euery one shall bee iudged and receiue according to that which hee hath done in the flesh, good or euill; so euery soule carieth with

Chap. 19. 9.
Isai 8. & 30
Abac. 2. 2.
Ier. 19. 23.

with it an inſtamped ſenſe of the works done in the fleſh: ſo as either a ſpeaking and ſelfe accuſing guiltineſſe followeth a man, or then, as by grace he hath beene inabled to make his election ſure by good workes in this life, ſo ſhal the teſtimony of peace in his conſcience follow him. For, *There is no condemnation for them which are in Chriſt Ieſus, which walke not after the flesh but after the ſpirit.* Rom. 8. 1.

10. From the 14. verſe, is the third part of this Chapter. Wherein is the ſummary propoſition of the ful ouerthrow of the enemies: which at length, in the ſubſequent Chapters, is explaned. Now heere, the courſe of this Prophetie is carefully to be marked, for a great light through all. The iudgements of God, firſt, and ſecond vpon the worlde, were in the ſixe Seales and ſixe Trumpetes of the ſeuenth. To the 15. verſe of the 11. Chap. there the ſeuenth Trumpet ſoundeth, and the laſt wrath is denounced. Before the particular declaration whereof, that the iuſtice of God, therein might the better appeare, it was requiſite, that the Hiſtorie of the enemies to bee deſtroied, in their dealings againſt the Church, ſhould be cleered: for which it is, that the world feeleth all this wrath. That ſtory therfore was in the 12. 13. and thus farre in this 14. Chapters. Wherein, is no idle repetition of what appeareth before ſet downe. For the conſideration is much diuers: in that, whatſoeuer before the 12. Chapter was ſpoken of the enemies, or their dealing, was to ſhew, how by them, the world and worldly ſort, in God his iuſtice were puniſhed. The caſe of the Church ſparingly touched: ſo farre as might ſhew her to bee free from theſe euils (euen in the midſt of them) which were poured on the worlde for her hard intertainement. And what in the eleuenth Chapter ſeemeth wholy agreeable for time and condition with that which, hithertils in this Chapter is ſaid of the Church in her two declared ſtates, yet hath a farre diſtinct conſideration from this. In that there, the witneſſes, firſt, in the Temple, next in their warre with the Beaſt, ſlaughter, riſing againe, going vp to heauen, and terrour of their *The courſe of this Book:*

enemies thereupon, with the fal in a part of the Antichristian kingdome; are put, as plagues on the world, & men thereof; whom they first plagued, next tormented & vexed, after terrified, and in part ouerthrew. For, the Gospel, to whom it is not the sauour of life, is the greatest iudgement that commeth on the world. But from the beginning of the 12. Chapt. to this place, the enimies are handled, as by them the Church is exercised. First, fighting, and preuayling to Satan his deiection and exaltation of the first seede. Yet so, as through Satan his rage, but ayded thereto with the two winges of that great Eagle, the true Church at length, fleeth to the wilderneſse, & there lurketh. Wherethrough, the Beast comming in place, obtaineth, and deceyueth all, except these who on mount Sion enioy the presence of the Lambe. Who at length, by degrees breake foorth, and albeit in much suffering, yet still fight, til at length, by him who *sitteth on the white cloude, the iudgements of God are made manifest*. The storie of the eleuenth Chapter and of this, are for time and matter, the same: but the cõsideration and respect of handling much different. Which, is yet, for course and order, in so diuine an artifice ledde on, as heere the Storie falling in againe to the same point, from which, for inserting this narration, it was since the eleuenth Chapter, broken off: of that, which from the 15. verse of the 11. Chapter at the sounde of the seuenth Trumpet, was vpon preconceyued ioy denounced; heere, from the foureteenth verse of this Chapter, to the end; the execution is summarily proponed. Exceeding fitly, so falling in, to the large explication of the seuenth Trumpet in the subsequent Chapters.

Chap. 15. 4.

11. This summary execution is declared by two comparisons. One of the Harueſt: the other of the Vintage. From *Ioel* 3. In both, are to be cõsidered, the Actors, & their actions, The Harueſt hath two Actors: and so hath the Vintage. The actions of both Actors, both in harueſt and Vintage are, that the one worketh, furnished with conuenient instrument, & the other stirreth to the work. Which

in

in the Harueſt, is *reaping the harueſt* of the earth: in the Vintage, the cutting downe of the Grapes, caſting them in the winepreſſe, *treading, &c.* The arguments whereby the inciters ſtirre the executers, is the readineſſe of both, for reaping & cutting down. Thus by ſimilitudes familiar in the Prophets for ſuch iudgements, the deſtruction of the enemies of the Church is expreſſed: who in God his wrath as *an vncleane thing, without the Citie*, are deſtroied with ſo huge a ſlaughter, as all the earth is filled farre and deepe with their blood: by *Hyperbolike* ſpeech expreſſing the greatneſſe of the plague; and, as to the holy City, ſo alſo alluding to the Land of *Canaan*, which is in length 160. furlonges, as witneſſeth *Rabbi Menahen*, vpon *Geneſis* fol. 60. For clearing hereof, the Actors, and their diſtinct actions muſt be diligently aduerted, ſo much the more, as to the obſcuring of all the Propheſie, this place is widely miſtaken. In thē are to be noted; their properties, their doing, & their order of doing: for courſe of time to be carefully obſerued. In the harueſt, he that worketh, beeing accordingly furniſhed with fit inſtrumēt, by all his notes, is vndoubtedly, Chriſt the Lord of the harueſt. For, he is one like the ſon of man, which, in all this Propheſie, is put but in one other place, and that for Chriſt: hee ſitteth, as a Iudge: on a white cloude, both for eminencie and maieſty; as alſo, by the whiteneſſe, to ſhew the clearneſſe & pureneſſe of his iudgements, which *Now were to be made manifeſt*, Chapt. 15. 4. The firſt flying Angel foretold that they were neere, now Chriſt is cleerely to ſhew him ſelf: by ſhewing, hence, *The ſigne of the ſonne of Man in heauen.* The ſpeech is from Iſa. 19. 1 *Behold the Lorde rideth on a ſwift cloude.* He hath, with a ſharpe ſickle, a crowne: to ſhew him to be the Lord both of Harueſt & Vintage. For he not only gathereth the Saints but alſo the Tares in bundels: and treadeth the Winepreſſe of God his wrath: and in both, he cōquereth & ouercōmeth; Chap. 6. The other, cōming out of the Temple, is the type of Saints & faithful ones, whoſe habitation is in the temple, out of which they are now bold to ſtep out, & be ſeen:

Iere. 51. 33.

Heb. 13. 11.

Chap. 1. 13.

Math. 13. 30

Iſai 63. 3.

and

and perceiuing the ripenes of the Harueſt (wherto it was not yet come in the fifth Seale, and therefore, this execution, craued of them then, was delaied) and yet not beeing able, in that weake eſtate of the Goſpell reuiuing, for ſo great a worke: (therefore it is that this Angell hath no ſikle) they beſeech the Lorde of the harueſt to put too his hande, and *Haue mercy on Sion.* For *the time to haue mercy, for euen the full time is come. The harueſt of the earth is ripe, and the reſt of the Saintes ſlaine.* Neither is this thus expreſſed, as if euen thē, or at any time, Chriſt did not worke by inſtruments: but to ſhew the beginnings; ſuch as, in reſpect of the greatneſſe of the work, and little humane aide, it was in a ſort, Chriſt his owne arme which helped him. But in proceſſe of time, by the powerfull progreſſe of the Goſpell, he getteth to him ſelfe miniſters of executing his wrath, euē out of the Temple, furniſhed with conuenient weapons. And to expreſſe this, in the Vintage, the Actor commeth out of the Temple hauing a ſharpe ſikle: as Chriſt, betime got him ſelfe, and daily raiſeth of his owne faithfull ones fit inſtrumentes inabled and furniſhed with power to execute his iuſt iudgements againſt the enemies: *To doe to her, as ſhee hath done to vs, and to render her double.* For this it is, that this ſecond Actor hath theſe different notes from the firſt. He ſitteth not; he is not crowned; and he commeth out of the Temple. So then, this Angell is the generall type, in this ſummary propoſition, of that ſame, whereof the ſeuen Angels are, in the large explication, Chapt. 15. As is moſt cleere by comparing the Angell, ſtirring this to executiō, with that one of the foure beaſtes, furniſher of the Vials to the ſeuen Angels, Chapter 15. This laſt inciter, hath this common note with the former two Angels, that he commeth out of the Temple: but this hee hath ſingular, that he came from the Altar. So then, he is a miniſter of the Altar, by alluſion, ſtill to the Temple and Legal worſhip. Next, he hath power ouer fire: as Chriſt who came to ſende fire in the earth: as the two Witneſſes, Chap. 11. and *Luke. 12. 49.* *Elias:* out of whoſe mouthes fire proceeded to deuoure their

their aduersaries: and who had power to plague the earth with all manner of plagues, als often as they would, as hauing vengeance in readinesse against all disobedience. 2. Cor. 10. 16 Now then, as by the Angell out of the Tẽple armed with the sikle, are expressed heere generally and summarily, in this summary proposition, all faithful Christians, of whatsoeuer calling, instructed with power from God to execute his wrath against the enemies: which executors are more largely expressed in the seuen Angels, Chap. 15. So this, comming from the Altar, is the type of true Pastours: by whose plaine and powerfull preaching, the other are informed and stirred to cõsecrate their hands to the Lord. Euen to *serue Babell as shee hath serued vs.* As accordinglie, Chapter 15. The seuen Angels receiue the vials of wrath from one of the foure beastes. Of whom Chap. 4.

CHAPTER XV.

HEnce, is the storie of the last wrath, for finall destruction of the enemies, to the peace of the church, that the kingdoms of the world may be Gods and Christs. Chap. 11. 15. Vpon obstinate impenitencie against sixe Trumpets, Chap. 9. 21. The fulfilling of this wrath was sworne to come in the dayes of the seuenth Trumpet, Chap. 10. Vpõ sounding of the seuenth Trumpet, summarily denounced, Chapt. 11. And summary executing thereof proponed, Chap. 14. in the end. Whereof heere, the larger narration, hath the executers, Chapt. 15. Their execution in order, Chapter 16. Cleared more largely, Chapters 17. 18. 19. and 20. Whereupon the gracefull condition of the Bride victorious, is magnificklie set downe, Chapter 21. and 22. This whole matter, is that other great signe seene in heauen: to distinguish this part of Storie, from the preceeding in the three last Chapters, called also a signe in

heauen. This is that, which *Math.* 24. is called, *the ſigne of the ſonne of man.* For hee and his iudgements, now *are made manifeſt.* As not inconueniently, the other might bee called the ſigne of the Dragon.

2. In this Chapter, from the beginning to the fifth verſe, is ſet downe the greatneſſe of the errand: thence to the end, the diſpoſing of the inſtruments for execution thereof: the greatneſſe of the matter, is firſt ſummarilie proponed in this, that hee ſaw a ſigne, a great, yea, a maruellous ſigne, and, in heauen. That Chapter 12. was a great ſigne; but this is both great and wonderfull: euen *the ſigne of the ſonne of man in heauen.* This great wonderfulneſſe, is ſhewed in the Miniſters, Angels: their number, ſeuen; their imployment, to bee executors of God his laſt wrath, for finiſhing of the myſterie, Chapter 10. For his Spirit would no longer ſtriue with men, verſ. 1. Next in the effect and end of their worke, to the 5. verſe. Which are, the deſtruſtiō of Antichriſt: that the Saints, victorious ouer him, may praiſe God; and by the greatneſſe, equity, and truth, of his iudgements *manifeſted*, al men may feare, glorifie, and worſhip him, who onely is holy. For expreſſing of this effect and end, the Church and her condition, in, & vpon this execution to follow, (ioyfully vpon ſight of the inſtruments prepared, preconceiuing the certaine euent) is ſet down, in the victory and ſong thereof. In the victory, are the meanes whereby, and the party ouer whom. The meanes, are *a glaſſie Sea mingled with fire*: the pure word of God mingled with the vertue of the holy Ghoſt, Chapt. 4. The victory, is ouer the Beaſt, his image, his marke, and number of his name: to ſhew it now, full and perfit. In their ſong, are firſt, the quality, that it is a ſong of praiſe, for a maruellous deliuerance, and ouerthrow of a great enemie: ſuch as *Moſes*, vpon ſuch a caſe, did ſing at the red Sea, *Exod.* 14. Secondly, it is in praiſe of the Lambe, through whom they obtaine this victory, and in whom the Father is glorified: and not in praiſe of *Moſes*, who is the ſeruant of God, *Heb.* 3. 3. Chapter 22. 9.

and

and 19.10. Thirdly, their disposition is noted, in that they haue the harpes of God, giuen by him, for his praise: that is, well tuned hearts, filled with ioy & loue, in conscience of his benefits, and bursting out in thanksgiuing. For hee onely putteth a new song in the mouthes of his seruants. Lastly, the tenor of their song is in two: the praise of God his works and waies; and the sequell thereof. The praise of his workes, is, that *they are great and maruellous:* according whereto, hee hath a competent title, *Lord God almighty.* The praise of his waies, is that they are *iust and true:* and competently thereupon, hee hath the title of *King of Saints.* In infinite authority and power, yet to hold euer a iust and true way, is a great praise. Now, the sequel hereof is, that he onely be feared, glorified, and worshipped of all. And that for two reasons. First, because hee onely is holy, and not the Beast, who sacrilegiously busketh his head with that blasphemy. Next, his iudgements are now *made manifest* to al: so as, who before, worshipped & wondered after the Beast, as hauing none equall, or able to fight with him: now, in his iust and manifest ouerthrow, may know, and praise God onely holy. For Christ now sitteth *on a white cloude* iudging him. Compare this 4. verse with the 7. of Chap. 14. and see what wisdome.

3. Before we enter in the second part, in the disposing of the instruments for this great execution: the interpretation giuen of the glassie Sea mingled with fire, is to bee cleared.

4. That the glassie Sea is the type of the pure word, and pure worshippe according thereto, see vpon the 4. Chap. Heere the allusion is to that story, *Exod.* 13. and 14. When *Moses* and *Israel* with him hauing past the red Sea, standing on the shore thereof, and seeing *Pharao* and his host drowned therin, they praise God, singing *the song of Moses,* Of this allusion, while men marke not narrowly all the points of cõueniency, the place is diuersly mistakē. Some taking this *Sea mingled with fire* to bee but the type of great troubles, thorow which the Church now hath escaped;

according to the ſpeech *Pſalm.* 66. *Thou haſt brought vs thorow water and fire.* But this is not all whereto heere the ſpirit will lead vs. Others, take it for the treaſure of meanes, which God hath euer in readineſſe, as before his throne, to deſtroy his enemies. But this is too generall. For here, a ſpeciall treaſure is meaned of the meanes, whereby, as Antichriſt is ouerthrowen and drowned, ſo God his Church is ſaued. And this is, the treaſure of the pure worde of God, and power of his Spirit mingled therewith. For, wee muſt all, be begotten of the word and of the ſpirit; and be baptized with water and with fire. And by this word and ſpirituall vertue thereof, muſt Antichriſt bee foiled. As in the red Sea, the people of Iſrael were baptized, 1. *Corinth.* 10. wherein *Pharao* was drowned. And as Iſrael was baptized vnder the cloude, which to them, was a pillar both of a cloud and of fire (of refreſhment and light) but to the *Ægyptians* a pillar of darkneſſe. In which reſpect, the red Sea, wherein, and the pillar, vnder which they were baptized, were types of the true word and ſpirit, whereby the true Iſrael of God are begotten to immortality, and the enemies ouerthrowen. So, by alluſion thereto, the Church victorious ouer Antichriſt, and that great City, which ſpiritually is called *Ægypt*, is ſaid to ſtand at a *glaſſie Sea mingled with fire*: that is, in the cleare light of the word mingled with the vertue of the holy Ghoſt; whereby they are victorious, and furniſhed with the harpes of God: but Antichriſt therein is drowned, 2. *Theſſ.* 2. From this Sea, they labor to diuert vs to ciſternes of their own digging, which are full of bloude. But heere, is our victory and wiſdome, whereby to count the number of the Beaſt his name; and ſo, to ouercome him, his image, his character, name, and number. The Sea of the Fathers in a third part is bloud, Chapter 8. So as thence, wee may (if wee bee not wiſe to diſcerne) draw death als well as life. The Sea againe of the Church of Rome, in latter ſtate, is all bloudy worſum, Chapter 16. This Sea, hath this different note from

that,

that, Chapter 4. that this is mingled with fire. The fire is there alſo, but ſet out in ſeuen burning lampes diſtinct from the Sea: heere the fire is mingled therewith, and that of purpoſe, to leade vs to take vp a great point of wiſdome in the diuerſity of God his diſpenſation in this laſt cleare light of the Goſpell, for Antichriſt his ouerthrow, from that firſt, in the Apoſtolike time, for caſting the Dragon on the earth. At the firſt going out of the Goſpell, to conciliat thereto the more credit, and to ſhew plainly whence the vertue, accompanying it came, there was then a diſtinct diſpenſation of the ſpirit, in outward and viſible ſignes, as clouen tongues, and fire: extraordinary effectes and operations: as gifts of tongues, healings, and working of miracles: and by a ſingular and viſible manner of donation, as, impoſition of handes of the Apoſtles. But, in this laſt reuiuing of the Goſpell, the word ſhould be cleare and pure as at the firſt, and accompanied with the force of the ſpirit: yet the diſpenſation, donation, and operation of the holy Ghoſt ſhould not bee in that manner, but ſhould bee mingled with the word: the ſpirit and vertue thereof, accompanying the preaching of the Goſpell; yet ſo as no viſible or diſtinct ſymboll thereof ſhould bee as at the firſt, (for now, the preachers are feated by ſwallowing of the little booke, Chapter 10.) no miraculous operations: finally, no donation but ſuch as, with the word and by the word preached, the ſpirit ſhould worke in the Saints, So as miracles, in theſe laſt times, are no notes of true preachers. And this diuerſity of diſpenſation is exceeding wiſe, and requiſite for the times. At the firſt the Goſpell was not, onely to bee opened, to the world lying in darkeneſſe, but alſo confirmed, to be from God. Now, it hath that credit with al; but being buried in ignorance, was to bee cleared. Neither muſt wee take this ſo, as if at firſt, the preaching of the Goſpell had wanted that accompanying vertue. For euen then it was not in *words but in power*, & was *mingled with fire*. No doubt, but *Iohn* his doctrine and baptiſme, had with it

1. Cor. 4. 20.

the vertue of the ſpirit in thoſe that beleeued: for faith is the effect of this fire. And out of all queſtion, *Apollos* had the ſpirit in ſome good meaſure, when hee knew but the baptiſme of *Iohn*. And theſe Samaritanes, who by the preaching of *Philip* receiued the Goſpell & were baptized, had the ſpirit before the downe-comming of *Peter* and *Iohn*. But at the beginning, were ioyned the viſible ſymboles donation, and miraculous effects of the holy Ghoſt, to procure reuerence and credit to the Goſpell, & to ſhew whence cõmeth al ſpiritual vertue, to faith or conuerſion: & the outward healing of diſeaſes, to lead vs to know the power of the word and ſpirit, in the quickning & life of the inward man, & curing ſpirituall diſeaſes of the Soule. Neither muſt wee imagine that now the ſpirite is ſo tyed to the word, as whoeuer heareth it, receiueth neceſſarily the ſpirit. For many heare whom it profiteth nothing, becauſe it is not mixed with faith: but the gift of the holy Ghoſt is now no other way diſpenſed, but by the word preached: wee feeling the force therof, but neither ſeeing whece it cõmeth, nor whither it goeth. So whatſoeuer ſpirit one pretend without the word, it is the ſpirit of errour.

Heb. 4. 2.

Iohn 3. 8.

Iſai 59. 21.

5. Now, how theſe Miniſters of the laſt wrath are feated and prepared to this great execution, is ſhewed from the fift verſe to the end. And firſt, whence they are. 2. How diſpoſed. 3. Wherewith inſtructed, and by whom. 4. By what power it is, that ſo great a worke is effectuate. They come out of the Temple of the Tabernacle of Teſtimony in heauen, now *opened*, that is, out of the true Church militant (this is implyed in the word Tabernacle) now made patent and viſible. This firſt note ſhewed, both what they are, and of what time. They are members of the true militant Church, who by the light of the Goſpell, the Church being reformed and opened, are ſtirred to the worke. For God turneth the heartes of Kings, who earſt gaue their Kingdomes to the Beaſt, & weare his hornes; to hate now the whore, and eate her fleſh, Chapter 17. For her fal ſhall not be by Kings of the Eaſt or Mahometans, but by reformed

med Christians: whereof wee see already good degrees, praised be the King of Saints. This note also pointeth the time of this execution, to bee in the dayes of the seuenth Trumpet, according to the Oath, Cha. 10. Vpon the sounding of which, Chapter 11. followed the opening of the Temple in heauen, and cleare sight of the Arke of the Testimony, and thereupon lightnings, thundrings, &c. Now heere, these seuen Angels, Ministers of God his last wrath come forth of the Temple opened, and goe to executiō. Thus the spirit by cleare notes, leadeth vs to couple rightly the course of this Propheſie. Which, from the beginnig hath so plaine a way, as all being comprehended in seauen Seales, sixe thereof bring the first sorrowes: the seuenth opened, yeeldeth seauen Trumpets, whereof, sixe bringing the second euils: and these working but further induration, Chapter 9. The seuenth Trumpet sounding, yeeldeth these seuen Angels with seuen Cuppes of the last wrath. Whose story by the narration, wisely & exceeding purposely in the 12. 13. and 14. Chapters interiected, was till now delayed.

6. The disposition of these Angels is shewed in their apparell, which is linnen, and that both pure and bright, and girded to them with a goldē girdle about the breast. White linnen apparrel is the garment of al Saints: who in Christ are made Priests to God, by putting on & girding to, or applying Iesus Christ to their hearts by the girdle of faith, more pretious then gold to rightousnesse and holinesse. But here in these Angels, this commō garment hath a speciall relation to their speciall calling. To shew that this execution should bee iust and vpright, not only, in respect of God the iust Iudge, whose *wayes are iust and true*, but euen in respect of the Ministers also, who in the light and assurance of faith, should in the zeale of God and of his worship bring downe Antichrist. *For blessed shall hee be called, that rewardeth her as shee hath serued vs.* *1. Pet. 1. 7.* *Psal. 137.*

7. They are instructed hereto with golden Vials or Cuppes full of wrath, euen the wrath of God that liueth for

for euer. Golden cuppes were also holy vessels of the Sanctuarie, to shew heereby likewayes this to be a pure work like gold, and holy, and acceptable. And the wrath powred out is euelasting, as hee whose wrath it is; *for according to his name, so is his feare: and as is the man, so is his strength.* Hereto also serueth the kinde of Instrumēt. At the iudgements by the sixe Seales, some cry was alwayes ioined to wakē, if it had beene possible men to learne. The Trūpets sounded loude, in sixe of them God giuing Iezabel time to repent, Chapter 3. and 9. Heere vpon obstinate impenitencie, out of golden bowles, wrath without noise is tumbled. The seuerall degrees whereof, in God his patience, Chapter 16. yet more argueth and aggrauateth the obstinacie of the enemies still more and more endured to endlesse wrath.

8. These cuppes are giuen to the Angels by one of the foure beastes, that is, by the true Pastors of the Church, Chapter 4. to shew, that through the cleare light of the Gospell preached, Antichrist being laide open, the hearts of God his faithfull seruantes shall be filled with holy indignation and zeale to imploy their power to God his honour, in his ouerthrow, stirred thereto by the preachers of the truth. *Reward her as shee hath rewarded you, &c. according to the Cuppe shee filled to you, fill her the double.* This was summarily touched in the end of the 14. Chapter, when the Angell from the Altar hauing power ouer fire, stirred the other to cut downe the grapes of the earth: the which same thing is heere more largely explaned. That this is said to bee done by one of the foure Beastes, as it sheweth them to be the stirrers to worke, so, (according as their diuers faces expressed diuersitie of giftes, as for diuers times and cases is requisite) to signifie the imployment at this time of such as were fittest, whether for wisedome, as *Men* to spie out the Beast, or rather (that being alreadie done) for leonine courage, roaring and thundring, Chapter. 10. to encourage and terrifie. How it be, what of one of them is done, is done of all.

Chap. 18. 6.

9. The

9. The power, whereby this great execution is borne out, that it can not bee ſtayed, is God his glorious and powerful preſence in his owne true Church opened and made viſible, before fuming in wrath againſt Antichriſt: ſo, as neither dare theſe Miniſters but execut their charge. The feare & loue of God, and knowledge of his terrour ſtirring them: neither any enemie impede the courſe of God his iudgements till they be finiſhed. For the Beaſt muſt goe to deſtructiō: and the Whores louers ſhall ſtand abacke afraide at her burning, Chapter 18. And what is it elſe, that miraculouſly hath and yet doeth beare out againſt Antichriſt his power and malice; *VVho, if the Lorde were not on our ſide, would haue eaten vs vp, and as mightie ſloudes haue ouerwhelmed vs in the depth: but the Lord is our helper. Peoples heare it, and are afraid. Sorrow commeth on the Inhabitants of Paleſtina.* Now this type is not ſo put, as if the Saintes this time ſhould be debarred from the preſence of God in his Church. But by alluſion to the 40. of *Exodus*, 1. *Kings*, 8. *Iſai* 6. to ſhew a great and powerfull preſence of God in his Church, newly reerected from vnder Antichriſt his tyrannie, where through the execution ſhall haue no let. It is true, that the reſort (albeit very frequent and dayly encreaſing) ſhall not be ſuch during the plagues and ſmoking wrath of God, as when *Euphrates* is dried vp, the high places taken away, and *Baal* deſtroyed. When the twelue Portes of the new *Ieruſalem* ſhall bee caſt open continually to receyue from all quarters both Iewes wakened by a voyce from the Throne, and the Kinges of the Eaſt with them comming to worſhippe *Iehouah* the Lorde of hoſtes, who then ſhall be the onely one Lord in the earth, & his name one. To which, the ſixt Cuppe ſhall in the owne time prepare the way, and which in the ſeuenth ſhall bee fulfilled, and ſo the myſterie finiſhed, in the accompliſhement of all foretold by the Prophets, Chapter 10.

Pſal. 124.

Exod. 15. 14

Chap. 11.

Chap. 19. 5.
Chap 16. 12
Zach. 14. 9.

Act. 3. 21.

CHAPTER XVI.

IN the 15. Chapter was the preparation for the laſt wrath. Heere is the particular execution in ſeuen degrees, according to the number of the Miniſters thereof, which degrees in order & maner haue a great reſemblance and relation to the degrees of Antichriſt his riſing in the Trumpets, to ſhew the wiſedome and iuſtice of God, in rendring meaſure for meaſure, and bringing him downe as he aroſe. The reſemblance hath made many to thinke both to be of one matter and time. But theſe Vialls are all powred on the Beaſt and his marked ones, whoſe height in working began but in the fift Trumpet.

2. This execution is commanded verſe firſt, from the Temple, as a holy and iuſt worke, with a loud voice, as a matter important, and to bee performed with care: to the Miniſters, who being prepared attend the ſigne. The execution is vpon the earth; that is, the earthly ſorte of men, thorow all the plagues, euidently deſigned to bee Antichriſt and his adherents, It is executed by ſeuen degrees, to ſhew God his patience in his greateſt wrath: in each degree is the common ſigne, of powring out the Viall, and the enſuing effect firſt or ſecundarie.

Chap. 13. Sect. 7.

3. The firſt Viall is powred on the earth. Where, the earth muſt bee vnderſtood according to the relation it hath in collation to the ſubſequent thinges, and degree which in that reſpect it holdeth: to the ſea, riuers, ſunne, throne, *Euphrates*, the aire. For, as when the earth, or the Earth & Sea ar oppoſed to Heauen, then thinges below are oppoſed to things aboue: earthly or vnſtable things, to things heauenly and permanent: ſo in this place, as alſo in the firſt Trumpet, it muſt be taken, as the order of ariſing degrees in compariſon requireth, for the firſte and lighteſt degree of iudgement, as the earth is the loweſt and lourdeſt of elements; as the earth is taken in the firſt

verſe,

verſe, all the Vialls are powred on the earth, becauſe all are on the earthly, Antichriſtian kingdome: in this other ſenſe of the earth, the firſt particularly, is powred thereon. The effect thereof is, that the filthineſſe, looſe life, hypocriſie, auarice, pride, ſymonie, and other vices of the Clergie, and Church of Antichriſt, breake out to the view of the world (long blinded) as filthy boiles. The alluſion is to the ſixth plague of *Egypt*, where-thorow the Enchanters were no more able to ſtand before *Moſes*. This was the firſt degree of the fall of Rome, when God to make them deteſtable, diſcouered their ſores; ſo as theſe enchanting bewitchers were confounded, and could no longer abide the light. The accommodation of Storie is moſt cleare: where by numbers their auarice, pride and hypocriſie is highly exclamed againſt: Few daring yet challenge their doctrine and worſhippe: yet their perſons thus falling firſt in contempt, it made way to the next Cuppe. Now, as in the firſt Trumpet, contention and ſelfe loue ioyned with cruelty, like fire & haile mixed with bloud, caſt on the earth, made the firſt great degree to Antichriſt his riſing, by burning vp all true loue, life, and holy zeale of religion: ſo, the firſt open degree of his fall, is by the cuppe of wrath powred on the earth, euen the diſcouerie of their hypocriſie & filthineſſe, whereby they were ſeen to be void of all true Religion. *Exod. 9. 11.*

4. The ſecond Viall maketh a higher degree, in that not onely the perſons, who worſhipped the Beaſt, and receiued his Characters, are for their filthineſſe, odious; but now, euen their common doctrine and ordinarie worſhippe becommeth vile and corrupted as bloudie worſum, deadly to all that drinke thereof, and abhorred of men, who in the cleare glaſſie Sea before the throne perceyue the ſtinking rotteneſſe of this Aſphaltites. How after the contempt of the perſons for their abhominable filthineſſe, next, all their worſhippe and doctrine of pardons, reliques, indulgences, holy water, croſſings, ſoul-Maſſes, pilgrimages, proceſſions, inuocation of Saintes,

baptizing of bels; magicall coniurations, forged miracles, fooliſh Legends of lies, and the reſt of that ſea of rotten bloud beganne to ſtinke in the noſes of men, is more then euident: their whole worſhippe and common ſchoole Diuinity now ſtanding as the Sea of *Sodom*. Compare this Viall for kind and degree to the ſecond Trumpet.

5. By the third Viall, their riuers and fountaines of waters are turned into bloud. When by *Moſes* the floud & al ſtanks and ponds of *Ægypt* were turned into bloud, (for thereto in this and the former Vial the ſpirit alludeth) the Ægyptians digged to themſelues wels to drink of. When in the dayes of *Ahab*, through parching drought, all other waters failed, hee and *Obadiah* ſeeke to the riuers & fountaines. So the common Sea of Popiſh worſhippe and doctrine becomming vile: the laſt refuge, for preſeruing the liues of their Beaſts, is their riuers and fountaines, wherby their Sea is inriched, and which by kind ſhould bee more cleare and ſweet. But theſe are alſo made bloud, and that in two reſpects. Their riuers and fountaines are their great and learned Doctors, and grounds, whence theſe as riuers carry waters, as from ſprings, to ſweeten if it were poſſible that rotten ſea. But howſoeuer, in ſome outward degre they appeare to haue ſome more freſhneſſe; yet they are but bloud, and to drinke of them it is deadly. They labour much to excuſe and maske the groſſe rottenneſſe of their ſea, and to ſweeten it with eloquence, aide of Arts and Philoſophy: and yet all is bloud. They buſie themſelues to bring warrands from the Fathers: but almoſt, all from that third part of that ancient ſea, which in the ſecond Trumpet was made bloud: & from theſe fountaines and riuers which in the third Trumpet were for the third part made bitter and mortall. And what cleare and ſweet water might both from Scripture and Fathers bee brought for cure of their Sea, they by falſe gloſſes wreſted interpretations, cuttings, & caruings turne all into bloud. The ſecond reſpect, in which their riuers and fountaines

Exod. 7.

1. King. 18. 5

are

are ſaid to become bloud, that we ſhould not miſſe to take vp, the Angell excuter, praiſeth God his iuſtice therein, and another from the Altar (a ſure teſtimony from Chriſt himſelfe) cõfirmeth his ſaying. And this double teſtimony both of the executers and miniſters of the Altar, true Paſtors encouraging to execution, ſo warranteth the equity of this point, that men need not be remiſſe or ſtayed with any faint doubts from executing this iuſt worke. And certainely the Spirit in this double proclamation of God his iuſtice heerein, ſeemeth in diuine wiſedome to haue foreſeene and foreſhewed the faintnes of men in this ſo approued an errand. The point is, becauſe their riuers and fountaines, euen their head Clergy-men, entertainers, nouriſhers, and vpholders of all that ſtinking ſea, haue beene bloody murtherers of the Saints and Prophets, and occaſioners of all bloudſhed in the earth (the Whore Chapter 17. beeing drunke with the bloud of Saints, and all the bloud of the earth being found in her, Chapter 18.) Therfore the Lord in his iuſtice, now giueth them bloud to drinke, euen meaſure for meaſure. And the Cuppe that ſhee filled to vs, ſhee now taſteth in her courſe. Wherein is performed what for conſolation was ſpoken, Chapter 13. *If any kill with a ſword, hee muſt bee killed by a ſword.* The performance of this wee haue in ſome meaſure ſeene, and daylie ſee, in ſuch Countries wherein the Lord hath raiſed the light of this Goſpell, while their continuall conſpiracies and treaſons againſt the ſtates and liues of Princes, compell men (otherwiſe, but prepoſterouſly pittifull, and for all this double denounced warrant of the equity of the worke, but too ſlow) to giue them the due recompence of their bloudy practiſes. But the effect hereof will bee ſtill more and more perceiued. For there will bee no end of their tragicall attemptes, till that bloudie ſtate bee deſtroyed for euer. Theſe are the Martyres, the Church of Rome can glorie of. Heere a diuine artifice of the Spirit is not vnworthy the marking: that as in expreſſing the firſt ſufferings of the Church by the dragon,

Chap. 4. 11.

Obadiah 16. Iſai 49. 26. and 51. 22, 23.

Chapter 12. who giueth his power, throne, and authority to the Beast, alluſion was to the condition of the olde Church in *Ægypt:* ſo heere in the firſt degrees of finall wrath, alluſion is to the plagues there. Like as in the Chapter 15. vpon preception of the laſt degree, the ſong of *Moſes* was ſung at the glaſſie ſea.

6. The fourth Viall is on the ſunne; whereby the beaſt his marked ones are plagued: the cleare light of the Goſpell (ſhewing Chriſt the ſunne of righteouſneſſe) now ſo ſhining, as in place of glorifying God by repentance, and acknowledging of their error and workes of darkeneſſe, they as the children of darkeneſſe, and hating the light, *Iohn 3.20.* whereby their workes are reproued, boile in deſpitefull *Eph.5.13.* rage, and are burnt vp with enuie and malice, as were the Phariſies at Chriſt his cleare doctrine and euident myra- *Act.7.54.* cles: and that *Stephen* hauing his face like the Sunne. And they blaſpheme God in blaſpheming his truth, and true Church; ſpeaking euill of the way of righteouſneſſe: their deſperate rage ſtill increaſing as the light groweth, becauſe induration in impenitency is a common effect of all theſe plagues. In that, howſoeuer God hath his owne ſingle ones to pull out of that Kingdome, yet the body is not reclamable, but muſt goe to deſtruction. Compare this with the fourth Trumpet. The light of the Goſpell is a plague and torment to the reprobate world, as the two witneſſes, Chapter 11. were a vexation. Here the firſt effect of this Vial is rage, the ſecond blaſphemy.

7. The firſt is on the throne of the Beaſt, that is, on his Kingdom, as the next words interpret, and as the whole frame of Scripture ſpeech euinceth. The throne of *Dauid* is for his Kingdome. The Throne is eſtabliſhed: for the Kingdome is eſtabliſhed. Satan his throne, Chapter 2. and 13. for his kingdome. The firſt effect hereof is, their Kingdome looſeth the glory, luſtre, pompe, and wonted eſtimation, and becommeth contemptible. Whereupon the ſecundary effect followeth, in them, of deſperate ſor-

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row, expreſſed by a geſture of men, extreemly grieued. *Gnawing their tongues*: and obduration in impenitency and blaſphemy, their ſores by the light of the Sunne beeing more and more laid open, and thereby their ſorrow augmented. For their workes, ſee Chapter 9. And withall conſider what a wiſe and iuſt retribution. As, by falling from heauen to the earth, and from being ſtarres of light to become miniſters of darkeneſſe, they opened the bottomleſſe pit, and let out darkeneſſe, by the ſmoake thereof eclipſing all true light, and ſo erecting the kingdome of darkeneſſe. So heere, by the cleere ariſing light of the Sunne of righteouſneſſe, all the earthly and wordly account of their Kingdome becommeth contemptible, and is darkened. And as, by the doctrine of darkeneſſe, they, like Scorpions, ſtinging men, tormented their conſciences: ſo the light opened, and diſcouering their treachery, tormenteth them with anguiſh and ſorrow. This effect, both firſt and ſecondary, we ſee already in great part, but ſhal yet ſee more. For, albeit theſe plagues here, haue their owne degrees for order of working, yet ſtill the former hold on with the ſubſequent, till all together, in the ende, bring finall deſtruction.

8. The ſixth Viall is notable in many circumſtances. It is poured on *Euphrates*: the effect is, drying the waters thereof. This effect is for a ſpeciall end, that the way of the Kings of the Eaſt may be prepared. Againſt this effect, and apparent ſequell thereof, a great endeauour is ſhewed, and the euent thereof. The endeauour, is of the principals, *Dragon, Beaſt, and falſe Prophet*, by their inſtrument, (a peſtilent broode, and well reſembling their origine.) *foule ſpirits, and ſpirits of Diuels*: ſo is their quality. Thir dealing is, to goe to the Kings of the *Earth*, ſtrangers from heauen, whom they may perſwade importunelie crouting like frogges, night and day in their eares. Their force of perſwaſion is, by working ſignes, thus to ſhew thē to bee falſe Prophets, ſeducing. The ende of this their endeauour, is to gather theſe earthlie Kings together,

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in their purpose, to vphold their tottering Kingdom, now threatning a fall: and to impede the apparant effect to which this Viall maketh preparatiō: but which God shall turne to another fine then they purpose: euen to bee glorified in their iust destruction, as the euent proueth. Now, both in respect of the great danger to be deceyued & misled by these frogges, & of the great day of God his wrath, to come on them (so much the more perilous, as it should come like a thief in the night) warning is giuē to watch, and holde the true faith: whereby, putting on Christ, and girding him to vs as with a golden girdle, we be not foūd naked, and so ashamed, but blessed through our garment. The euent of al this their busie trauel is expressed in this, that they gathered them to a place called in Hebrue *Armageddon.*

9. Now, because for the most part, the effect and sequels of this Viall are yet to come: in seeking the accommodation, wee must walke warilie, as the light of holy writ may leade vs. *Euphrates* properly, is that great Riuer whereon *Babylon*, properly so called, did stand, and wherto, it serued for beautie, commoditie, and fortification. It was also the march bordering Dauid his kingdom on the East, separating, and in a manner debarring the Easterne peoples therefrom. To both these considerations, in this allusion, the spirit hath respect. In the 51. of *Ieremie*, prophecying the destruction of Babylon, hee threatneth that he will *dry vp her waters.* Thence, hither, to the destruction of the mysticall *Babylon*, the speech is brought. In the next Chapter, the whore *Babylon*, is saide to sit *on many waters.* Which are interpreted, *Kings, Nations, Peoples, and Tongues.* To shew, in great dominion and authoritie, great dignitie & strength. The drying vp then of her waters, is the decay of her authoritie, dominion, glory, and power, by the substraction of these from her obediēce, in whom was her strength and fortification. Euen that same, which Chapt. 17. is expressed by *eating her flesh and making her naked.* Thus, fitly for this respect, and yet more for the second, the dry-

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ing of *Euphrates* is heere mẽtioned, in a depth of wisdome: to shew, how that Riuer bordering the kingdome of *Dauid* on the East, and set betwixt the Easterne Kings and the blessed lande, being dried vp, the Kings of the East, should therethrough haue easie accesse thereto: the debarring impediment being remooued. The sense is. As Antichrist his rising was the occasion of darknes, and defection from the Gospell to *Mahometisme* in the East, and of the obstinate abiding of Iewes (who are most part in the East, and whom specially heere the spirit pointeth at, as the euent cleareth) in their infidelitie: and as the greatnesse and power of Antichrist still debarreth both, from embracing the Gospell, as *Euphrates* flowing ouer all his bankes, and so letting all free passage to the kingdome of *Dauid:* both *Iewes* and *Mahometans*, through the superstition, idolatrie and corruption of the Romish Church, abhorring Christianitie: so now, her waters beeing with the heat of the sunne of righteousnesse dried vp, an open way shall be prepared for them to receiue the Gospell. I know, how some, from the story of *Cyrus* and *Darius* Kings of the East, diuerting the course of *Euphrates*, and so surprising *Babylon*, thinke this allusion taken, to shew how mysticall *Babylon* shall in like manner, bee destroyed by Easterne Kings. But the spirit of God fetcheth nothing from *Zenophon* or *Herodotus*, but all his allusions are to holy writ. As this speech is, plainly frõ *Ieremie*. And, the Prophets (who in respect of *Media*, by whose forces specially *Babel* was taken, denounce her ruine from the North) shew the weaknesse of that coniecture. And this Propheſie cleereth euidently that her destruction shall be by Westerne Kings, euen the hornes of the Beast, who hauing long drunke of her cup, and giuen their Kingdomes to the Beast, at last haue their hearts turned by God, to hate the Whore, eate her flesh, make her naked, and burne her with fire: and so shall make way for the Kings of the East, that is, whole States (that particular persons be not thought heere to be designed, as were the Sages, who at the nativitie of *Ier. 50. 41.*

Christ vpon sight of his star, came from the East to worship him, while Priests & Pharisеis abode in blindnesse) which, by *Babels* fall, the cleare starre of Christ shall bring to bowe vnto him. Whereat *Herod and all Ierusalem shall bee troubled.* As their endeauour heereupon well sheweth. Now, heere, a great wisdome and delightfull congruity, in the order of God his working, is to bee obserued and admired. By Antichrist his vsurpation and darkenesse, preuailing on the fifth Trumpet, as by the swelling of *Euphrates*, the East was alienated and debarred from the Kingdome of *Dauid*: God in his iustice, losing thereafter, in the sixth Trumpet, from *Euphrates*, these Armies of desolation and poisoning error. So heere, in the fifth Viall, the kingdome of Antichrist becomming darke and contemptible, and in this sixth Viall, all beauty, strength, and fortification beeing dried vp, the East shall come againe to the Gospell, & *Iewes* repent from their obstinate blindnesse and induration. God, thus wonderfully, and to the high praise of his wise grace, bringing a more ioyful effect from *Euphrates* in Antichrist his fall, then hee brought a heauy woe in his rising. And consider how wonderfully heereupon the case varieth. In the sixth Trumpet, out of the mouthes of these destroiers, from *Euphrates*, came *Three things, Fire, Brimstone, and Smoake:* By which three, the third part of men were destroyed. Heere, to disturbe als ioyfull an effect from the East, out *Of the mouthes of the Dragon, Beast, and false Prophet, three foule spirits euen spirits of Deuils.* That is, men led with the spirit of Satan, lyers, and murtherers like their Father, and accompanied with the effectuall deceiuablenesse of his working, authorised by Antichrist his state, and in speciall by the false Prophet head thereof, are sent abroad, as crouting frogges, to bestirre themselues. Who these are, the state of our time and practise of Iesuites and Seminary Priests, compassing Sea and Land, specially busie about Kings, maketh more then manifest. They beginne to see their waters drinking in, and Euphrates earst so great a riuer, now running in a narrow

Math. 2. 3.

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channell; and this ſetteth them madlings a worke. Beſides their origine, they haue a ſpeciall note of diſtinction whereby to diſcerne them, *that they are workers of miracles*; ſo to ſhew them falſe Prophets, to whoſe begetting, authorizing, and ſetting a worke, all the power of the kingdome of darkeneſſe, *Dragon, Beaſt, and falſe Prophet*, haue ioyntly bended all their malice, force, and intiſing hypocriſie, as to the laſt puffe of Satan his mouth, and of the Vicar of his throne, for vnderpropping *Babilon. But shee can not bee cured. For the Beaſt goeth to deſtruction.* Heere, the Beaſt and falſe Prophet are diſtinguiſhed, as the firſt and ſecond Beaſt, Chapter 13. That heere, may bee ſhewed a ioyned endeauour of the head and whole body of the ſtate. See vpon the next Chapt. Sect. 11. 18. and vpon the 19. Sect. 27.

Ier. 51. 9.
Chap. 17. 8.

10. The vnlucky euent, of this their endeauour, to themſelues and happy to the Church: ſpecially theſe to whom by this vial the way is prepared, is ſhewed in theſe words, that they gathered thē to a place called in Ebrew *Armageddon*. Wherein, much matter is compriſed & offered to our conſideration: partly in the name of the place, but ſpecially, in that it is ſo called in Hebrew. The place is *Armageddon*, a word compoſed of *Har* a Mountaine and *Mageddon* a plot of ground in the lot of *Manaſſe*: famous in Scripture, for two notable euents, the one of great ioy, the other as ſorowfull. The firſt is in the 5. of *Iudges*, where a great victory is obtained againſt *Iabin* and *Siſera* at the waters of *Mageddo*: when *the Kinges fought and were ſwept away*. This was ſo noble a victory to the Church, as the *Pſalmiſt* maketh it the meaſure of his wiſh againſt the enemies. The other als mournfull, is, when *Ioſias* by *Necho* is ſlaine at *Mageddo*. Whereupon, to the Iewes, inſued moſt bitter mourning. To both theſe euents the ſpirit heere aludeth; yet with this remarkable point of difference, that where the firſt of them was at the waters, the ſecond in the valley of *Mageddo*. Heere, the place is *Armageddon*, that is, the Mountaine of *Mageddon*. This difference is

Pſalm. 83. 9
2. King. 23.
2. Chron. 35.

purposely put of the spirit, to shew that the enemies here, should bee in some great indeauour against the Church of GOD, in all the old Testament bearing the name of a *Mountaine*. Not onely for God stablishing her against all assailers, and for her eminency, but also, in respect of her type in Mount *Sion*, and land of promise, which is a land of Mountaines, and for the Church her abode therein, called of *Daniel Har tsebikadosh*. This is the Mountaine of Mountaines, wherein the Lord *will destroy death*: and *thresh Moab as straw is threshed in Madmena: in which the Lord will destory all that rise against her*. Heerein then is implied, that this great destruction of Antichrist and his aiders, by perswasion of the frogges, shall bee in a high enterprise against the true Church: as God foiled *Gog vpon the Mountaines of Israel*. And *the King of the North* entring in the *pleasant Land*, and planting the Tabernacles of his Palace *in the glorious and holy Mountaine*. Now, as for this their purpose, causing their destruction, the place is called *Har*, a Mountaine. So, to expresse a double euent of this their enterprise, it is called *Megiddon*, by allusion to the two stories before mentioned. To that in the 5. of *Iudges*, to shew, that the same shall befall all these enemies assembled by the frogges, which did befall *Iabin* and *Sisera* at the *waters of Megeddo*. And thereupon, such a like song of ioy to the Church, as is that of *Deborah* and *Barack*. To the other story of *Iosias* slaughter, the allusion is, to shew, that vpon this victory, should arise such a mourning, and that proper to the Iewes, as they had for the slaughter of *Iosias* in the *valley of Mageddo*; but of a much different kind. Euen that mourning whereof *Zachary* prophecieth in his 12. Chapter. When by this victory, the way beeing prepared for them to come and see him whom they pearced they shall bee sorry for him, as one is sorry for his first borne: and when, in that *day, there shall bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Mageddon*. When euery family shall mourne apart: and when they *shall iudge themselues worthy to haue bene destroied*: God powring on them,

Dan. 11. 45.
Ezech 20. 6. 40.
Isai 25.
Zech. 20. 43. and 36. 31.
Zach. 12. 10.

to

to true repentance, *the ſpirit of grace & compaſſion.* And for this double effect, of the Iewes common ioy with the Church, and proper mourning, the place is called, in Hebrew, *Armageddon.* To expreſſe that the Iewes, conuerted to the Goſpell, ſhall celebrate this victory, both with ioy, and alſo with godly ſorrow cauſing repentance, for their begonne induration and pearcing of their Sauior. In the firſt Chapter, ſpeaking of that ſight of Chriſt, whereby all families ſhould mourne before him, *euen they who pearced him thorow*; for this ſame purpoſe are put ναὶ and *Amen* for Grecian and Iew, who iointly ſhould ſee him, and mourn vpon ſigt *of the ſigne of the Sonne of man in heauen, Math.* 24. The ſame which heere is ſhewed in the Vials, as vpon Chapter 15. Section. 1. was declared. In like manner Chapter 9. to ſhew, how both Iew and Grecian, ſhould at length know and deteſt Antichriſt, hee is called in Hebrew *Abaddon* and in Greeke *Apollyon.* But in this place, that wee may take vp the ſpirituall drift of the holy Ghoſt, in theſe who ſhall come, vpon this victory, from the Eaſt, hee telled vs that the place ſhall be called in the Hebrew *Armageddon.* Not, but it ſhall bee ſo called alſo in Greeke, that is, the Gentiles Chriſtians ſhall alſo celebrate this victory: but, to ſtirre vs to the vp-taking of a ſpeciall effect heereof in the Iewes, of common ioy with vs, and proper mourning for their owne induration againſt the common Sauiour, ſo the place is called in Hebrew. The conuerſion of the Iewiſh people, by cleare warrant of Scripture, wee looke for. And that, not onely of certaine perſons, now and then, heere and there: but aſſuredly, that the body of that people ſhall ſolemnedly turne, to the great admiration of the world, and praiſe of God his both wiſedome and mercy. This the Prophetes foretell clearely: the Apoſtle Paull moſt planely; yea the Lord himſelfe, in the prediction of their ouerthrow, *Luke* 21. limiteth the time of their beeing trode vnder, *till the fulneſſe of the Gentiles bee brought in.* Which ſelfe words, the Apoſtle vſing, *Rom.* 11. hee exponeth clearely the Lord

Chap. 15. *Section.* 4.

his meaning. It is a wonderful prouidence, that the Iewes, fifteene hundreth yeares, not poſſeſſing one foote of propertie in the earth, yet are kept a ſeparate people, that in his owne time, the Lord may be magnified in his mercy & truth, towards them, to the aſtoniſhment of all the world. That the great deliuerãces promiſed them in the Prophets, haue all their performãce in Chriſt, it is certain: but whereof, that the full accompliſhment commeth not till their ſolemne conuerſion, it is euident, by the Prophecies cited & applied by the Apoſtle, to that purpoſe. Now, whether they ſhall bee brought to inhabite againe their owne Lande, albeit I dare not determine: becauſe (it being typicall) all, promiſed theranent, may bee performed in their coniunction to the Church, which is the true Ieruſalem from heauen: yet certainly, my heart inclineth to think ſo. Becauſe their ſolẽne conuerſion muſt bring with it, the remooving of their reproach, and ſo, of neceſſitie, a gathering from their diſperſion, to brooke a ſtate in the eies of the world. And the Lord his owne wordes, limiting their beeing trode vnder foote, ſeeme to implie no leſſe: *O the deepeneſſe of the riches both of the wiſedome and knowledge of God!* The Iewes, miſconceyuing the Prophetes, are ſtrengthened in their error of Meſſias yet to come, becauſe they thinke, that before his comming, the Romane Empire muſt bee vtterlie deſtroyed; which now ſtandeth onely in the Pontificalitie. Whereby any may well know, how great a way his fall, and of all that ſtate with him, ſhall open vnto them. So much the more as in place of his idolatrous ſuperſtition (whereat they now ſtumble) done away, they ſhall ſee the puritie of true worſhip erected.

11. The ſeuenth and laſt Viall is powred in the Aire. The effect whereof is ſummarilie, in one worde denounced, and then typically declared. The denunciation is great: firſt, for the authoritie, as beeing not onely from the Temple, but alſo from the throne in it, euen God his owne voyce. And next, for the weight of the matter; that

that now, *all is done*. Not as if in that inſtant all thinges were accompliſhed; but, by powring out of this Viall the ſigne being giuen, to ſhewe that in the daies thereof all ſhould bee finiſhed according as Chapter 10. was ſworne. Neither is this to bee taken for the laſt conſummation, as neither is *the great day of God almightie* in the former Viall, for the laſt day: any time of God his great execution, being in Scripture ſpeech ſo called ordinarily. But heere it is ſaid *to bee done*. Becauſe now at laſt, God is by this plague to deſtroy all enemies of his Church, and beautifie her, with peace, libertie, and plentie of grace: ſo as all whatſoeuer by the Prophetes hath beene foretold & promiſed of either, ſhall now haue the full accompliſhment. The Church beeing freed of all troubles, and hauing but to expect her bridegrome, for whom now ſhee ſhall bee prepared. This Chriſt him ſelfe foretold: *VVhen yee therefore ſee all theſe things come to paſſe, then lift vp your heades*. Theſe words then (*it is done*) are all one with theſe (*now all is come to paſſe ſo as ye may lift vp your heades*). See this ſame ſpeech in this ſame ſenſe, Chap. 21. They are as I thinke, much deceiued, who interpret the commotions here ſubioyned, of the laſt conſummation: which ſhall not come thus, but as a thiefe in the night, vpon a peaceable, ſecure, and ſleeping world: when all theſe broiles and whole effectes of the ſeuen Vials, called of Chriſt, *Matth. 24. the ſigne of the ſon of man*, ſhall haue paſt before. *Luke 21. 28.*

12. This great effect, thus ſummarily in one word denunced, is declared by cõtinual allegorie. When the Aire is cleere & quiet, al, both ſea and lande, riuers, fountaines and heauenly lightes, are calme and ſhine cleere. But, the Aire beeing troubled, all heere below is troubled, and for their vſe toward vs, the heauenly lights are alſo darkned: and theſe fearfull effectes of *thundrings, lightnings, voices, &c.* ordinarily doe follow. Hereby, the ſpirit will expreſſe an vniuerſall and horrible commotion and alteration of the ſtate of the earth, which in one worde hee calleth an earth-quake: yea and that ſo ſtrange and huge,

as the like was not ſince men inhabited the ſame. It was a great earth-quake (that is alteration and viciſſitude of things) when vpon opening of the ſixth ſeale, the ſtate of the Romane Empire was ſhaken, and in the ſixth head, receiued a deadly wound. But in the ouerthrow of Antichriſt, the Beaſt going to deſtructiõ, when the cured head and Beaſt quickned, therein againe, ſhall bee ſlaine, and deſtroyed: there ſhall be another kind of commotion and alteration of the ſtates of the world. So as, who ſeeme beſt fenced and hedged from all perill, as Ilandes; and who ſeeme ſtronglieſt ſtabliſhed in greatneſſe and ſtrength, as Mountaines; ſhall flee away, and bee ſo vndome, as they ſhall bee found no more. And ſo, it is no maruell that this alteration ſhall bee conioyned with terrible plagues and iudgementes vpon the wicked, like *haile from heauen of a Talent weight:* who notwithſtanding, remaine indured againſt God, and blaſpheme ſtill.

13. The effect of this earth-quake, is declared to be on the ſtate of Antichriſt and his aiders; vnder the names of *the great City diuided in three, the Cities of Nations falling.* Wherein, *great Babell is now remembred and rewarded.* The Nations did tread vnder foot *the holy City*, Chapter 11. And heere their Cities fall. In the ſtreets of the *great City* God his Prophets lay murthered, vnburied and mocked *three dayes and a half.* Heere, that great City is diuided in three. And ſo, that bewitching *Babell*, whoſe fal was denounced, Chap. 14. now commeth to ruine. For, by all theſe, that one ſtate is meaned; but that, with her fall ſhall bee conioyned the fall of many great kingdomes, and all the face of the earth ſhall be altered. Which, beſides the reaſon of her greatneſſe, is yet the leſſe wonderfull for this, that with her fall ſhall come on, the conuerſion of the Iewes and orient with them, and apparantly by them. The ſubſequent Chapters, wherein this is more amply ſet foorth, maketh the matter cleare. Now what particularly is meaned, by renting of the great City in three, till the euent declare it. I dare ſay no more, but that apparently is ſhewed the ouerthrow

and

and dissipation of all the strength of that State: which cō-sisted in the ioyned power, counsell, and working of *three*. The Dragon, Beast, and false Prophet, verse 13. Or if heereby, the holy Ghost will giue vs to take vp such an vtter exterminion as is shewed *Ezech.* 5. or 6.12. Or, if this diuiding in *three*, hath relation to the order of destruction set downe in the subsequent Chapters, in three degrees: first of the Whore, Chapter 17. and 18. next of the Beast & false Prophet, Chap. 19. and thirdly, of the Dragon, Chapter 20.

CHAPTER XVII.

WE haue heard the seuen degrees of the last wrath, whereof the seuenth hath in few words, so strange an effect summarily implyed, as a larger manifestation thereof, was necessary. Which accordingly the Spirit giueth; in the parties destroyed: maner, measure, and euents of their ouerthrow.

2. The parties destroied, are the Whore, in this and the next Chapter. The Beast and false Prophet, Chap. 19. And lastly, for an absolute victorie, the Dragon Chap. 20. Whereupon insueth the goodly and gracefull state of the Church, Chap. 21. and 22.

3. To the sight and perception of the damnation of the great Whore, *Iohn* is first exhorted and disposed by one of these Angels which had the seuen Vials, 1. 2. and beginning of the third verse. Secondly, a vision is exhibited till neere the end of the 6. verse. From thence, to the end of this Chapter, the vision is exponed by the Angell.

4. In the action of disposing *Iohn* to the preception of these things, are the instrument and his endeauor. The instrumēt is one of these seuen who had the Vials. To shew, that the time when the Vials should bee a powring out, would bring with it a more cleare knowledge, of Anti-

christ, and of the trumperie of this Whore, great by his power and credite: and should waken vp & dispose men to see more euidently these thinges which before were but of few, or then obscurely knowen. Thus by degrees light groweth. The Angell his endeauour to this end is two-fold, in that both with voice he stirreth vp, and carrieth Iohn in spirit to the wildernesse. To let vs see, that for perception of such things we are not only to be wakened vp from our natuall dulnesse, but must in a maner be separated from our selues, and all common conuersation of the world: which yet standeth not so much in the retreat of the body, or retiredness of place, as in right disposition of spirit. This Angell stirreth *Iohn* to perception, by an argument frō the great sight he was to shew him, *the damnation of the great whore*, which accordingly he performeth in shewing the Whore, this Cha. and her *damnation*, Ch. 18. no 5. The greatnesse of this Whore (for further wakening vp of *Iohn* (and vs in his person) is yet amplified by 3. Arguments. First, her great Dominion in these words, *which sitteth on many waters*. So interpreted, verse 15. therfore fitly is the decay of her estate called drying vp of her waters, Chapter 16. 12. Ier. 50. 38. and 51. The second Argument is from the persons, with whom shee playeth the harlot. First, for qualitie great, as being *Kinges*; next for number, many, as indifferently, committing whoredome with *all the Inhabitants of the earth*: thus being both a great & a common whore. The third Argument is, her whorish and deceyuable perswasion; like that Prouerbes 5. by her allurementes, subtiletie, deceyuing men as with wine, and making them drunken, so to dote more and more on her, as men drunken, lust aye the more after wine, till becomming altogether senseless, all true iudgement be stollen from them. This is it which maketh all paines take with superstitious Idolaters for their conuersion to bee vnprofitable: as it is but folly to deale with a drunken man while his wine is on him. This is that *Babylon*, Chapt. 14. against which, the heauy wrath there denounced, heere

taketh

taketh full execution. And for clearing the equitie thereof, it is moſt plainly heere opened what ſhee is, & of what time, and ſtate.

6. To *Iohn* thus prepared, appeareth the viſion of a Woman ſitting on a beaſt, and properties of both. Of the Beaſt his properties we will ſpeake in the Interpretation of the viſion which the H. Ghoſt him ſelfe giueth. The woman is glorious in all worldly pompe, & royall magnificence, wherby ſhe dazeleth the eyes of men; ſhee is a moſt abhominable Harlot, prouoking to deteſtable Idolatry and ſuperſtition, and in place of the healthſome waters of life, propining her owne traditions and deuiſes (for *ſtollen waters are ſweet*) which in deteſtation thereof, the holy Ghoſt here nameth by an abhominable name, This ſhee doeth vnder faire pretences, deceiuing with a golden Cup. Shee is an impudent profeſſed Harlot, and mother Harlot of the world; and yet with ſuch deepe ſubtilty couering her practiſes, as none ſhall read that which is openly written on her fore-head, but the lightned by the Spirit, to finde out the myſterie. For ſhee is like that adulterous woman, Prou. 30. 20. *which eateth and wipeth her mouth, and ſaieth, ſhee hath done nothing.* Finally, ſhee is a cruell murtheresſe of Saintes. Shee ſitteth on the Beaſt, as borne vp by him, and haning all this glorie and bewitching power to deceiue, onely through that credite & eſtimation which ſhee hath by the Beaſt her aduancer. *Ierem. 51. 7.*

7. This Viſion worketh in Iohn admiration, yet not ſuch as was that Chapter 13. of them who admire and follow the Beaſt, and that heereafter verſe 8. but no the-leſſe hauing mixed with it ſome ſuch infirmity as required a wakening of him from a vaniſhing aſtoniſhment, wherein many lie benūmed in theſe our dayes, who yet wōder not the firſt wōdring. This effect of the viſion occaſioneth the interpretatiō. Firſt of the Beaſt who is ſummarily deſcribed verſ. 8. and after more plainly exponed in the interpretatiō of the heades & hornes. His ſummary deſcription is by his ſtable and yet variable condition, *Chap. 14. Section. 3. Abac. 1. 5. Act. 13. 41.*

which in those who are not written in the booke of life, worketh such admiration as was that, Chapter 13. This Beast then in some sort and respect, had beene before that time, wherein *Iohn* seeth him, and in some respect and condition was euen then, albeit not as it was before, neither as it should be thereafter: and was yet to come in a different respect and condition from either. And as it was yet to come (which is the condition and time, wherein, here it is to bee taken and considered) it hath two remarkeable notes. One is, that it should *arise out of the bottomlesse pitte*, which albeit in some sort it may bee said of all wicked powers, yet it is in a singular manner proper to Antichrist, Chap. 9. and 13. the Vicar of the Dragon his kingdome, the Angell of the bottomlesse pitte, the aduersary, the man of sin, and sonne of perdition. His other note is, that *hee goeth to destruction*: whereof hereafter.

8. This description, so obscurely proponed, as in a ridle, the Angell most clearely openeth in the interpretation of the heads and hornes: so as it is maruell why any should seeke after any other sense of the Angels words, then that which himselfe giueth.

9. First then the heades are both seuen hilles, on which the woman sitteth, and also seuen Kings. The first is so cleare a note of Rome as Grammarians know it, and both are put heere iointly, for cleare demonstration what state hee pointeth at, as also to shew that the heads of that state (as they are Kings) must only be taken of such as alwayes held that City, & not of such as are, or weere heades in bare title, neither abiding in that City, nor making it great and glorious by their power, such as were the Grecian Emperours after the fal of the westerne Empire. And much more ridiculously since, the Kings of *Germany*, bearing the title of Romane Emperors, while they haue not one foot within *Italy*: yea, and of al Princes, who now domine within the compasse of the olde Romane dition, brooke the smallest portion therof, and whatsoeuer either now bee or before was the Title of either yet seeing the

Beast

Beast bearing vppe the woman, maketh her glory and grandeure; none can bee esteemed for heades now, but these, by whome shee retaineth her credite, lustre and pompe. Neither are Kings heere to bee taken for so many persons, but for so many kinds of soueraign gouernments, in course, ruling that state, according to the knowne frame of Hebrue speech. Now, in exponing these seuen Kings, hee doth interprete the former darke speech, and leadeth vs euen by the hand, to the time, & that state and condition of Rome in time, which heere properly is the Beast bearing the Whore. *Dan. 7. 17.*

10. The beast had been in a sort, in the fiue heades who were fallen. It was euen then, in respect of the policy at that time ruling: but as the Beast heere is described, and specially to bee vnderstood, that is, as by him Rome becommeth *the great VVhore*, hee was yet to come. The fiue fallen were Kings, Consuls, Dictators, Decemuirs, and Tribunes. *Cæsars* the sixt head ruled in *Iohns* his dayes. A seuenth was to come, which notwithstanding is not the Beast, or head making this beast, as heere it is set downe. For that head was soone to euanish: but the eight head in number, and which in a sort, is *one of the seuen*, hath heere peculiarly the name of this beast.

11. Of this head, three things are noted. First, that he is the eighth in number and order. Secondly, that yet in a sort, he is one of the seuen: to shew, how notwithstanding that eight are heere counted, it standeth yet true, that the Beast hath but seuen heades. Not that is was one, and the same properly; but for viue resemblance, Chapter 13. As making vp the image of the Beast by cure of the deadly wound, and bringing Kingdomes and Prouinces in als great subiection to Rome by the cup of fornication, (thus bearing vp the Whore) as did earst the former heads by force of Armes: so it is both the eight, and in a sort the sixt, wherein the Beast had got a deadly wound, which this head cureth. For the liuely resemblāce in Monarchy, state, lawes, rites, vestiments, &c. Read the donation of

Constantine & *Steuchus* in defence of it. This eight head then is the Pontificality by which Rome is extolled and borne vp to bee a *Queene and Lady of Kingdomes*, bewitching the world: and because in the summary speech, hee had said that *the Beast was to come*, and seeing seuen heades had onely beene attributed to the Beast, whereof none of the sixe could bee hee (as hee is heere proponed) lest hereby wee should thinke that of necessity the next head after *Cæsars*, beeing the seuenth, behoued to bee this Beast (the Antichrist:) the Angell in great wisedome and plainnesse pulleth vs from that thought, in shewing that one was then to come, who yet was not hee; for that should soon bee gone: but the eight and last should bee this Beast. I shewed on the 13. Chapter, that the seuenth head was the Kingdome of the *Ostrogothes*: to whose King *Theodoricus*, the Emperour of the East, with aduise of Senate, willingly bequeathed Rome and Italy, *and sacro texit velamine, in Signum rei ab Imperio concessæ*: and who of the Romans was receiued as their lawfull Prince, and by himselfe and his Successors raigned ouer it many yeres: during which, was both peace and friendshippe betwixt them and the Emperours of *Constantinople*, all the dayes of *Zeno*, *Anastasius*, and *Iustinus*. The third note of this eight head, called peculiarly the Beast bearing the Whore, is, that *hee goeth to destruction*. And in this, he is also singular from all former heads, who albeit they all did fall, yet the beast in some sort remained. For the State and credite of the Kingdome abode in some degree in the subsequent heades. But this eight head shall draw that whole state with him to vtter and euerlasting ruine, and this is that which Chapter 19. is meaned, where it is said, that *the Beast and false Prophet are taken, and both cast in the Lake*. Whereupon many fondly imagine, that the Beast and false Prophet be two diuers. But this is it which the spirit would shew vs, that the false Prophet who is the head shall so fall, as the body of the state & kingdome shal perish with him. For none shall bee able to cure his wound, or reuiue any

Sabellic. En. 8. lib. 2.

image

image of that ſtate againe, as he did the wound of the ſixt head. So then, taken abſolutely, this Beaſt is Antichriſt, that is, the Pontificality raigning ouer *Rome*, or the Kingdom of *Rome* vnder the eight head the Pontificality. When the Beaſt and falſe Prophet are diſtinguiſhed, it is but for explicatiõ, to ſhew the ſtate or kingdome, & who is head of it. And thus I ſhew, that Chap. 13. were the firſt and ſecond Beaſt to bee vnderſtood, as by this place is euident, where the firſt Beaſt is only mentioned, & peculiarly called the *eight head*, who is alſo one of the ſeuen, and not the ſeuenth as moſt part make him: for ſo the ſpirit had more eaſily called him the *eight and ſeuenth*, then one of the *ſeuen*, but that hereby hee would lead vs to know which of the ſeuen hee is ſaid in a ſort to be. How farre *Thedoricus* & his wife daughter after him laboured, that Rome might both recouer and hold her ancient glory and magnificence, albeit hee ſeldome made reſidence there: the Stories giue cleare Teſtimony. From the fall of the Gothike Kingdome, the growth, pompe, and eſtimation of that City hath onely been by the Pontificality, bearing it vp, and by ſemblance of the Lambe his hornes, procuring to it worſhippe of Nations. For otherwaies ſaith *Steuchus*, it had remained *fœdiſsima boum, porcorumque habitatio*. So as, ſince that time, to make any other the head or King of Rome, whereby ſhee had growth or honour, it is ridieulous, and againſt all euidence of ſtory. The Grecian Emperours, except an idle title, neither made any abode in that Citie, neither euer durſt openlie attempt anie further power therein then it pleaſed the Popes to allow them. And ſuch of them as at times did exerciſe any therein, it was not onely by ſurpriſe vnder falſe ſemblance, and pretence of peace: but their dealing alſo with it was in plaine hoſtolity as ſtrangers. So as in effect they were rather ſpoilers & rifelers, then bearers vp of her. The *French* and *Germane* Emperors aduanced her, but as hornes of the Beaſt who beareth her vppe. Who, that hee might the better puſh with them at his pleaſure, hath ridiculouſly,

See vpon Chap. 13. Sect. 7.

fed

fed them with idle titles, as hee doeth his other hornes, whom he crowneth and decrowneth as he liſteth. But he him ſelfe is this Beaſt, bearing vp this harlot.

12. Thus are his heads. The hornes haue many diſtinct and cleere notes to ſhew the Beaſt, who, and of what time hee is. Of their number, ſee vpon Chapter 13. Section 8. Firſt then, theſe hornes are crowned Kinges: that inferiour Rulers, as Liuetenants, or Preſidents of Prouinces, be not heere imagined. According to the condition of this beaſt, vnder the former heads, who themſelues only were crowned and not their hornes. Secondly, their time of being, is noted: that they were not as yet riſen, but were to come. Thirdly, they are not ſo many perſons in ſucceſſion of one Kingdome, but ſo many Kingdomes, which all at one time ſhould raigne, euen with the Beaſt, vnder the eight head. The Beaſt, Daniel 7. with tenne hornes, hath no mention of heades: For that there, the hornes haue the conſideration of the heads of that Kingdom, wherein ſucceſſiuely ſhould raigne ſo many Kings. Heere (which ſome Interpreters ſhould haue better obſerued) this Beaſt hath both ſo many heades, and beſides, tenne hornes by alluſion to that: becauſe heere the hornes are not to bee conſidered as heads of the ſtate, ſignified by this Beaſt, or ſoueraigne Kings ruling it. Which, if the ſpirit had minded, he had not attributed thereto heads alſo, more then to that in Daniel. But the ſoueraigne policies being expreſſed by heades, the hornes are put to expreſſe the ſtrength of this Kingdome, in ſo many props of her power: and that ſo cleerely is vttered by the Angell, as it is wonder what ſhould make men to miſſe of his meaning: while he telleth plainly, that they are Kinges, *VVhich ſhall receyue a Kingdome at one houre with the Beaſt*. Which cannot conſiſt with the making them Kinges of that ſame ſtate, which by the Beaſt is ſignified: ſo confounding heades and hornes which the holy Ghoſt hath diſtinguiſhed ſo clearlie. Fourthly, their ſubiection to the Beaſt ſhould bee voluntarie, and with vniforme and free conſent: not inforced

ced by Armes, as was the ſeruitude of Nations to the Empire, but by the bewitching power of the cup of fornication, and theſe deceyuable ſignes and wonders, Chapter 13. This is the vnitie of the Church of Rome. This note alſo euinceth cleerely, that theſe hornes are Kingdomes voluntary ſubiecting them ſelues to the Pontificality and Roman Kingdom vnder him, and not ſo many ſucceſſiue Kings of any, much leſſe of that kingdome, to which they gaue their Kingdomes. Fiftly, they with the Beaſt ſhould fight againſt the Lambe. But to their owne confuſion, for two reaſons. One, in the Captaine, who is *King of Kings, and Lord of Lords.* The other in his Armie, who are called *choſen and faithfull.* Not that he needeth any army or forces to ouercome theſe hornes: but it is to ſhew that their fighting againſt the Lambe ſhould bee in his members. Who yet ſhould ouercome in the ſtrength of their king, by whō they are effectually called, ſo, as their calling confirmeth to them their election, and that by true faith wrought in them, which is the victorie wherwith they ouercome the world: reſting on their Lord, and being faithfull to him euen to the death; and this is not repugnant to that which was ſaid, Chap. 13.7. For that ouercōming of Saints was not abſolute either in degree or time: but onely the ſlaying of their bodies & bearing downe of truth for a ſpace, Chap. 11. and 14.12. Which, with them notwithſtanding, reuiued againe, not onely to the terrour of their aduerſaries, but alſo to their ouerthrow. 1. Ioh. 5. 4.

13. Thus is the Beaſt bearer vp of the woman. Euen the ſame, whereof Chapter 13. but that proceſſe of time, in the progreſſe of iniquitie, giueth him, now, two notes ſomewhat different from that. The one, is ſcarlet colour, for increaſe of crueltie, wherein, by this time, hee hath come to ſuch height, as, for that, he hath now the Dragon his owne color. Who before this, a ſpace was let looſe, the thouſand yeeres of his reſtraint being expired: ſo as for bloody rage, now this ſuffragant of his throne, earſt like a Pard, is al of a bloody colour: and the Whoore is drunke

with the blood of Saints. The other note is, that where, first, he had but his head busked with the name of blasphemie, he is now, for grouth of impietie and of sacrilegious vsurpation of diuine honour, ful of names of blasphemie. The head which at first was busked therewith, both waxing therein, & defyling also all the body. So as, now it is high time to come out of her. The Beast was, first, like a Pard; a cruell, yet a fraudulent beast, and lesse horrible to behold: as in *Pergamus*, Sathan his throne, was erected, and spirituall fornication aduanced, by deceitfull pretẽce and hypocrisie of *Balaam*: but in *Thyatira*, violently inforced, as by *Iesabel*, a false propheteſſe and impudent queen, murthering Gods Prophetes, destroying Gods worshippe and erecting *Baall*.

The Whoore borne vp by this beast, is shewed here first by her great dominion, touched in the beginning of this Chapter, and heere now interpreted. This dominion shee hath through the Beast, her bearer. Secondly, her iudgement is here summarily foretold, which at length is handled in the next Chapter. And thirdly, in proper & plaine termes is told who shee is. Euen, *The City which ruleth ouer the Kinges of the earth*. So plaine a circumscription of *Rome*, as the Aduersaries are ashamed to denie it.

14. In her iudgement, are three things. First, by whom it is. Secondly, what it is. 3. How it commeth on. It is, by the hornes of the Beast, who shall worke her ouerthrow. What it is, is shewed by a naturall order. They shall hate her: they shall leaue her desolate, by defection from her, vpon sight of her impietie and abhomination: they shall make her naked, pulling frõ her, her ornaments, rents and clothing: they shall eate her flesh, feeding on her spoile as she was fatted and growne great with the spoile of Nations: lastly, they shal burne her with fire. Now, heere, wee must not image that all these kings, who haue giuen their Kingdomes to the Beast, shall at one instant reuolt: many still cleauing to him till his last foile, after the Whoore is burnt, and so made pertakers of his iudgement, Chap. 18.

and

and 19. But the holy Ghoſt wil tell vs, that her deſtruction ſhal be by theſe ſame kingdomes & ſtates which haue drunken of her cuppe, and had been the ſtaies of the beaſt his kingdome, & ſo, of her magnificēce. And, what is done of any of theſe, is ſaid, indefinitly of al. For, her deſtructiō muſt be by Weſtern Princes, that ſo, a way may be prepared for the Eaſt to embrace the Goſpel. Hereof, in no ſmal degrees, we ſee the execution begun and wel farre aduanced, and the laſt degree is comming on quickely. How this ſo ſtrange a caſe falleth; that, who were the hornes of her power, & her darlings cōmitting fornicatiō with her, ſhould now turne to be her haters & deſtroiers, is ſhewed, that it commeth by God his diſpoſition & all-ruling prouidence: who, as in his iuſtice, he gaue ouer theſe Kingdomes to the efficacie of error to belieue lies, for not belieuing the truth, 2. *Theſſ.* 2. So, in his owne time, when his iudgement therein was fulfilled, for hir iuſt deſtruction who had ſo bewitched the world, hee ſhould turne their heartes to hate her who had ſo long and vildely abuſed them. Conferre heerewith the 16. Chapter of *Ezechiel*.

15. Laſtly, as I touched before, is told in ſo plain termes who this Whoore is, that the Romanes are forced to confeſſe it. *Bellarmine lib.* 3. *de Pontifice, cap.* 13. *Ribiera* vpon this booke. The *Rhemish* doctors are ſo ſtraited, that ſeekinge ſhiftes, they againſt a cleare light, bewray an euill conſcience. See their annotations on this place.

16. So then, by all the courſe of this Propheſie, yea and the Romanes owne confeſſion, this is manifeſt that *Rome* is the Whoore. And ſo, by neceſſarie cōſequence, the ſeat of Antichriſt his kingdome. Whereby it is that ſhee is the mother of Whooredomes, and Lady of Kingdomes: thorough her exaltation and beeing borne vp by the Beaſt. Neither ſhall euer the *Ieſuits* be able, confeſſing, once *Rome* to be this Whoore, but of neceſſitie to grant alſo that the Beaſt muſt bee the kingdome of Rome. Whereof, many of them ſelues perceiuing the ineuitable conſequence,

fall next, for exempting the Pontificalitie from this blot, to diſpute of the time. Some making *Rome*, vnder the perſecuting Emperours, to bee Whoore: as *Bellarmine* in the place aboue cited. But, ſhee is, ſo, the Whoore, and then, the Whoore, as, and when ſhee is borne vp by this Beaſt, which fooliſhly he diuideth. Others, reiourne this to a future time, when as Antichriſt ariſing, forſooth, ſhall poſſibly expell the Pope out of *Rome*, and ſit there. So, forgetting the long boaſted priuiledge of *Peter* his Chaire: and while they ſeeke to eſcape, ſnaring themſelues more; by granting that to be poſſible, vpon the alleaged impoſſibility whereof, they long agoe builde all defence. But the holy Ghoſt, euidently, heere ſpoileth them of all ſhift, by cleare demonſtration: Whereby, as Rome is cleared to be the Whoore, and the kingdom of Rome to be the Beaſt: ſo are we led, as it were, by the hand, to the time when: and particular ſtate of that kingdome, wherein it is to bee taken for the Beaſt, heere, and Chapter 13. deſcribed: and that by three infallible tokens. Firſt, by a full and perfect enumeration of all the heads (that is, ſoueraigne ſortes of Rulers) from the firſt beginning of that ſtate, to the laſt & vtter fall thereof: and therewithal telling vs, that in none of the fiue fallen before *Iohn* his time, is that ſtate, the Beaſt as hee is heere vnderſtood, or, conſequently, *Rome*, the Whoore: neither in the head then ruling, namely *Ceſars*: neither in the ſeuenth head, which, vpon the deadlie wound of the beaſt in the ſixth head, ſhould ariſe & ſoone euaniſh. But in the eight head, ariſing by cure of the wound, and in that reſpect, one of the ſeuen, which was to come out of the bottomleſſe pit, that kingdome is the beaſt vnder that head, the falſe Prophet. And therefore the Beaſt heere is peculiarly denominate by that head.

Rhemiſts on this place.

17. The ſecond infallible token is the ſingular and different manner of working of the Beaſt and Whoore, in that ſtate and head, wherein, properly, the Beaſt is to bee holden for Antichriſt, from all the former: and ſo properly, competent to the laſt head, as can in no way agree to

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anie of the other. For the horns in time of that head, vnder which that kingdom is peculiarly this Beast, are crowned Kings, and such as are not subdued by violence or force of Armes, but willingly and with one consent *giue their Kingdomes to the beast*: being bewitched by the cup of fornication, and deceiued by lying signes and wonders vnder pretence of the Lambe his hornes, Chapter 13. So as, then only the kingdome of Rome is to be holden by this beast, when it is vnder such a head, as, by whose domination, Rome becommeth the Whoore, that is, the bewitcher of the world by superstitious & Idolatrus worship, signes & myracles, and pretence of Christian power and holinesse. Not hauing or pretending so much, a power to slay mens bodies as, by poisonable errour, to sting & torment their consciences, Chap. 9. and bringing Kingdomes in subiection, more by feare of conscience then force of Armes. Which is properly to bee the Whoore. For, vnder all the former heads, Rome was rather a murthering furie, then an inticing harlot: drinking more the superstition of all other Nations then propining any to them. Neither were any peoples subiect to her willingly, but by compulsion and Armes. But then shee became the harlot, when vnder pretence of Christ his power, and by deceit of the cup of fornication, shee made Kings, voluntarily and with one consent, submit their Crownes to her: so making vp the image of the Beast.

18. The third proper note and token is, this Beast *goeth to destruction*. For vnder this last head that state and Kingdome must be vndone for euer: and shall not bee as in the fall of the former heads, when in the next succeeding, it held place: but this head shall so fall, as with him he shall draw that state to eternall ruine. In which respect, it is said, Chapter 19. that the Beast and false Prophet are both taken and cast into the fire. Thus, for a most cleare opening of al this Propheſie, the holy Ghost here in this Chapter, hath ioyned the beast, head & Whoore: and exponed so euidently in a huge wisedome. To make vs see, that

what Chapter 13. hee ſpake of two beaſts: what, through the booke, hee ſpeaketh diſtinctly of the Beaſt, and the Whoore, *Babylon*: of the Beaſt and falſe Prophet: is all, but for cleare explication of Antichriſt. What a King hee is: of what Kingdome: of what time, and manner of working: cleering the Kingdome, by the head: & both Kingdome and head, by the head City of their power: with euident and infallible notes to take vp the right time & condition of all. So as the Romans, mocking our incertainety, (as they thinke) whether the Beaſt, the Whoore, or the falſe Prophet, be Antichriſt, bewray but their owne ignorance, or malice, or both. For the Beaſt is Antichriſt: but ſo, and then, as, and when the head is a falſe Prophet; vnder pretence of the Lambe his power making *Rome* the Whore, and bewitcher of the world. In which reſpect, the falſe Prophet is the Beaſt: the eight head and one of the ſeuen. And thus, the beaſt is onely Antichriſt, as the Beaſt is the eight head, euen the falſe Prophet. And the falſe Prophet is Antichriſt, but as he is the Beaſt that is head of the kingdome of Rome. And Rome is the Whoore, but as ſhe is borne vp by this beaſt, the falſe Prophet. How plainly the holy Ghoſt telleth this, take vp in this argument.

19. That ſoueraigne policy, ruling in and ouer the City, ſituated on ſeuen hils, and, in *Iohn* his daies, bearing rule ouer Nations: which in number & order is the eight head or ſoueraigne policy, after the fiue fallen before *Iohn*, the ſixth then ruling and a ſeuenth to come, but ſoone to euaniſh. Which eight head recouereth, to the ſtate hee ruleth, the luſtre, eſtimation, and ſubiection of Prouinces, which by a deadly wounde, in one of the former heades, it had loſed: thus reerecting, if not the ſame properlie, yet a liuely image of the decaied ſtate: and, for this reſpect, as hee is the eight in courſe, ſo is hee in a ſort, one of the ſeuen heads and is peculiarly the Beaſt: and, which ſoueraigne pollicy and eight head (peculiarly the beaſt) worketh all, as a Prophet, and vnder pretence of Chriſt his power: and thus, inducеth the Kings of the earth,

earth, voluntary and with free and vnanime consent, to submit their Crownes vnto him: so, procuring to his seat such account and credit, as the whole earth drinketh her superstitious and idolatrous worship: wherethrough shee becommeth a great and mother harlot. And which eight soueraingne policy or head, shall be the last head of that kingdome, for that in the fall thereof, that state shall bee destroied for euer. That seuerainge policy or head, is the Antichrist.

20. But the Pontificality is the soueraingne policy or head thus, for place, order & number in succession, maner and effect of working, heere peculiarly called the Beast: and which, as hee is from the bottomlesse pit, and angell thereof ἀπολλυων, so hee, and with him, that state goeth εἰς ἀπωλειαν.

Ergo, &c. Wee speak not of coniecture: but as it is written, *I beleeued, and therefore I spake. VVee beleeue, and therefore speake*, 2. Corinth. 4. 13.

CHAPTER XVIII.

THE great Whoore was described in the former Chapter. Her iudgement followeth in this: shewed by three heauenly voices: in each whereof, the same is magnifickly amplyfied, by the certaintie, the instant performance, greatnesse, and equitie thereof. And peculiarly, in the last, by that, her ruine is irreparable. The first voice is to the 4. verse. The second to the 21. And the third to the end.

2. In the first voice, are the person donouncer, and the point denounced. The denouncer, is an Angel, remarkeable for gesture and dignity. His gesture is: that *hee commeth downe from heauen.* His dignity, in that *he hath great authority*; which is cleared by the effect, in that *al the earth was lightned with*

with his glorie. At the ſecond degree of the out-breake of the light of the Goſpell, from vnder Antichriſtian darkneſſe, Chap. 14. an Angell denoũced the ſame which this doth: but that, did *flee thorow the midſt of heauen:* that is, albeit ſwiftlie, and in the publike view of men, yet the cleare perception, of what he denounced, was farre remooued aboue their reach: the preaching of the Goſpell, not hauing then for cleare euidence, the authoritie which ſince it hath, and daily more and more ſhall obtaine, through the Angell, no more fleeing farre aboue (as theſe Chapter 14. in the reuerting, and that Chapt. 8. in the laſt degree of decay of light) but now, in plentie of glorious light, as it were comming downe from the heauen, and lightning the earth with a neer and euident ſight of that, which before was reuealed, but farre off. This Angell then, is the type of the cleare light & powerfull miniſterie of the Goſpell, now in a neere degree, both ſhewing clearely, and working powerfully, Antichriſt his fall. The miniſters of light, are of Chriſt, the true light, called *the light of the world:* and their miniſterie is glorious, euen *glorified as concerning the exceeding glorie.* For, *how beautifull on the Mountaines, are the feete of them that preach good tidings? &c.* The deſcription of this denouncing Angell, implyeth not only the certaintie of what he proclaimeth, as *from heauen,* and with *great authoritie,* and euidence: but alſo, the inſtant performance thereof; in that he commeth downe in ſuch aboũdance of glorious light, as *Babell* can ſtande no longer, no more then could *Sodome,* after the Angel his downe-comming to ſee it. For *Babel the glory of Kingdomes, ſhall be as the deſtruction of God in Sodome and Gomorrha.* Therfore, the point denounced, albeit it bee the ſame in ſubſtance, which Chap. 14. was threatned: yet heere, it commeth in another degree of cleare manifeſtatiõ, certaine performance, in the perſwaſion of hearers, and neare approaching execution: God now beeing to paſſe by her no more, for *thee is come in remembrance before him.*

3. Of this denounced point, is ſhewed alſo the great-

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neſſe and equitie. The greatneſſe in theſe wordes; *and shee is become, &c.* So to shew a horrible deſolation: ſuch as ſhould not onely make her waſte & ſolitarie, but alſo deteſtable and abominable: as are ghoſtly and Elphriſh places full of Panike terrour, and the ordinarie retrait of all theſe things, which both flee humane ſocietie, and the ſight whereof, men moſt abhorre. The ſpeech is frō common ſenſe, whereby wee eſteeme theſe deſolate and foreleited places to bee full of foule ſpirits: which reſort moſt in filthy roomes, as the *demoniake of a legion* abode amongſt the graues. Whether their delight be in ſuch places, or, if God in his iuſtice, ſo confine the, or, if in ſuch places they appeare moſt, to mooue the more terrour. *Iſai. 13. and 34. Ierm. 50. Zeph. 2.*

4. The equitie of this great fall, is for bringing all the earth into the ſinne of ſpirituall fornication; ſo making it guilty of wrath: and that ſo farre, as the greateſt Kings were beſotted with her. While ſhee by couetouſneſſe, and deceitfull efficacie of errour, ſo maketh marchandize of all men, as the miniſters of her abhominations waxed kings fellowes, ſwimming in all aboundance of wealth & carnall pleaſure. And therefore it is a iuſt thing with God, that ſhee who with falſe ſemblance, drew all the earth after her, ſhould be now no leſſe abhorred, then is hell the dwelling of Diuels: that ſhee who was the darlinge of Kings, committing filthineſſe with them, ſhould now be a receptacle of foule and filthie ſpirits: and ſhee who for frequent reſort and multitude of trade, was not onely her ſelfe *the Lady of Kingdomes*, but alſo, made all her merchants rich, through her ſuperfluous luxurie, ſhould now become ſo deſolate and forſaken, as to be the nesting place of all vncleane and hatefull birds. *Nahum. 3.*

5. The ſecond voice from heauen, amplifieth and cleareth theſe ſame points of certaine & inſtant performance, equitie, and greatneſſe of her iudgement: that ſo, in the mouthes of two or three witneſſes, and from heauen, the matter may bee ſtable. And this is by a three-fold exhortation to the Saintes. 1. To forſake and come out of her, *Deut. 17. 6. and 19. 15. Iohn 8. 17.*

proper to such, as at this time, shall yet be within her. So little reason hath shee at any time to glory in the number of the Beast his name. 2. To repay her with iust recompence. And. To reioice of her fall. The first, are stirred, first to come out of her, by argumẽt of a manifest perill to the remainers, of being infected with the cõtagion of her sin, and consequently, inuolued with her in the same iudgement, for societie in sinne, bringeth fellowshippe in wrath. Secondly, they are stirred to do it with diligence, both for the greatnesse of the iudgement, and present effusion of wrath, which can haue no delay, in respect her sinne is come to the height, shee hauing so, still heaped sin on sinne, that her iniquitie hath mounted to the heauens: so as God, who for his patience and long suffering, appeareth often to forget the waies of mẽ, is now to poure out on her such a ful cup of wrath, as shal wel witnesse him to remember her sinnes, & to bee a iust repaier of iniquitie. Thus, as the exhortation to come out, by a voice frõ heauen, sheweth the certainty of a present fall, like that of *Sodome*, when *Lot* was bid of the Angels to come out of her; and that of *Babel* properly, when by the Prophets, the people of Israel were exhorted to come out of her and bee *as the hee-goates of the flocke*: so is both the greatnesse of her destruction heerein implyed, like that of *Sodom* where was no remnant, and the equitie of it is cleare, in the degree of her sinne. The Angell whose voice, Chapt. 14. succeeded the denoncer, there, of *Babels* fal, gaue sharpe warning not to worshippe the Beast, or receiue his character. But, now absolute deserting of *Babel* is needfull, and euen the name and number, are now dangerous. Wherefore, come out of her, and *remember Lot his wife*.

Ierm. 51. 9
Ezr. 9. 6.
Ysai. 48. 20.
& 52. 11.
Ierm. 50. 8.
and 51. 6.
Ier. 50. 40.

6. The second point, whereto the seconde heauenly voice exhorteth the faithfull, specially the ministers of Babels fall, is to doe the worke of the Lorde diligently: for negligence therein is accursed; in all which, the equitie, greatnesse, and certaynetie, of her fall is shewed. For, what is more equall then retribution, and that euery one

receiue

receiue according to their worke? then, as they haue measured, that so it bee measured to them againe? What more iust, then who exalteth her selfe, that shee bee brought low? and that shee who hath wallowed in pleasures and carnall delightes, receiue torment and sorrow? what more equall, then who presumptuously, gloryinge in her greatnesse and strength, securely promised to her selfe perpetuall stabilitie, shee finde againe vnexpected destruction? Now, how great againe, shall the fall of *Babel* bee, if shee receyue double for her wayes; and that so much the more, as by the handes of these, whom she hath highly wronged; thereupon stirred in iust disdain against her? if shee bee als farre pressed downe, as shee hath exalted her selfe, whose fall shall bee like her fall? If shee receiue torment and sorrow accordinge to her pleasures, what torment and griefe shall bee comparable to hers? That this her iudgement is inevitable, als well as iust & great, is cleare in this, that it is God, euen that great *Lord of heauen and earth that* condemneth her: and who thē shall absolue her? Wherein as the ineuitable certaintie of her iudgement is euident, so is implyed the equitie. For, *shall the Iudge of the worlde iudge vnrighteously?* the greatnesse also: for *it is a hard thing to fall into the hands of the Lord: before whom all nations are but as the drop of a Bucket, or as the dust of a Trebuschet.* 2. *Thes.* 2. 1

7. For more clearing of her presumption, and confident glorifying her selfe, it is expressed in her owne speeches, and her iudgement accordingly set downe: *I sit being a Queene, and am no widow, neither shall I see mourning.* The word *Sit* is Emphatike. *Stenchus* against *Valla*, pleading the priuiledge of the Romane seate, affirmeth stoutly, that al Kings haue by her left vnto them but the vse and administration of their Kingdomes: and that the right in propertie belongeth to her, and shee will bee holden *Domina & Regina*. Thus while they know not what they speake, the tongues and pennes of these Parasites, are led to verifie against themselues, the truth of this Propheste. *Isai* 47.

8. Her iudgements here specified are such, as befal the

most distressed in strighteſt sieges of Townes, when mortality, doole & famine, al ioyntly consume, as it may perhaps fall that thus shee bee sacked. And these iudgements are amplified, as by the measure, so also by their manner of comming on, as which come inexpected in one day.

Isai 47.9. Not that in one instant she shal fal, which were a great relaxatiō to her griefe; but to shew two things. One, that the fal shal haue no turning, but from the time it beginne, shee shal fal still tild vtter ruine. The other is, that euen her last & ful destruction shal come farre against her expectatiō, *in*

Isai 47.11. *a day whereof shee shall not know the morning.* For albeit she feele already her iudgement begunne, and in good degrees aduanced, so as they are gnawing their tongues for sorrow:

1 King. 9.30 yet shee is still as *Iezabel*, who vpon the very point of her last fal, painted her face, and looked as a Queene and like *Baltazar* & *Babel* properly, who although they were straitely besieged, yet imagined nothing lesse then the surprise of their City; in so farre, as that same night of their finall ouerthrow, they had giuen thēselues to al manner of prophane ryot. So *Rome* amidst her plague growing on, yet dreameth to her selfe a perpetuitie. But when shee sayeth Peace, Peace, then shal come vpō her sodaine destruction.

Dan. 5.

9. That God stirreth his children to recompence her according to her worke, and to render her double. We must not imagine, that either God louseth the raines to carnall appetite of reuenge, or yet is vniust in his iudgemēts. For, first wee must consider, that their doing is warranted by commandement of God; in execution whereof, as he wil haue no man remisse, so will he that we haue him and his honor single before our eyes: which euen in our persons as his seruants may be interessed, & in that respect should moue vs with such motions, as in *Moses*, *Dauid*, *Elias*, *Elisha*, and other Saints we see are approued. In which, as al carnall & priuate respects are damnable, so is negligence in

1 Sam. 15. God his worke accursed. *Saul* his pitty of *Agag* was not on-

1 King. 9.10 ly prepostorous, but prophane, and brought the declaration of his reprobation. *Ahab* his foolish pitty of *Benhadad*

bred

bred him heauineſſe. Next, euery man his calling muſt be eyed: to the rule whereof, God reſtraineth all our actions (for extraordinarie deedes warranted by extraordinarie motions, are not ordinary, or to be drawn into example) the Magiſtrate hath another part then a priuate man. Therefore euery man ought to keepe his Station, and all concurre ſo to the downe-bringing of *Babell*, as *Iſrael* had commandement to inuade *Iericho*, who were not onely to attend the Trumpet and Shoute, but to go vp alſo each ſtraight before him from his own ſtation, no where diuerting. Moreouer, there is a diuers conſideration of that ſtate ordained for deſtruction, & of euery particular member in it, of whom particularlie we know not the counſel of GOD. In the double acquitall is no iniuſtice for the double meaſure is in relation to the wrong done to the Saints, and not to the merite of their ſinne againſt GOD which is infinite, and the honour of God and due conſolation of God his Saints, require that ſhe be recompenſed to the full: for aſſurance whereof, wee muſt not looke to the apparant poſſibility, or impoſſibility of meanes, *but to God the righteous Iudge who is a ſtrong Lord.* *Ioſua 6.*

10. This great iudgement of the Whoore is yet amplified by a liuely repreſentation of the mourning of her adherents vpon the ſight of her fal. As by the contrary thereupon the godly are ſtirred to ioy. The lamenters are of three rankes. *Kings, Marchants,* & *Seamen:* who all haue theſe things common, *Aſtonishment, Feare, and Sorrow:* ſo much the greater, for the ſodaine & vnexpected fall of the Whoore, whoſe greatneſſe, might, riches, and magnificence were ſo conioyned with the pleaſure and delight of Kings, gaine of Merchants, trade and vphold of Sea-men, as the world ſtanding, who euer could haue imagined the fall thereof, and in one howre? Thus the ſodain and ſtrange caſe breedeth aſtoniſhment. The ſmoake of her burning, and terrour of her torment bringeth feare: ſo as how grieued ſoeuer with her fall, yet they ſtand backe, not daring to helpe her. Their ſorrow ariſeth to each order vpon the

ſpeciall conſideration of their ſeuerall intereſtes. Kings ſorrow for loſſe of their darling and their pleaſures. For theſe commonlie delight in an eaſie worſhippe of mans inuention, and of any can leaſt ſubmit their neckes to the yoake of Chriſt, which might reſtraine licentiouſneſſe. *Ahab* had hundrethes of Prophets, but he could not abide *Micheas*, and helde *Elias* for his enemy, and troubler of *Iſrael*. The two witneſſes, Chapter 11. vexed the earth. Princes moſt part are much giuen alſo to fleſhly liberty, wherof vnder the Popedome they had no reſtraint, ſo being otherwaies, they ſhewed themſelues fauourers of that ſtate. Merchants ſorrow for that through her fal, none buy their wares any more: and they waxed rich onely by the abundance of her pleaſures. To amplifie this occaſion of their griefe, the ſorts of wares are recounted, thereby ſhewing the wonderfull greatnes of her trade, by which her Merchants behoued to bee enriched, as hauing the trade of all Nations, and of all manner goodes from all parts. All that ſerueth for glorious and princely attire, as *gold, ſiluer, pretious ſtones, pearles, fine linnen, ſilke, purple, ſcarlet:* or for delightfull and ſumptuous pleniſhing, and fabricke, as *Thym wood, veſſels of Iuory, all veſſels of moſt precious wood, braſſe, yron and marble:* or for pampering the perſon, and daintie faire, as *Cinamon, odours, ointments, incenſe, wine, oyle, floure, wheat, Cattell, sheepe:* or for Royall and princely Port, as *horſes, chariots, ſeruants.* The decay of all which from her, and ſo the matter of her Merchants ſorrow is cloſed vp with a generall, of *all that her ſoule luſted after, all fat and all pleaſant thing*, vttered in a ſarcaſtik apoſtrophe to her ſelfe, for amplifying her fall, & argument of their ſorrow, ſo much the greater, as ſhee ſhould neuer recouer her loſſes.

1. King. 22. and 21. 20. and 18. 17.

11. Now albeit it bee true, that Rome through her greatneſſe and luxurie, maketh great change to all Merchants, of theſe ſame wares properly taken, and that her fall ſhall endammage many, who now liue by miniſtring to her delights: yet this is not heere chiefly meaned. For neither

neither are the great men of the earth properly Merchants of theſe things: neither can her fall ſtay the ſale of ſuch wares in the reſt of the world. But all this Allegory is by alluſion to the propheſie of *Ezechiel* againſt *Tyrus*. Whereto as to the moſt noble Merchant Citie in wares corporall, Rome is compared for ſpiritual marchandize; wherein, as a glorious deceiuing Whoore, ſhe tradeth with ſuch gaine amongſt all Nations, that her Merchants haue gotten the riches of the world, by ſelling of Pardons, Indulgences, Reliques, Soule-Maſſes, Buls, Remiſſions, Diſpenſations, Confirmations, and infinite other traſh, wherewith they haue now long time ſo bewitched the fooliſh world, as in each Country they had, and ſome where yet haue the halfe of the Kingdome. For their Locuſtes ſtinging like Scorpions, with a paine leſſe tollerable then death, made mad men ſearch with loſſe of all thinges to redeeme that peace which they neuer ſhewed them. The recent ſtory of the ſtate of Venice, forced to conteſt with theſe Merchantes before they ſhould deuoure all, giueth heereto a cleare Teſtimony. What the Pope gained by Epiſcopall Palles, annates, & extraordinary impoſts, is wel knowne. Beſides the daiely great market of all which things at Rome, & thouſands liuing thereby: for their greater commodity, Iubilys are, to the contumely of Chriſt inſtituted: but that all their market is much fallen through the drying vp of her waters, already in ſuch meaſure, as they are gnawing their tongues for ſorrow. And that we may take vp what ſort of wares, & what kind of Merchants are here meaned, the holy Ghoſt in a diuine Artifice, cloſeth all with *the Soules of men*. And that none thinke according to the frame of Hebrew ſpeech; and the like words put in the cited place of *Ezechiel*, that hereby bondſlaues ſhould be meaned, wee haue σωμάτων put before to expreſſe that and then the conſtruction is altered, καὶ τας ψυχὰς τῶν ἀνθρώπων, ſo giuing cleare note, that ſuch Merchants are here to be vnderſtoode, as *Peter* ſpeaketh of 2. Ep ſt. 2. and *Paul* 2. Cor. 2. 17. Succeſſors of *Simon Magus*.

Chap. 27.

Chap. 9.

12. The

12. The Seamen mourne, for that by her fall, their trade & life also faileth. And first, their astonishment with the reason thereof, and next, their desperate sorrow are distinctly set downe. When Marchants haue no sale or change, then of necessitie shippes lie at a full sea; for none fraught them more, & the life of Mariners dependeth on the trade of Merchants. By these then are meaned the rablement of inferior orders of the Clergie, which albeeit not in a like degree with the Merchants, yet liued all on this trade, and were nourished with the magnificence of the Whore. And the holy Ghost to shewe their swarming multitudes, as Locustes of diuers kindes, putteth a heape of wordes in a heauenly wisedome. *Ship-masters, Occupiers in Ships, Mariners, all Seamen.* This Allegorie cleareth what Chapter 8. is meaned by the Sea, things liuing therein, & shippes. They had indeed a large Sea, and haue occupied both busily, & with great gaine in it, but now al must fall. In all this, this is seene, how miserable and vnhappy is the condition of such as build their maintenance, and moyen of life, on such trade or course of liuing, as agreeth not with godlinesse. For there particular either pleasure, or commoditie maketh them enemies to God, and their owne saluation. Kinges seeke to her for their pleasures, Prelates, for that by her they are rich, honourable, and made great in the earth. Inferiour orders, for that in her standing and magnificence is their life. Thus the loue of the wages of vnrighteousnesse blindeth men in God his iustice, to preferre lies to truth, and to remaine indured enemies against God and their owne saluation.

Iohn 11. 48. The Iewes crucified the Lord of glorie, for feare least all

Act. 19. beleiuing in him, the Romans should come, & take their place. *Demetrius* the Siluer-Smith, for his particular gaine by vngodly Trade, resisted the Gospell, and put all *Ephesus* on an vproare. Blessed is the man which liueth on godly meanes; and loueth not the wages of iniquitie.

Ierm. 51. 48 13. The third point wherto the second heauenly voice exhorteth the Saints, is to reioyce for her fall; speciallie

Pastors

Pastors & Teachers, who, as they felt most of her malice, so God giueth them the greater measure of consolation. This is the time denounced, Chapter 11. When the Lord *rewardeth his Seruants the Prophets, &c. Now they are destroyed, who destroyed the earth. Now the Dead are iudged*, and the bloud of Saints shedde first and last, Chapter 6. 11. 16. is auenged on them *that dwell on the earth*, by finall and full vengeance, all being now perfected, who should be killed for Christ. And by this reason they are stirred to ioy, as accordingly in their song, Chapt. 19. they acknowledge. Not that God pousseth his Children to any corrupt affection, but with pure hearts to reioyce for their owne deliuerance, & God his honour, in the ouerthrow of his and their foes, as *Dauid. The righteous shall reioyce when hee seeth the vengeance, he shall wash his feet in the bloud of the wicked, and men shall say, verily, there is fruit for the righteous, doubtles there is a God that raigneth in the earth.* Thus the mourning of Saints is turned into ioy, which neuer shall bee taken from them, and the reioysing of the wicked perisheth, and they mourne for euer. *Psalm. 58.*

14. The last heauenly voyce, for clearing and confirmation of an irreparable destruction, hath a signe conioyned, from the 51. of *Ieremy*, whence and from his 50. much of all this speech is brought. The signe, is a great *Milstone cast in the Sea*, the meaning whereof is shewed, first in generall termes, that so *Babell shall bee throwne away, and neuer bee found any more.* Next more at large, in singular pointes declared: concluding lastly in the reason, and so the equity of her so great and irreparable ruine. In the Signe, almost each word hath a gradation; in that an *Angell, a strong Angell, taketh a stone*, and *a great stone*, euen a *Milstone*, which hee letteth not bairely fall, but *casteth*, and with impetuous force, thrusteth *in the bottome of the Sea*, whence nothing ordinary is recouered, much lesse a Milston thrust from such a hand, & with such force. So the Lord casteth the sinnes of his children in the bottome of the sea, to bee buried for euer with *Babell*. Thus is shewed the irreparable ruine of Rome. And the same is amplified by pleasant speeches frō *Mich. 7.*

Ieremy 25. to shew an eternal desolation: as of her, in whō neuer againe shalbe any thing for stirring vp pleasure, or shewing triumph; no, not any thing serning for commoditie of life, as craftsmen: no, not for necessitie of life, as prouiding of necessary sustenance. Nothing but desolate darknesse, with perpetuall, & fearfull silence: for, as light is sowne to the righteous in darknesse: so the Candle of the wicked shall be put out. Finally, no meane of propagation, without which no state can endure.

15. The reason of all, is her bewitching of the whole earth with idolatrie, for her own pride & luxurie, wherin she exalted her self, and made all her Merchants rich: and herewithal, horrible cruelty, being not only a Whore, but a bloudy Whore; as not only the murtherer of Saints, but the occasioner of all bloudshed in the earth. So, not onely in her selfe extreemely sinfull, but as *Ieroboam* made *Israel* to sinne, bringing sinne on the world, and making it sinfull. The bloud of Saints is euidently founde in her, and this, if no more, maketh her guilty of all the bloud in the earth, in that almost, al God his wrath is for the Sanctuarie. But besides this, what bloudy warre hath been since the Beast his stealing vp out of the *Earth*, whereof she hath not been the vpstirrer; or which, her sin hath not brought vpon the world? whose bewitching vanity and poysonable sting tormenting superstitious mindes: for neere the space of two hundreth yeeres, made the force and floure of the world to fall by Millions, in the fooliish conquest of *Ierusalem*? whose sinne loosed these foure Angels from *Euphrates*, after they had beene a space in God his patience bonnd vp; at length, by Turkish furie, & poysonable Mahometane errour, to make vtterly desolate the third part of the world? What warre hath been in *Europe*, which shee hath not either raised or fostered? and whose emissaries as Frogges by seditious and treasonable practises & suggestions, presently disturbe the peace of the Earth? therefore iust and righteous are thy iudgements, O King of Saintes.

CHAP.

CHAPTER XIX.

THus hath beene the deſcription of the Whoore and her iudgement. Followeth now thereupon, the ioy of Saints: and that it may bee full, the final ouerthrow of the other enemies. Of the Beaſt in this Chap. and Dragon in the next, for an abſolute victorie.

2. This Chapter, hath firſt, the ioy of Saints, in their ſong of praiſe: and next, the foile of the Beaſt. The ſong, for the forme, matter, and euent, is admirable. In the forme, are the ſingers, the ſtrange manner of ſinging, and the courſe or order of their ſong. The ſingers, according to the courſe and degrees of the ſong, are three. Firſt, a great multitude in heauen. Secondly, the 24. Elders and 4. Beaſts. Thirdly, the voice of a great multitude, as the voice of many waters, &c. Stirred thereto by a voice from the throne.

3. By the firſt, *a multitude in heauen*, by all the frame of ſpeech thorow this Propheſie, are ſignified the Saintes in common. In whom all and generally, the deſtruction of the Whoore, worketh this ioy which breaketh foorth in thankſ-giuing. Their maner of ſinging is, *with a loude voice*, both for their force of affection in them ſelues, and for the advowed open proclaiming thereof before the world: and that, firſt in a generall and vncouth word, they praiſe God and ſtirre all others thereto: and next, they vtter ſpeciall points of praiſe, with the reaſons, wherein is the matter of the ſong.

4. The generall word is, *Halleluiah*, two well knowne Ebrew wordes, and of frequent vſe in the *Pſalmes*: but neuer till now, in all the new Teſtamẽt recorded. And here are put foure times, not for any ſpeciall holineſſe or myſtery, that in the frame, ſillables, or letters hereof is cõtayned, and for which, it muſt be religiouſly kept vntranſlated, as the Romans, after a fooliſh & cabbaliſticke forme,

esteeme and vse it and others: but yet, it is not without great purpose, & high mystery, that the faithfull now, not onely first, beginne their song, but also therein, so often in course, vse this word, and in Ebrew. Which purpose and mystery, to take vp clearely, the occasion of this song, and course thereof, as orderly it goeth on, beeing compared with what at length wee spake vpon the sixt Viall Chapter 16. will euidently lead vs. For, by the iudgement of the Whore, the way is prepared for these of the East; who, vpon the victory heere ensuing ouer the Beast, shall celebrate the same, by calling the place in Ebrew *Armageddon*, and mourning the mourning of *Hadadrimmon in the valley of Mageddon*. And shall bee brought with vs Gentiles, to sing *Halleluiah*. As the course and matter of this song shew euidently. But we must not esteeme, that this first *Halleluiah* is sung by the Ebrews, albeit it be in Ebrew, to waken vs to aduert the mystery. For this first *Halleluiah*, the Christians of the Gentiles doe sing: onely to shew the way now prepared, by the iudgement of the Whoore, for them to come in, and cōcelebrate the victory. Neither thus, so much, for any such intention of the singers toward that end, as that hereby, the spirit will shew, that the fall of the Whoore, & loude praise of God, by Christians, for it, shal in a degree, wakē vp the East, & Ebrews principally, & shal serue for a great step for them to come in to the Church. And yet another greater step is laide for them, and they more stirred, vpon the higher intending of this song by a second *Halleluiah*, for the euerlastingnesse of her ruine. And yet more, by a *Halleluiah* of the Elders and Beasts, falling downe *and worshipping him that sitteth on the throne*. Wherein, we must take heede, that wee esteeme not *the multitude in heauen*, and the *Elders and Beastes* to bee otherwaies diuers, then in distinct consideration, for the more cleare explication of the degrees whereby God wrought on, this great effect. Which, as it shal be in a good degree promoued, by that common ioy and praise of Christians, such as confusedly, and suddenly, at the first ioyfull euent, is raised in all hearts: so, a

greater

greater and more effectuall degree thereof shall follow, when the praise hereupon, shal be solemne, in the Church assemblies and publike actions thereof: which is meaned by the song of the *Elders and Beasts*, who are the type of the Church as for solemne and lawfull worship, it is ordered, in the Beasts going before, and Elders following them: hauing God his presence in his gracious dispensation of the spirit, word, and faithfull ministery thereof: such as (albeit it hath not alwaies appeared to the eies of men of the earth) yet GOD had at all times as by conference of the 4. and 11. and 14. Chapters herewith, is manifest. When this Church thus, for a lawfull ministery, serving God in the communion of Saints, is hid from the world, then none heare or learne their song but the sealed Virgins. But at this time, their *Halleluiah* and publike solemne praise, shall bee seene and heard widely, euen to the wakening of the East thereby. For it is now a long time since it was said to the reuiued witnesses, *Come vp hither*. The 144000. sealed ones are saide Chapter 14. to sing a new song before the throne, Elders, and Beastes: not that the 144000. are one thing, and the Elders and Beastes another. But, as the 144000. are put to expresse the state and condition of the true Church, in Antichrist his vsurpation; so they are said to sing, *before the Throne, Beasts & Elders*. To shew, that albeit the world perceiued it not, euē thē God had stil a church, in the midst whereof he dwelt, and had in it a ministery, and was worshipped lawfully, in the assembly and communion of Saints. For this it is, that thorow this whole Propheſie, howsoeuer, to expresse the diuers conditions of the Church, sundry and diuers types are vsed; yet this, of Throne, Beasts, and Elders, euer holdeth in all. Thus then, the first common and confused ioy and praise, thereupon is a double degree, (according as it riseth vpon the Whoores eternal fal) and effectual, to waken. But, when euen these same, in solemne assembly, professedly praise God; it both inhanceth the seruice done, as done in the Sanctuary; and sheweth a deeper sense and regard of the Chap. 11.

benefit, mouing that duty in the hearts of the praisers: as also, the publike, well ordered, and holy exercise, in the Congregation, stirreth more, them who are without, to reuerence, and conuersion, then common and priuate cariage, Psalm.5.7. and 1.Cor.14.24.25. These same two degrees are, Chap.11. Where, vpon the signe giuen by the Trumpet, and preconceiued ioy of these same euents to ensue, this same praise is summarily sung. Now then, this third *Halleluiah*, of the *Elders and Beasts, falling and worshipping him that sitteth on the Throne*, is a neerer degree of vp-stirring, and step of in-comming, of Ebrewes and Orient, to sing *Halleluiah* with vs. But lastly, *the voice from the Throne*, euen God his owne powerfull voice, shall fully waken them from their deadnesse, & pull perfitly, the vaile from their hearts, *pouring on them the spirit of mercy and compasion*, and taking from them *their stony hearts*, that they may *see him whom they pearced*. And this is called peculiarly, the voice from the Throne, to note God his powerfull working of their illumination & full conuersion at this point, wherto their hearts, by the victory of the Christian Church, & praise offered to GOD therefore, were in some good degrees, before, prepared and mollified. So as now, *all the seruants of God, all that feare him, both small and great*, shall raise vp a song to God, for multitude, maiesty, and noise, admirable: for exceeding great power and motion of spirit, full of thundering: for newnesse of matter, passing ioyful. For raising of this great *Halleluiah*, a strang order of working (as would appeare) is heere set downe. For, where it might seeme, that according to the ordinary dispensation of al grace, the voice should, from the Throne, haue gone first to the Beasts and Elders, and from them to the multitude: in a heauenly wisedome, the first motion is from the multitude, next, from Beasts & Elders, & lastly, from the Throne: to shew this great worke (as I haue shewed) at last, by God his owne power, fully effectuall. The order is from *Isay, a voice soundeth from the City, a voice from the Temple, the voice of the Lord who recompenseth his enemies*. Then, *Sion be-*

2.Cor.3.16.

Ebay.66.6.

fore

fore shee trauelled, brought foorth her children, and before her paine shee was deliuered of a man childe. Then, *The earth was brought foorth in a day, & a Nation was borne at once.* Conferre diligently, and espie deepe wisdome.

This voice, is *to all Gods his seruants, to all that feare him both small and great*, the time of whose reward is now come, when God *destroieth them who destroied the earth*, Chapter 11. Now, *Rachel* barren while *Lea* bare children, shall breake foorth in the thousands of *Manasse*, and tenne thousands of *Ephraim*. So, by this voice *from the City, from the Temple, and lastly, from the Throne*; euen from him *Who fully recompenseth his enemies*, is raised, for multitude of singers, for manner and matter of song, an *Halleluiah* of a wonderfull note. While, not onely, *a great multitude euen all the seruants of God, small and great, Iew & Gentile* doe sing it, but also their song is like the voice *of many Waters, & as the noise of great thunders*; not as these Ch. 14. which none heard but the sealed ones: but such as shal fill the world with astonishment, & make the heauens resound. So sweetely and mightily shall the Harps of them, whose receiuing shal be *life from the dead*, be tuned vp, with vs *Gentiles*, to praise our common Sauiour. *Chap. 7. Sect. 3.*

5. Thus, for cleering the mystery heere implied, hauing shewed the forme, in the singers vncouth manner, order, and course of this whole song: Now let vs returne and first consider the matter of all, and then the euent in *Iohn*.

6. The matter of the song in the first three *Halleluiah*, and two degrees of singers, is all one. In the last *Halleluiah* and last singers, when al *small and great sing*, it is larger. The song of the first singers hath two parts, & accordingly, to shew the rising of their affection, the worde *Halleluiah* is doubled. The first part hath the speciall points of praise, and reasons thereof. The special points, are, *Saluation, glory, honour, and power, &c.* Thus in ioyfull song professing, that the only praise of their saluatiō, the only glory, that is, the estimation and high account they haue God in, as onely autor of all their good: all the honour, that is, all dutifull worship,

worthip, which according to that eſtimation and account they owe, are due to him only. Laſtly, they acknowledge his onely power and ſtrength in al their deliuerance, and ouerthrow of their foes. This ſong, is the ſame in argument, with that Chapter 7. *Saluation is of our God and of the Lambe.* The reaſons of this their praiſe, are firſt, generally giuen, and next, ſpecially accommodate to the preſent matter. The generall is, that *his iudgements are true and iuſt*, in relation to his promiſes and nature: and accordinglie in the ſpeciall caſe heere meaned, the truth of his iudgements is cleere, in that the Whoore is iudged and deſtroyed; as hee promiſed, not onely to deſtroy her, but alſo all that doe euill to the Sanctuary. The iuſtice and equity, is manifeſt in her ſinne, who was a great Whoore, and therwithal, the corrupter of the whole earth: being, both her ſelfe, extremely ſinnefull, and inducing others to ſinne: next, extremely cruell, as in whom all the blood of the earth was found, and who, ſpecially was drunken with the blood of Saints. Now, God is a requirer of blood, and ſingularly of his holy ones, whoſe death is precious in his eies. This, both truth and iuſtice of God, in this ſpeciall act of the Whoores damnation, is yet more cleered in the ſecond part of their ſong: whereto they are ſtirred, by the conſideration of her euerlaſting fall, ſo as they neuer feare her deceit or cruelty any more. And, this raiſeth their affection to a new *Halleluiah*, ſo, vpon the more cleare ſenſe of the greatneſſe of the benefit, doubling the praiſe: *The foolish knoweth it not & the vnwiſe man vnderſtandeth not, that the wicked flourisheth as the graſſe, but hee shall bee deſtroied for euer.*

7. The ſecond order of ſingers affirme the ſame matter, in the word, *Amen*, and ſing the ſame praiſe in *Halleluiah.*

8. In the third order, as the ſingers are moe, & the note higher, ſo is the matter of their ſong ſomewhat larger: as which, hath not onely relation to the iudgement of the Whoore, as the former parts of the ſong, but alſo to the ſubſequent ſtory, both of the enemies ouerthrow, and gracefull ſtate of the Bride thereupon: both which are heere ſummarily

ſummarily celebrate, and largely after, through the booke exponed. The firſt, in this, that *now the Lord raigneth*, for they are deſtroyed who vſurped the Kingdome. The other, in that the *Bride is prepared*. The deſtruction of the vſurpers, is hencefoorth in this and the next Chapter: the Bride prepared, Chap. 21. & 22. Heereupon, all are of other, mutually exhorted to ioy and gladneſſe, aſwell as to the praiſing of God; for that *The Lambe his mariage is come, &c.* Wherin, as there is huge matter of Gods praiſe, ſo of exceeding ioy to themſelues in their owne good frō him. This marriage, cōtracted of old, was come in a great degree, when the Bridegrome came into the world, but they who were bidden, refuſed to come, and amongſt thoſe, who were brought into the wedding, one wanted a wedding garment, and thereupon, is caſt out into vtter darkneſſe, euen the lake of fire and Brimeſtone. But now, at this point heere celebrated, the marriage ſhall come in a nobler degree, when God by a *voice from the Throne*, ſhall turne their heartes who refuſed, now to come in: that, as their caſting of was the riches of the Gentiles, ſo their receyuing, may be much more the life of the world from death, by ſo ſtrange and wonderful a change as ſhall make, in a manner, a new heauen and a new earth, in which, they ſhall haue *greatly to reioice and be glad*. When both ſiſters, aſwel the *little ſiſter, which had no breſtes*, as the other, *are ſpoken for and receiued*. That the Shepheard may be one, and the ſheepefold one. When in that day, there ſhall bee *one Lord ouer all the earth and his name one*. This is that number innumerable Chap. 7. of all Tongues, Nations and Languages, with Palmes in their handes, & clothed in long white roabes, &c. This is that *Ieruſalem* frō heauen wherein the heathen nor any vncleane thing ſhall enter no more: which, now ſhall be perfectly adorned with ſuch fulneſſe of grace full & quiet ſtate, all being performed, whatſoeuer the *Lord by his ſeruants the Prophets* had promiſed, that ſhe hath as a Bride perfectly busked, but to attend the laſt and full act of the marriage, to enter into the mariage chamber, & eternally

Matt. 22.

Rom. 11.

Iſai 65. 15. 16.

Cant. 8.

Ezech. 37.

Iohn. 10. 16.

Zach. 14. 9.

Iſai 54. 5.

inioy her ſpouſe. This goodlie ſtate in grace, vpon full ouerthrow of al troublers, deſcribed moſt goodly, Chapter 21. and 22. is *the finishing of the myſtery of God*, Chap. 10. When a Bride is perfectly busked and trimmed, wanting none of her ornaments, then nothing remaineth, but the ſolemne acts of the mariage, to enioy her Lord. So, the reaſon of the ſpeech, is plaine from common vſe.

9. This her preparation, that we may vndeſtand it not to be of her ſelfe, (for *the Lord will anſwer her before shee aske*) is ſhewed to be in her attire. Whereof is noted, whēce ſhe hath it, & what it is. Shee hath it by free gift of the Bridegrome. For, what a Bride we are, by nature, ſee *Ezechiel* 16, and not only is the garment giuen her, but, which is to be marked, the putting on thereof is giuen her alſo: as, which ſhee can no more put on, by her ſelfe, thē ſhe can purchaſe it. What this garment is, is ſhewed, firſt, figuratiuely, and then in proper termes. Figuratiuely, it is *fine linnen pure and shining*. This linen hath two properties. It is pure, becauſe Ieſus Chriſt giuen vs, of the Father to iuſtification, whom by the gift of Faith wee put on, is pure, ſpotleſſe, and vndefiled: and maketh vs pure before God. This is iuſtification of faith properly. The ſecōd property is Shining; for as it is ſpotleſſe and pure, ſo hath it a glorious luſtre, to ſhew, that Chriſt is not onely put on to iuſtification, but alſo to glorie, and that in two reſpectes. One, in that hee ſanctifying vs, we ſhine here as lights in the middeſt of a froward generatiō, ſhewing forth the vertues of him that hath called vs: ſo glorifying God, witneſſing to the world our iuſtification, and euen ſtrengthning our owne ſoules in the certainety of our election: while wee declare our faith perfect by our workes, even as our workes thereupon ſhine and are approoued, becauſe *faith worketh together with the worke*. For whatſoeuer is without Faith, is ſinne, and this is that iuſtification whereof *Iames*, Chapt. 2. to expreſſe both, the word is plurall, δικαιωματα. The other reſpect of ſhining is, in that as wee put on Chriſt to iuſtification, and ſanctification, ſo alſo to full glorie at length

Iſai 65.

Philip. 2. 15.

2 *Pet.* 2. 9.

length with him self, our corruptible bodies being made cõforme to his glorious body. The Iewes first, seeking to establish their owne righteousnesse which is by the Law (so like *Adam* and *Eua*, making garmentes to them selues) fell from the righteousnesse of God, but now God turneth their hearts to prepare & trim themselues with the Bridegrome his giftes (as was *Rebeccha* with the ornaments brought from her husband, both giuen her, & put on her) counting all things losse to be found in Christ, that is, not hauing their own righteousnesse which is by the law, but the righteousnes of God, which is by faith in Iesus: which, & application thereof, are both the free gift of God. And the holy Ghost so coucheth the wordes, as no place is left to cauillation. For he saith not our Iustifications are the fine linnen, but the fine linnen giuen vs is our iustifications.

Rom.10. *Gen.3.7.* *Gen 24.* *Phil.3.*

10. Thus was the song maruellous, for strange forme and matter. Now followeth the strang euent in the Apostle; wherein come to be obserued, the occasion & euent it selfe. Albeit the whole matter, and manner of the song occasioneth this euent: yet most specially it followeth, through the Angels singular care, and manner of confirming *Iohn* in the greatnesse & truth of these matters: euen therein implying, that they are so wonderfull, as men would hardly belieue that such thinges could come to passe. Hee confirmeth *Iohn* by commandement, and by affirmation. The qualitie of the commandement giueth of it selfe, to presume assuredly both some great, and also a certainely determined case: as which hee commandeth him to write, both for regard of the matter, as also for sure preseruation, and lasting record thereof, as which most assuredly should fall out. He commandeth to write one special point, which yet implyeth all, *that they are blessed who are called to the Supper of the Lambes marriage*. Which blessednesse as it must be restrained to the effectuall calling (manie beeing called who are not chosen) so heere, the Angell wil stirre *Iohn* and all Christians in *Iohn* his person, to

Chap.14.13 *Isai 8. & 30* *Abak.22.* *Iob.19 23.*

the consideration of a singular blessednesse of this time, through the great efficacy of the voyce from the Throne, and obedience wrought thereby in them who first refused; and no doubt, of the Orient, by and with them. A blessednesse was commanded to be written, Chap. 14 but that was of suffering, wherein they were euen blessed. Here the case varieth. For now all shall suffer, who come not to the *Lambe his Supper*, and shall bee made a supper to *the foules of Heauen*, verse 17. Now the teares shall be wiped from the eies of Mourners, and the destroyers of the earth shall bee destroyed. The Heathen were angry, now the Lord is angry in his course, which if it kindle, *Blessed are all that come to him*. Now they who did slay with the sword, are slaine by the sword: and the Captiuers are captiued. For now, God taketh his kingdome by the euident ouerthrow of his enemies, and exaltation of his Church, hauing his name written, euen on his *garment and thigh*. So blessed in effect are they, *who come to the supper the Lambe his marriage*. The Angel, next confirmed *Iohn* by affirmation, that *these words of God are true*. Thus wakening vp *Iohn* to consider rare matter, whereof hee so earnestly affirmeth, that the words are true, and for assurance of their truth, that they are of God or God his words.

Chap. 7. 17. and 21. 4. Isai 25. 8. Cha. 11. 18. Psalm. 2. Chap. 13. 10. Chap. 11. 15.

11. Now, besides the song in it selfe wonderful, this care of the Angel to confirme *Iohn*, and waken vp his spirits by so singular a commandement, and so peremptory an asseueration, so rauisheth the heart of the Apostle with excessiue ioy of so good newes, that he was (for a notable document of humane infirmity in so great an Apostle) about to haue worshipped this Angell. Which attempt how vnlawfull it is in it selfe, and how vnpleasant to the Angell; First, his interdiction well sheweth in such haste and concise forme of speech, as commonly men vse, vpon care to preuent some instant and detestable euil. When feare and solicitude suffer not to speake at length, or a full sentence ὅρα μή. Next, he strenghtneth his interdiction with strong reasons, one taken from his owne condition, to whom this

Chap. 22. 8.

this worship was offered, as which was not capable ther-
of, being but a seruant, and not onely his (lest some prero-
gatiue might bee imagined in the Apostle, to stay that
which of an other might haue bin offered) but euen a fel-
low seruant of his brethren, who had the testimony of Ie-
sus: his greatest honour, and chiefe scope of al his seruice,
beeing Christ and his knowledge, to minister the same,
without which he were nothing, and therefore, albeit of
different nature from *Iohn*, and other Christians, yet in
condition, and end of calling but their fellow-seruant:
they hauing the spirit of Prophesie as hee had. The other
reason is from the person of him, who onely is to be wor-
shipped & serued, according to the law alleadged by our
Lord against Sathan. Now it might probably appeare, *Math 4.10.*
that herein, yet some further thing were implyed. For this
Angell being the type of these ministers, who shall be the
shewers and dispensators of this huge measure of power-
full light and grace, for so wonderfull effects; & *Iohn* here
bearing the person of common Christians of that time: it
may seeme, that the rare and excellent graces of the Mini-
sters, who shall then bee furnished with a golden reed,
would so farre miscarry weake Christians, in admiration *Cha. 22. 8.*
of their giftes and working, as to attribute to much vnto
them, if their owne fidelity and holinesse did not let it.
And as this giueth vs to expect yet goodly things; so her-
in is a close warning of humility in the one, and circum-
spectnesse in the other, to giue al glory to God. But here-
of I dare determine nothing, fearing still to be curious in
so diuine an Argument, wherein I haue choosed rather to
hold vp coniecturall suggestions, then appeare vnreue-
rently to handle such mysteries.

12. Thus wee haue heard the song of Saints, first vpon
the Whoores destruction, and next more mightily, and of
moe intended higher, vpon preception of full victorie
ouer the other enemies, and the Church her graceful state
thereupon: which so rauished the Apostle, as hee had al-
most miscarried. Now, are the other victories shewed,

and goodly ſtate of the Bride thereupon. And firſt, through the reſt of this Chapter, is the foile of the Beaſt bearer vp of the Whoore, and no queſtion, but now highly chafed with her fall.

13. In the victory ouer the beaſt, are the deſcription of the parties, and the euent of the battell. The party victorious is magnificklie deſcribed; firſt in his perſon, armie, weapons of war, & his working by them: and next in his Herauld. His perſon, by great properties, & many agreeable to his many & great names. Firſt, his comming forth declareth him a heauenly perſonage, for hee is from thence. Of great maieſty, comming forth in abundance of light: as to whoſe out marching, the heauens are caſt wide open. A greater degree of light then hitherto hath been mentioned, ſo as the ſigne of the ſon of man is clearly ſeen in heauen. *Oh that thou wouldeſt breake the heauens, and come downe?* His adminiſtration at this time in Antichriſt his full ouerthrow, ſhall bee in exceeding great euidency of light and power.

Mat. 24. 30. *Iſai 64. 1.*

14. Hee ſitteth on a white horſe for fidelity and truth: and namely for theſe points of his adminiſtration, wherin his fidelity and truth are now ſpecially to bee ſhewed: *in iudging and fighting*; for all which reſpectes, he *rideth*, and on a *white horſe*: according to the ſtate of a Iudge, and triumphing glory of a victorious Warriour. He is alſo a *faithfull and true witneſſe*, Chapter 1. And a faithfull High Prieſt, Heb. 3. But here he is to ſhew his fidelity and truth, in iudging and fighting. *Now the time of his redeemed is come,* and the time of the *dead that they be iudged*, and ſuch deſtroyed who deſtroy the earth. In all which hee both *iudgeth, & fighteth righteouſly*, for he is *pure when hee iudgeth, and iuſt when he ſpeaketh*. This iudgement is not that laſt and generall, but here the ſpecial, of theſe enemies of his church is meaned: whom hee is now to ouerthrow, ſo as they ſhall neuer bee any more able to trouble *Sion*, but their ruine ſhall hold on, till at laſt they bee for euer adiudged to endleſſe torment. Hee rode on a *white horſe* from the firſt outgoing

Iſai 63. 4. *Ch. 11. 18.* *Pſal. 51. 4.*

of

of the Gospell to conquere, Chapter 6. and to deiect the Dragon from heauen, Chapter 12. when hee and his Armie fought to that effect: but this is the last and noblest act of his riding for the Dragon and his Vicars vtter destruction.

15. Now to iudge righteously, is requisite not onely a righteous disposition, but also a wise heart to discerne: for often Iudges who are in minde set to doe righteusly, yet ignorantly giue wrong iudgement. But no such thing can befall him, *whose eyes are as a flame of fire.* Pure, piercing, purging, and searching hearts and reines, from whom nothing can be hid, for euen the darkenesse is light before him. And as for iudging, so also, for fighting (as *Rabsace* though prophane, yet pertinently sayeth in that *Counsel & strenght are for the warre.* This Captaine then who seeth the thoughts of his enemies, before they bee hatched in their hearts, hath no perill to bee deluded or circumuented with stratagemes: or as often befalleth otherwise, expert warriours, through want of intelligence, to slippe opportunities. If *Elisha*, by a ray of the light of this Captaines flaming eies, was able to discouer, and so disappoint what the King of *Aram* consulted in his secret Cabinet, what may this Lord doe, who formeth the heart?

Psalm. 139.

2. King. 18. 20.

2. King. 6.

16. With wisedome hee hath also great authority, as hauing on his head *many Crownes.* Both, for that he is King of Kings, and also for his many victories, specially in this his last warre. Which now peculiarly is respected, his Crownes are all on his head. For hee standeth not by crowned hornes, as the Beast, but all his authority and strength is in himselfe, and of himselfe, and hee in this his strength and power, now commeth to take the Crowne from the head of the King of *Ammon*, to set it on *Dauid* his head. The beast now must forgoe his Triple Crowne, Christ his proper honour wherewith hee hath blasphemously attired his head.

2. Sam. 12.

17. Being thus able to see all, and of authority to conquere all: he hath yet a *name written which none knoweth but himselfe.*

him ſelfe. And this name is ſo much the more maruailous, and hath the more cleare note of his Greatneſſe, that being written, as both a ſure and permanent name, and alſo expoſed to bee read, yet none knoweth it but him ſelfe. And what is he not able to doe, who ſeeing, & by matchleſſe authoritie ouerruling all, yet is ſet aboue the reach of all? his ſtate, counſels & wayes being knowne to himſelfe onely: as whereof no fleſh is capable. So inſearchable are his wayes, and his iudgements paſt finding out: according, as in conſideration of one ſpeciall euent of this his iudging and fighting at this time. *Paul* exclameth: and the ſealed Booke no creature was able to looke on.

Rom. 11. c. 5.

18. That none imagine theſe to be idle Titles, in name onely, hee is alſo a practiſed warriour, and now ſpecially come foorth to ſhew, *how mightie hee is to ſaue,* For this, his garment is dipt in bloud, euen the bloud of his enemies; to note a huge ſlaughter. Hee is now to tread the Winepreſſe of God his wrath. *He hath long looked if any would helpe, but there was none to helpe, none to vpholde, therefore his owne arme now ſhall helpe him, and his owne wrath ſuſtaine him: the day of vengeance is now in his heart, and the time of his redeemed is come.* And accordingly, as he who *ſpeaketh iuſtly, and is mighty to ſaue,* he is called *the word of God.* Not onely for that he is *that word which was in the beginning with God, and was God:* but alſo, and heere ſpecially, becauſe hee is that *true one,* who ſpeaketh and performeth, as who, both *ſpeaketh iuſtly, and is mighty to ſaue.* For this redde garment and name aggreeable to it, See *Iſai* 63. and weigh the place.

Chap. 11. Iſai 63.

19. Such is the Captaine of the Lord his hoaſt. The inhabitantes of the earth following the Beaſt, Chapt. 13. Wondered, and in wonder exclamed, *VVho is like the Beaſt? VVho is able to fight with him?* Heere I thinke hee hath his match and more. But theſe earthly ones ſee not the Heauens, and ſo goe on blindfolded to their owne deſtruction. His army is in his owne Liuery. Hee needeth no armie, but his armie hath need of him. For hee is their glorie, their ſtrength, their armour, their victorie, and all:

In

In his ſtrength they fight and ouercome. They are all horſed, as, who for dignitie are Iudges & warriours, like their Captaine. They are alſo faithful and true, in, and by him. They are all Kinges & Prieſtes clothed in pure and ſhining ſilke. This is a bleſſed Captaine, who conformeth all his followers in glorie and dignitie to him ſelfe. *Alexander* was fooliſh to glorie in his *Argyraſpides*: here is a Captaine of higher note. In oppoſition to the earthly ones, on the other party, they are called the hoſt of heauen, where there conuerſation is, euen while they are in the worlde, but not of the world. *Chap.12.12*

20. The weapon of this great Captaine, whereby hee worketh and fighteth, is the ſword of his mouth. With it he ſmiteth *the Heathen*, enemies of his Church, treaders downe of the holy Citie: cruſhing them in pieces with an iron Mace. And hee treadeth the winepreſſe of God Almightie. Heere now, the treaders are troden downe: Thus, with mouth and hand, he fighteth, and with feet, downe-trampleth all. How ſo ſtrange effectes of bloud-ſhed, and ouerturning the whole ſtate of the earth, are attributed to the ſword of his mouth, is cleare, Chap. 14. 17. 18. where an Angell, armed with a ſickle, commeth out of the Temple, and is ſtirred to cut downe the grapes of the earth, by one comming from the Altar, hauing power ouer fire. And Chapter 15. where the Angels of the laſt wrath, receiue their Vials from one of the foure Beaſtes, and come to execution out of the Temple: like as the voyce commanding it, is from the Temple. By the breath of this Lord his mouth Antichriſt muſt be conſumed. *Chap.11.2.* *Pſal.2.* *Chap.14.20* *Oſe.6.5.* *Chap.16.* *2.Theſſ.2.*

21. This his fighting, to the foile of all his foes, maketh him yet a name, *The King of Kings and Lord of Lordes*. This he was at all times. And euen from the day of his aſcention was alwaies ſeene of his owne, *Crowned with glory and honour*. God hauing exalted him aboue all name that is named: ſo as all knees muſt bow, & euery tongue confeſſe him to bee the Lorde. Yet hee getteth this name, at this time, in a ſpeciall manner, *written on his garment and thigh*. *Heb.1.* *Phil.2.*

So as now, it becommeth manifeſt to the view of all: his power and ſtrength kything clearely in this victorie, and wonderfull ſequels of it. This is that ſame, which in the ſong was ſaid, *the Lord God almightie hath raigned.* And Chapter 11. *The kingdomes of the world are our Lord his and his Chriſts.* This is his ſitting on a white cloude, Chapt. 14. euen the manifeſtation of his iudgements, Chapter 15. 4. Rome in great deriſion, when they crucified him, ſet ouer his head, in three Lāguages, *This is the King of the Iewes.* And the Iewes, counting it ſcorne and high diſgrace, to haue him called their King, intreated the alteration of the wordes, in that hee ſo called himſelfe. But now, by the finall and euerlaſting ouerthrow of the Kingdome of Rome, and by conuerſion of the Iewes, to mourne for him whom they pearced, hee ſhall glorioufly manifeſt himſelfe, and bee acknowledged, not onely King of the Iewes, but alſo *King of Kings and Lord of Lords.* This name, hee hath written on his garment, as great Kinges and high Captaines haue their Imperiall garmentes, whereby they are diſcerned. On his thigh, not ſo much for that ordinarily, the ſword, weapon of the victorie, is girded on the thigh: but, for that in Scripture ſpeech, a man his ſtrength is placed commonly in his loines and thighes, (*now it is his owne ſtrength that helpeth him.*) and therefore, it was a token of ſubiection and ſeruitude, to put the hand vnder the thigh. Which cuſtome, *Aben-Ezra* witneſſeth to haue continued ſtill amongſt the Indians and Ethiopians till his time. And therefore, his name is alſo written on his thigh, becauſe all the world now haue to put their hands vnder it, and ſweare him homage. This Captaine, wreſtling with *Iacob*, to make him know he was his Lord, and that all his ſtrength was of him, hee did ſtrike him with a note of infirmity in the thigh.

Iohn 19.

Pſalm. 45.

Geneſ. 24. and 47.

Gen. 32.

22. Thus was the deſcription of the great Captaine of the heauenly hoſt, in himſelfe, his army, armour, & manner of fighting. Now, followeth his Herauld or trumpet. Who is remarkeable for his ſtanding place, and for the

tenor

tenor of his proclamation. Hee ſtandeth *in the Sunne.* To note exceeding great light now, of the Goſpell & preaching thereof, wherein the preachers ſhould clearly ſee, and confidently proclaime Antichriſt his ruine. For great meaſure of light, the Apoſtolike Church, in the woman, Chapter 12. was clothed with the Sunne. Wee ſee to the praiſe of GOD, and euidence of this Propheſie, light already growen in great degree, as no doubt, but for this ſight and great effect, it ſhall yet grow more: ſo as *the light of the Moone ſhall bee as the light of the Sunne, and the light of the Sunne ſeuenfold.* *Iſai 30.26.*

23. The tenour of the proclamation, in a figuratiue ſpeech from *Ezechiel*, ſheweth ſo certaine, & an exceeding great deſtruction of the Beaſt and his aiders: as they, their ſtates, great roomes, rents, and ſubſtance, ſhould be a prey: and that in ſuch degree of hauocke, as all, giuen to reiſſe, or ſeeking after prey, ſhould bee filled. I ſhewed Chap. 17. what it is to eat the fleſh of the Whoore: but heere, is ſuch a ſtrange ranuerſing of the ſtate of the world, as no doubt, falleth by that earthquake of the ſeuenth Vial. And out of all queſtion, the totall ruine of that ſtate, muſt change the face of the world, in ſo great endeauors of hell & heauen, for it, and againſt it.

24. Thus is the party victorious. Followeth the aduerſary, and his foile. The aduerſary, to any that ſeeth not him, who iudgeth and fighteth righteouſly, will appeare great. Euen that wonderfull Beaſt, Chap. 13. bearing vp the Whoore, Chap. 17. and now, in great chafe at her fall, by his frogges, gathering the Kings of the earth to *Armageddon.* *Ch. 16. 14.* The firſt party was from heauen, and his hoſt heauenly. Heere, the leader, is the Beaſt of the bottomleſſe pit, which was opened for his outcomming, as were the heauens for the others, and his hoſts are all earthly. For, albeit many of his hornes haue fallen away from him ere now, and ioyned to the hoſt of heauen: yet, hee is euen at this point, through the diligence of his frogges, ſtrengthened with many Kings. *Chap. 9. 21.*

25. So, are the parties. The euent of the battel in the Beast his foile, is declared in few words: without any mention of a conflict; but, of a proud and obstinate purpose to fight against the rider on the white horse. For they shall be blind and obdured to the end: as is cleare by the effectes, in them, of the Vials, Chapter 16. And the word ἐπιάσθη hee was intrapped or snared. Implyeth in it, as an easie victory, for the part of him that rideth on the white horse; so a sudden and vnexpected foile, to the Beast and his followers. For he dreamed of perpetuity, as also staying vpon him, the Whoore. *I sit beeing a Queene and am no widdow, and shall see no mourning*, Chap. 18. 7.

26. Their iudgement is distinct, according to the diuers quality of the parties. The head, beast, and false Prophet, are cast in the lake of fire and brimstone, and that a line: to shew a most horrible, and recureleſſe iudgement, by allusion to that of *Sodome*; and of *Core, Dathan*, and *Abiram*, who went downe aliue in the pit. Euen eternall destruction and torment. The followers, are slaine by the sword of the Lord his mouth, to the losse of all their glory, and wordly state, which is made a prey to others. Onely, by this difference, to shew, how this great Captaine, iudgeth and fighteth righteously, giuing to each according to the degree of their sinne. For, no doubt, but euen at this point, many shall follow the Beast, and fall from their estates by his fall: whom yet, by destruction of their flesh, the Lord may reclaime from the full degree of his punishment; in lightning them to see the truth. As, many also shall drinke with him of the cup of endlesse wrath.

Num. 16.

27. That the Beast and false Prophet are heere made two, is only to shew, the ruine of the Head & State with him. For, as the false Prophet, ruling ouer the State, is the Beast; so being distinctly considered from the state, hee is the false Prophet. As the first and second Beast are Chap. 13. distinguished but for explicatiõ. So this is put, to shew in such sort the fall of the false Prophet (the eight heade and one of the seuen, the beast with hornes like the lambe

making

making the image of the Beast by cure of his deadly wound) as state and all shall perish eternally. For, as this Beast hath some note from al the foure in *Daniel*; so in the destruction of this, the spirit alludeth to that of these. Who all, so fell, as yet, in the destruction of the last, which was *burnt with fire*, the final ouerthrow was of them al; the state of the former, in some sort remaining in the succeeding Beast: as this Beast here falling in the first heads, yet still continued in the subsequent, till in this last head *(the Beast going to destruction)* it vtterly perished. In *Babels* fall, by *Persia*, & *Media*; yet in them the Kingdome in a sort continued. *Darius of the Medes taking the Kingdome, Dan.* 5. 31. And in their ouerthrow by *Alexander*; who despising *Macedon*, setled both in their places and to their fashions: as also in his successores after his fall, the domination of the former beastes in some sort abode. But the fourth Beast falling, al vtterly perished. See and weigh Dan. Chap. 7. 11. 12. for there is the allusion; as also Daniel Chapter 2. the Image whereby these same kingdoms were typically shewed, is then said to bee destroied when the stone falleth on the feete thereof. One thing heere is worth the marking, that in the false Prophetes working, which maketh his guiltinesse, and is heere recorded, both to know the party, and his iust punishment: his deceit, in making men receiue the beast his character, and to worship him, is onely mentioned, and no word of his name or number: as neither are they euer spoken of in his iudgement, either denounced or spoken of. The reason see vpon Ch. 14. Sect. 8. Now wee must not imagine heere, one certaine place, or one point of time, of all this the Beast his endeauor and foile: as neither in the next Chap. of the Dragons. For their, we see how *Gog* and *Magog* are, *from the foure quarters of the earth*, all Satan his iustruments, of his last fury, and in al places. As for the name attributed to the place of foile, Chapter 16. *Armageddon*, wee shewed the reason there. And it is, whersoeuer the lambe fighteth and ouercommeth. Albeit out of doubt, their last endeauors shall bee strange,

and their fall conioyned with ſuch wonderfull broiles, and alterations of the State of the world, as was not ſince men inhabited the earth. And then, the fatteſt karkaſſe ſhall bee the fineſt prey. Bleſſed are they who come to the ſupper of the Lambe his marriage. For who come not, are made a ſupper. And who will not feede on the Lambe, are iuſtly made foode to the foueles of heauen.

CHAPTER XX.

WEE haue heard the iudgement of the Whoore, and the Beaſt her aduancer: but for a perfit victory, is requiſite alſo the deſtruction of the Dragon, that great and Maſter enemie: as, of whoſe Kingdome and authority, the Beaſt, who made all the Whoores credit, was onely the ſuffragant. That is, in this Chapter, ſet ſoorth, in two degrees of his captiuity: whereof, the laſt is abſolute, to eternall deſtruction. Now, as captiuity implyeth euer a fore-going liberty, whereof it is the priuation, ſo heere, a twoſold libertie or looſing is to bee taken vp; according to the two degrees of reſtraint. The firſt liberty, it was not needfull, that heere it ſhould bee recorded, beeing largely declared in the 12. Chapter. From which liberty, his reſtraint, albeit of that time (as by ſubſtituting the Beaſt of his authority, by deceitfull hypocriſie and efficacie of error, to worke that, from performing whereof, in open rage, hee was then bound vp, might well bee preſumed) yet hath beene reſerued to this place, to giue vs in one view, his whole ſtory. Which conſiſteth in that rage, Chap. 12. From which, being here, in ſome conſideration, bound vp for a time, hee is againe let looſe; and his endeauours thereupon, are heere declared: ſo farre from his intended ſucceſſe, as hee is taken the ſecond time, and deſtroied for euer.

Chap. 13.

2. In

2. In his first restraint, come to bee considered, th sureneſſe, end, and degree thereof. The sureneſſe, is cleered in the perſon apprehender, and manner of fermance. The apprehender is God his miniſter, an Angell: inſtructed with authority, as, cõming from heauen: with power to execute, as, hauing the *key of the bottomleſſe pit, & a great chaine.* All ſpoken after the manner of men. This Angell, falleth not from heauen to earth, as that great ſtarre, Chapter 9. but commeth downe, as he Chapters 10. & 18. And, accordingly, hath the key of the bottomleſſe pit for a farre different end from that: this comming, to incloſe the Prince of darkeneſſe, beeing himſelfe the miniſter of light: whereas that great ſtarre, falling from the miniſtery of light, to become the miniſter of darkeneſſe, hee openeth the bottomleſſe pit, to let out darkeneſſe. The Dragon, is heere deſcribed, by theſe ſame names, and property, of ſeducing nations, which are giuen him in the 12. Chap. in the firſt degree of this his firſt foile, towardes this firſt captiuity: when by *Michael* his valour, he was caſt from heauen. Which the holy Ghoſt doth, of purpoſe, to leade vs to know that this firſt binding, is from that rage. So wiſely & plainely, the ſpirit teacheth vs to couple together the partes of this propheſie. Now Chriſt is he properly, who treadeth downe the head of that ſerpent: who, onely, is that ſtrongher then the ſtrong one, comming in, binding him and ſpoiling his houſe: as who, onely hath come to loſe the workes of Satan, and only hath the keies of hell & death. But, according as he giueth gifts to men, & worketh by his miniſters of whatſoeuer calling, who, in his light and ſtrength, aduance the kingdome of light, and bring downe that of darkneſſe, his miniſters, thus inſtructed by him, and to this ende, are alſo binders of the Dragon. Of whom this Angell is the generall type.

Geneſ 3.
Luke 11.22.
1. Iohn 3.8.
Chap. 1.18.
Pſal. 149.8.

3. The manner of fermance, to ſhew the ſurenes thereof, is after the manner of men, ſet forth, in incloſing, ſhutting, and ſealing, as was the caues mouth on *Daniel*, & the ſepulchre of Chriſt.

4. The

4. The end of this restraint is, *That he seduce not the Nations, &c.* Which ende, how it is, and how farre to be vnderstood, the degree of his restraint now, and his endeauour, vpon his next loosing will make cleare.

5. Thus we haue the sureneſſe, and end of the Dragons restraint. Now followeth the degree thereof: clearing the end, as I haue said. The degree is, that this his captiuitie is not absolute, but in a special consideration. This is shewed by the time thereof, state of mē in that time, & what this state is. The time is not, *for euer*, as in his next taking, but, for a thousand yeares: which being expired, hee was to be loſed againe. The denunciation of which sad euent, is mitigated with a consolation, that it should be but for a short space, euen that three daies and a halfe, wherein the witnesses were killed and lay vnburied, Chapter 11. For thencefoorth, by degrees the Dragon is againe comprehended, till he be made fully fast in eternall chaines.

6. The state of men, during this first restraint, sheweth it also not to be absolute: in so farre, as he shall bee bound but to a few, being still loose towards the most part. This is cleared, by declaratiō of the seueral condition of both: and first, of these to whom he is bound. Wherein, are two: their condition, in this his restraint: and, who they are, that haue this condition. Their condition, is expressed, first, in figuratiue speech, of *Thrones and Sitters, hauing iudgement accordingly, giuen them*: and next, in proper termes, that they *liued and raigned with Christ these thousand yeres*. Who they are, that are in this estate and cōdition, is shewed in two sorts. First, *The soules of them who were beheaded for the word of God, &c.* Secondly, *They who worshipped not the Beast, &c.* The state and condition of the contrarie sort, is, that during [illegible] thousand yeres, they lay *dead and liued not*. Now, how great this number is, and how smal in comparison thereto, is the former, is cleere by the 13. Chapter, where all the earth follow the Beast, and receiue his Character, name, or number: except these 144000. sealed ones, Chapter 7. in mount Sion with the Lambe, Chapter 14. And consequently

quently, in what respect, and to whom, the Dragō is said, during this space, to be bound.

7. The third point, shewing yet further the strict consideration of Satan his restraint, is the explication of this state and condition of both sorts of men: what this life & raigne of the one is: and, what is the death of the other. To wit, that this life & raigne, are not to be taken for this natural life, or any worldly dominiō: neither yet, for that euerlasting and glorious state, which the Saints, in soule and body, after the last iudgement, inioy in heauen: this being their state during the thousand yeares, & called the first resurrection. As, neither is the death of the other, to be vnderstood of the naturall death of the body, by separation of the soule therefrom: or, of the eternall death of both, in *Gehenna:* as, wherin the world lying dead a thousand yeares, thereafter riseth frō it to haue part in the first resurrection, and consequently of blessednesse. But, this life and raigne in respect of the soules beheaded, is their honourable cōmemoration, and rising from vnder these horrible slanders and calumnies, whereby the honour of their sufferings was, maliciously, by Satan eclipsed: euen that same thing, which, by *long white robes* was signified, Chap. 6. In respect of these who *VVorshipped not the Beast, &c.* This life and raigne, is the first resurrectiō: whereby men here, by the word & spirit, are begotten to the life of God in Christ, and freed from the bōdage and death of Satan and sinne: being vindicate in the liberty of the sonnes of God, and so, madē Kings and Priests to God in Christ Iesus. And the death of the rest, who rise not this first resurrection, is that death in sinne, ignorance, idolatrie and induration, wherein all men lye, naturally, depriued of the life of God: like those widowes, who beeing aliue, yet were dead: and like *Ephraim*, who was dead in *Baal*. From which death, who so riseth not, to bee partaker of the first resurrection, shall be accursed for euer, and subiect to the power of the second death, as contrariwaies, who haue part in the first resurrection, are blessed and holy, and shal

Ephes. 5. 14.

1. Tim. 5. 6.

Ose. 13. 1.

liue and raigne eternally, not feeling the second death.

8. Now, this death of the *Rest of men*, albeit in particular considerations of the singular persons, in that time who lay dead & raise not the first resurrectiō, it was an entry to the second death: Yet the spirit, heere, sheweth that in the general consideration of the world, it should not alwaies lie in that death. But as these 144000. liued and raigned with Christ, these thousand yeeres, (while al the earth followed the Beast, & were dead in *Baal*) & were partakers in the first resurrection, vnder sure hope of the second, to glorie: so after these thousand yeeres were expired, not
Chap. 7. these only but an infinite number of al peoples, kindreds, Tongues, and Nations, with Palmes in their hands, and long whit robes, made white in the blood of the Lambe, should rise frō their death wherein they lay, & sing a new song. This, is euidently implied in these words, *The rest of the dead liued not, till the thousand yeeres were expired*, and this is called the first resurrection, which, is spoken, in common, both of the former who liued during the thousand yeres, and of the other, who, after the thousand yeeres, arose and liued. So, as these words, *This is the first resurrection*, are relatiue, als well to the life of these who liued during the thousand yeeres, as to them, who should liue after the expiring thereof: for, their life is one, albeit not of one time, as the words, *The rest of the dead liued not till, &c.* euince clearly: and accordingly, blessednesse and immunity from the second death, is the first pronounced in common, of both: and thereafter seuerally by parts, this their cōmon life & blessednesse of the first resurrection is exponed. That the first should liue & raigne with Christ a thousand yeres: & the other, notwithstanding, of the Dragon againe losed, & his strange endeauours thereupon, yet should rise this first resurrection, and liue, and raigne with Christ for euer and euer. The place hath been, & is mistaken highlie, euen to the breding of dangerous heresies. But thus it is. The holy Ghost hauing set forth the state of the Church, as she riseth the first resurrection, & liueth the liue of God, frō the time

of

of Satan his first restraint, & that in two degrees of risers: first these, who during the yeres of his captiuity, liued and raigned, whē as by the beast his preuailing it might haue seemed, that there had beene none at all: Next, these, who after the thousand yeeres, notwithstanding his loosing & rage, yet rose from their death in superstition and blindnesse; and hauing said of both in cōmon, *this is the first resurrection.* He then proclameth their blessednesse accordingly in this their spirituall life, and raigne heere, and that distinctly according to the two times. Of the first sort, *that they shal be Priests of God, & raigne with Christ a thousand yeres.* And of the second sort, *that after the thousand yeres were expired,* they should rise to the life of God, *and raigne for euermore.* Now, if this second member had been thus succinctly put, answering so to the other, it had exempted al doubt. But because in stead of this summary reddition, the holy Ghost much more gracefully subioyneth the narration, how, as during Sathan his first restraint, a good number liued the life of God, refusing the beast his marke, and so were blessed in the assurance of victory ouer the second death: so, after his louſing notwithstanding thereof, and all his endeauours thereupon, the rest of the dead shall rise the first resurrection, and the Church should stil waxe and encrease in light & grace: Satan in his higheſt endeauours against her, should bee againe made fast for euer, and shee enioy an eternall peace. Then to haue the full sense of the second member, and a cleare reddition, wee must reade from the beginning of the seuenth verse, to the end of the 5. of the 22. Chapter. Neither must we here imagine, that the first are said so to liue a thousand yeeres, as though the life of God had perished from them thereafter, or that this life and raigne is of one and the same persons, still liuing al this while, (which were a lourdly grosse apprehension) as neither must wee thinke, that because the second are said to raigne for euermore, that thereby is first and properly meaned their state in glorie after the last resurrection. But thus the spirit will shew, how first and last

God entertained a Church, and ſpirituall life therein. To the firſt, are attributed a thouſand yeeres, in reſpect that the Dragon being ſo long tyed from diſturbing their ſpirituall life and raigne by open rage, is againe let louſe. To the ſecond, a raigne for euermore, becauſe the Dragon fighting againſt it, is taken and captiued for euer, to ſhew ſuch a deſtruction of oppoſers, as the Church her peace ſhould neuer againe bee diſturbed by any new louſing of Satan from his ſecond impriſonment: but ſhee ſhall enioy quiet ſtate here in plentiful diſpenſation of grace, till ſhee bee at lenght tranſlated to euerlaſting glory: according to that which of her in this reſpect was ſaid, Chapter 7. *they ſhall hunger no more, &c.* To take the thouſand yeeres, verſe 6. to beginne at the expiring of the firſt thouſand, verſe 4. & 5. which ſecond thouſand yeeres, the reſt of the dead ariſing, ſhall liue and raigne: and to take the firſt reſurrection heere ſo in relation to a ſecond, as by the firſt ſhould bee meaned the riſing of Gentiles from vnder Antichriſtian darkeneſſe: and the conuerſion of Iewes to bee in relation thereto, the ſecond: Albeit it bee the iudgement of one deepely ſeene in theſe myſteries, and deſeruing well of the Church for his learned Commentaries on this Booke; yet it ſeemeh to me a groundles coniecture, which hath made him to miſtake alſo as I think the end of this Chapter. For, beſides that to take the thouſand yeeres, verſe 6. for a ſecond thouſand, after that verſe 4. and 5. and yet to make the thouſand yeeres ſpoken, verſe 7. to bee relatiue to the firſt, and not to theſe immediately preceeding, it maketh an obſcure, and implicate conſtruction, (which in our interpretation goeth plaine and ſoundly) what ſhould induce to thinke a ſecond thouſand yeeres to bee meaned verſe 6. ſeeing no caſe is put at the end thereof to fall out, why the ſpirite ſhould ſo exactly haue limited them, as wee ſee in the firſt the looſing againe of the Dragon? The thouſand yeeres, life and raigne then in the 6. verſe, is the ſame which was ſpoken, verſe 4. and there reſumed very pertinently, to

ſhew,

ſhew, in ſubioyning the other ſort of riſers and liuers, God his whole diſpenſation, from the firſt binding of the Dragon, towardes his Church, firſt and laſt, and diſtinctly in both.

9. Now, from what point of time to beginne, and at what point, conſequently to cloſe the count of theſe thouſand yeeres, the end heere mentioned, and degrees of the Dragon his reſtraint, doe clearely lead vs. We muſt not thinke, that Sathan in an inſtant was eyther tyed vp from his rage, or againe, in a preciſe point of time let looſe. But both fell out by degrees. From the firſt outgoing of the Goſpel, he began in ſome degree to be boũd, as hee complaineth of Chriſt, that hee had come to torment him before the time. And as the Goſpell preuailed, hee was ſtill the more made faſt. But ſeeing the end here ſpecified of his binding, and the condition of the Church heere deſcribed vpon his reſtraint, Make euident, that this his Captiuity is not abſolute, but in ſome ſpeciall conſideration: and the degrees heere mentioned ſhew, that then his vptying is to bee counted, when in that conſideration hee is perfectly made faſt, as taken, ſhut vp, locked on, and ſealed; wee haue to take vp that point of time, when according to this end hee was fully faſtned. I ſhewed before on the 12. Chapter, that the Dragon his proper rage is taken for open and cruell perſecuting of Chriſtians: from which he was then fully tyed vp, when by *Conſtantine* his conuerſion to the faith, open perſecution ceaſed, and Chriſtianity was by lawes eſtabliſhed, the Church became glorious in the eyes of all men; the ſoules of Martyres got long white robes, and *ſeates were ſet vp, and the Saintes did ſit on them, &c. hauing iudgement giuen them.* For, both the commemoration of Martyres was honourable, and the eſtate of the Church flouriſhing in peaceable and goodly condition, and glorious account. And albeit in the meane time, Sathan was working by his Lieutenant the Beaſt, whom vpon this his reſtraint from open rage, hee ſent foorth, then in the firſt ſenſible degrees to

Mat. 8. 29.

Chap. 6. 11.

deceiue by falſe ſemblance, and who from this point of time mightily preuailed (though at firſt by ſlow & ſcarſe perceptible degrees, as riſing out of the earth) in bringing Nations to make vp the image of the Beaſt, which at the end of theſe thouſand yeeres came to the top of impiety: yet they liued and raigned all the while, who receiued not his Character. The end then heere mentioned of the Dragons reſtraint, *that hee should not ſeduce, &c.* muſt not bee taken abſolutely (for hee was neuer buſier ſeducing, nor with greater ſucceſſe, then during theſe thouſand yeeres) but ſeducing heere muſt bee vnderſtood, according as wee ſee hee worketh vpon his louſing againe: when hee falleth to that ſame kinde of ſeduction, from which firſt hee was bound vp, that is, *to ſeduce Nations to compaſſe the Tentes of Saintes, and the beloued City.* Euen to ſet them againe vpon violent and furious perſecution, by ſword and fire, as hee was a murtherer from the beginning, and as in that, men moſt bewray themſelues to bee the children of their father the Diuell. From this rage hee was bound vp, when by the two wings *of that great Eagle*, the woman eſcaped to her place, *from the preſence of the Dragon*: hee beeing chained from comming at her, now extolled with wings. And the degrees heere ſet downe, *of binding, incloſing, ſhutting vp and ſealing*, ſhew euidently that the count is to bee taken vp from the full & perfect point of his Captiuity. For from that time he had no louſe chain for open rage. In *Iulian* hee was not ſo much louſed, as biting the chain. Who beſides his ſhort abode neuer durſt fal directly to murthering of Chriſtians, the perſecutions of *Conſtantius* and *Valens* were partial heates vnder profeſſion, euen that bloud that was mingled with haile and fire, Chapter 8.

Chap. 13. *Chap. 14. Sect. 8.* *Iohn 8. 44.*

10. Now, as wee haue the point of time of his perfect fermance, which is the 300. yeere of Chriſt, or thereby: ſo this leadeth vs to the point of his looſing, the 1300. yeere, or thereby, and the conueniency of ſtory is cleare; for although as by degrees hee was faſtned, ſo

by

by degrees he was looſed againe; yet wee ſhall find as at the firſt point, the full degree of his binding; ſo at this time, him fully looſed. In the Pontificality of *Gregory* the ſeuenth, hee had a long chaine, which yet was further raxed in that of *Vrban* the ſecond, and his Succeſſors, kindlers of that tragicall and ſuperſtitious warre, for recouery of *Ieruſalem*. But, for the end heere ſpoken of open cruelty againſt Saintes, he was fully louſed in the Pontificality of *Boniface* the eight and his ſucceſſors; from whoſe times haue beene bloudy perſecutions and cruell rage. Then the woman beganne to returne from the wilder- *Chapter 11.*
nes, the witneſſes to ſteppe out of the Temple, the little booke eaten, to giue heartes and eyes, to applie the reede, and ſo to diſcerne the Temple from the Court: then the firſt of theſe three Angels, Chapter 14. beganne to breake out through the midſt of Heauen, and the other two in courſe followed: ſo as then *they were bleſſed who died in the Lord*, and then *was the patience of Saintes*. The Beaſt his mouth then being perceiued, and ſo the ſemblance of the Lambes hornes no more able to beare him out, the Dragon behooued to come againe in roome to maintaine his owne throne, and to repreſſe by rage what by hypocriſie could not bee kept downe. Then the two *Chapter 11.*
witneſſes lay ſlaine in the ſtreetes of the great Citie, all Nations beeing ſeduced to ſlay them, and reioyce ouer them. Then the beaſt which was earſt ſpotted like a Pard, *Chapter 17.*
becommeth of the Dragons colour; and the Whoore born vp by him, is drunke with the bloud of Saints: from that time what cruell murther of Chriſtians was vnder the odious names of *VValdenſes, Albingenſes, Fraterculi, Beghardi, &c.* And ſince, what fiers, what bloud ſheds, what monſtrous complots for extirpation of the truth, haue beene practiſed, is too well known.

11. In this rage, though for a time the Dragon deborded, yet praiſed bee God, by ſucceſſe of the Goſpell, and fire from heauen, hee is in making faſt the ſecond time, in an euerlaſting chaine. Therefore it is ſaid, that

hee

he ſhould be louſed but a *short ſpace*. For they are faine to relent of their open murthering and burning, & are now in God his iuſtice getting meaſure for meaſure.

12. The time then of theſe thouſand yeares, is from the firſt open and ſenſible ſteppes of the myſtery of iniquitie, working on to the quickning of the Beaſt (which fell together with this binding vp of the Dragon) to the toppe of that impietie, when it came to the higheſt degree. And this is the onely time in all this propheſie, to be taken definitely; becauſe of Antichriſt his whole working (which was in way euen from the Apoſtolike times, firſt by hid and inſenſible, and next by open ſteppes towardes the height, from which height againe as by degrees it aroſe, ſo by degrees it muſt vaniſh) no preciſe or exact time could be ſet downe: but yet, to giue vs ſufficient cleareneſſe, the holy Ghoſt putteth the time from the firſte beginning of open working, to the height of impietie: and marketh the two pointes of this time, with moſt euident notes of the binding of the Dragon, and his louſing againe. *Chap. 9. Sect. 5.*

13. In *Conſtantine* his time, that too great and open ſteppes were laide for Antichriſt to mount vp to Sathan his throne, is too wel knowne. And to what a height the myſterie of iniquitie had wrought on, in the Pontificality of *Boniface* the eight, their owne ſtories giue cleare teſtimonie: recording of him that he entred like a foxe, raigned as a Lion, and died as a dogge. When, by a coũterfeit Oracle he had got him ſelfe made Pope, he would vpon no condition acknowledge the Emperour, except he did take his title and dignitie of him, as to whom properly it belonged. Hee excommunicated the French King, becauſe he would not take his Crowne holden of him, and impudently & impiouſly diſcharged his Subiects of their allegeance. Hee blaſphemouſlie againſt the honour of Chriſt his Croſſe, inſtituted the firſt Iubilie at Rome, and put forth this decree, that *the Biſhop of Rome ought to be iudged of none, although he ſhould carry innumerable ſoules with him to hell.*

14. The

14. The peruerſe mindes of the Romanes here bewray themſelues. For this time of a thouſand yeeres, which only of all the times in this propheſie is to be taken definitely, they will haue to bee indefinite; and all the reſt to bee taken both definitely and properly. And without either example of Scripture, or ſhew of alluſiō, caſting it roundly by them, they will forſooth haue theſe thouſand yeeres heere indefinitely put for all the time from Chriſt, to Antichriſt his raigne: who ſhall raigne (ſay they) three yeeres and a halfe before the laſt iudgement. But, if during theſe thouſand yeeres, the ſpeciall honor and chiefe crown of them who liue and raign in them, bee their refuſing to worſhippe the Beaſt (whom euen Romans confeſſe to be Antichriſt) of neceſſity his Kingdome muſt haue beene in vogue theſe thouſand yeeres. And this againe ſheweth plainely, that theſe times of a 1260. dayes, 42. monethes, and *a time, times, and half a time,* are not properly & definitlie put for the iuſt time of Antichriſt his raigne, as the Romans would inforce, ſeeing theſe thouſand yeres he beareth ſway: further, if theſe times were definitely, and yet not properly to be taken, as ſome of our learned interpreters eſteeme, I ſee no reaſon why heere the holy Ghoſt ſhould haue altered his ordinary ſtile. See Chapters 9. and 11. and 12.

15. Now conſidering all the courſe of this propheſie, expreſſing firſt the whole ſtate of the Church in the ſeuen of *Aſia*, next, compriſing the whole future euents in ſeuen Soales: the ſeuenth whereof affordeth ſeuen Trumpets; and the ſeuenth of theſe ſeuen vials of the laſt wrath. Seeing alſo that in all this Booke, but ſeuen diuers times are recorded. Firſt, that often dayes, Chapter 2..2. that of halfe an houre, Chapter 8. verſ. 3. that of fiue monethes, Chapter 9. 4. that of an howre, day, moneth and yeere of the ſixth Trumpet, Chapter 9. 5. that of 1260. dayes, 42. monethes, a time, times, and halfe a time, which are but one, Chap. 11. 12. and 13. 6. that of three dayes and a halfe, Chapter 11. and now this of a 1000. yeeres is the ſeuenth,

in huge proportion, exceeding all the former. Conſidering alſo, that this time of a 1000. yeres, is in the courſe of this Chapter, and within ſhort ſpace, ſixe times recorded, and thereafter no time mentioned but *euermore*. Whither in theſe conſiderations, if this maner of leading implyeth any further myſtery, I referre it to godly and ſober conſiderations: not daring louſe the raines to curioſitie in ſo diuine and hid matter; wherein yet I am perſwaded, though my weakneſſe cannot find it out, that nothing is eyther in matter or manner of handling, which hath not in it a great depth of wiſdom.

16. Thus was the Dragons firſt reſtraint, in a certaine degree of time and meaſure. Followeth the ſecond, abſolute and euerlaſting. And it is cleared by the foregoing liberty, to which he is louſed. From the firſt binding. So as all this point is in theſe two, the Dragons ſecond liberty, and the euent thereof.

17. In this his ſecond liberty, is the time when, and his endeauour beeing looſed. The time is, at the expiring of the 1000. yeres whereof we haue ſpoken. His endeauour being looſed, is to practiſe againe, that from which, by his firſt taking, hee was with-held; that is, *to ſeduce Nations*. Which ſeducing, muſt bee vnderſtoode to be of that ſame kind, as hereafter is clearely ſhewed, in that hee brought them to *compaſſe the Tents of Saints and beloued City*. For otherwaies, all the time of his reſtraint from this kind of working, he by the Lieutenāt of his power, ſeduced in another kinde mightily. The greatneſſe of this his endeauour, to this end, is cleared: firſt, by theſe whom hee ſeduced: and next, by their action vpon his inſtigation. In theſe who are ſeduced, are theſe circumſtances. 1. Their habitation. 2. Their quality. 3. Their number. Their habitation, *is the foure quarters of the earth*. Whereby is offered to our conception, both, Satan his earneſt and diligent practiſe in this his laſt puffe; and that, all the enemies ouer the whole earth, of what ſtate and condition ſoeuer, whom, in this his laſt fury, hee bringeth forth, are heere deſigned. Their quality,

quality, is expreſſed in the names giuen them, of *Gog* and *Magog*. To ſhew them, deteſtable, for cruell diſpoſition to deſtroy: that by a huge deſtruction, they ſhal be deſtroyed: & that they are the inſtrumēts of Satan his laſt fury. Their number, is expreſſed in two notes. One, that they ouerſpred the plaine of the earth: the other, that they were as the ſand of the Sea for multitude.

18. Such are they who are ſeduced. The end, whereto the Dragon leadeth them, is *to compaſſe the Tents of Saints and the beloued City*. Euen the vtter deſtruction (in their intent) of God his true Church, here on earth, pitching in Tents, as yet in their warfare, and abſent from their eternall habitation: but who notwithſtanding, are the true Citizens of heauen, beloued of God. *Chap. 12.*

19. Thus is the Dragons liberty, and his endeauour thereupon. The euent heereof is double. One, of them, who thus ſeduced by him, were ſet on ſo euill a worke; *that fire came from heauen and deuoured them*. The other, of him who is their leader; that he is now taken & committed to euerlaſting fire & torment. This his iudgemēt, is cleared by his fellowſhip therein: the *Beaſt and falſe Prophet*.

20. This euent is further cleared and declared ſure, by ſetting downe the laſt degree of their deſtruction, in the laſt iudgement, when all enemies being brought vnder, death ſhall bee ſwallowed vp to victory. To ſhew vs, that this ſecond victory ouer Sathan, and reſtraint of him from this his laſt rage, ſhall not bee, but onely for a certaine ſpace, as was that firſt: or in a ſpeciall reſpect, as that was; but it ſhall be abſolute and eternall. So as, from the time Chriſt began this ſecond time, *ſitting on a white cloude*, Chap. 14. 14. *to make his iudgements manifeſt*, Chap. 15. 4. And, from the time hee began to erect this his *great white Throne* by the reuiued light of the Goſpell: *when the time of the dead commeth to be iudged*, Chap. 11. The ſeuenth trumpet ſounding to the finiſhing of the myſtery of God, in full accompliſhment of all which the Prophetes foretold, for deliuerance of the Church, and her goodly ſtate in grace;

So as, *the signe of the sonne of man shall bee seene in heauen:*
Esther 6.13. the victory ouer her enemies, shall still hold on, and the enemies still fall, as did *Haman* before *Mordecay*, till by all the degrees of destruction, they at last, in the general iudgement receiue finall sentence: when death & the Diuel, who hath dominion thereof, shall bee abolished. And, for this purpose onely, it is, that heere, so liuely and *hypotyposis*, of the last iudgement, is set downe. In the person of the iudge: the maner and order of iudging; and the execution: so farre foorth, as for the present purpose was needfull. The person of the Iudge is described in his office, administration thereof, and his dreadfull maiesty & power. In office, hee is a Iudge, a Royall and a great Iudge, as hauing a Throne and a great Throne. He is also faithfull, true, vpright, and glorious, and whose iudgementes are cleare and manifest; by his white Throne. As he rode before, Chap. 19. on a white horse, and did sit Chap. 14. on a white cloude. His administration is, in that hee sitteth. His dreadfull maiesty and power, is expressed, in a wonderful
Esai 41.12. forme of ishing before his presence. *Heauen and earth depart*, and so as their place is not found. To shew a perfit departing: as that which in Scripture, is saide of the wicked, that he perisheth so, as his place is not knowen.

21. The order of iudgement, is in the persons iudged, and manner of processe. The persons, are all the deade great and smal: cleared, by enumeration of these who are dead in the Sea, who by any other kind of mortality, or who were in their graues. And herein, clearely is implyed the power of the Iudge. For no question can bee of the liuing, when all the dead are forced to giue presence. The manner of processe is set downe, after the forme of
Dan. 7.10. well ordered humane iudicatories. In that *bookes were opened:* euen the records of mens actions: *and another booke, the booke of life.* The iudgement of earth, is, *of these things which were in the bookes according to their workes.* The forme of speech is to be noted, in that it saith not, *of thing swritten in the bookes and according to their workes.* To shew, that here, are

are not two rules of iudging. But, that ſo men are iudged according to their workes, as yet the iudgement is led & ordered by the bookes. For the ground and cauſe of the iudgement, is the booke of life: according as in it mens names are written, or are paſſed by: being either giuen to Chriſt of the Father, of left. Now, whō the Father giueth him, none is able to take out of his hand, but hee raiſeth them vp at the laſt day. And, whom he electeth, them hee predeſtinateth to bee made conformable to the image of his ſonne: whom he predeſtinateth, he calleth effectually: whom he calleth, he iuſtifieth, and ſanctifieth, here, by his ſpirit to bring foorth fruites of righteouſneſſe, and ſo, at length glorifieth. Theſe fruits of faith, confirme vs in the aſſurance of our election, and that we are in Chriſt Ieſus: that, which, further ſtrengthneth our peace, as writing it in our owne cōſciences: which are the one ſort of bookes: & whoſe teſtimonie muſt accord with the other booke of life. Now, then in the iudgement, ſo are workes lookt on, as collation alwaies muſt bee of the bookes, to ſee if our names be written in the booke of life, as aſſurance of life and ioyfull peace are written in our conſciences. Otherwaies, in it ſelfe, all our righteouſneſſe is but as a menſtruous clouth. But yet, what *Iſrael* will not obtaine ſeeking to eſtabliſh their owne righteouſneſſe, which is by the Law, the election will obtaine.

Iohn 10. 28. *Iohn 6. 39. 44.* *Rom. 8. 29.* *Rom. 10. 3. and 7.*

22. Such are the perſon of the Iudge, and the order and maner of proceſſe. Now, the execution followeth. Which, agreeable to the purpoſe of the holy Ghoſt, for which, onely mention of the laſt iudgement is heere made, is all in wrath, againſt death, hell, and ſuch as are not written in the booke of life: who are adiudged to euerlaſting fire, which is the ſecond death. And, this is to ſhew, as I touched before, that this laſt victory, ouer the Dragon and his inſtruments, ſhall be ſul and perfect: holding courſe, from the firſt degree of their foile, therein, till death and the graue, which are the laſt enemies, bee ſubdued. And, this execution of enemies was ſufficient to record in this

1 Cor. 15. Ose 13. place, where, this matter is not handled, as though, now at this point of time, and incident case, the last iudgement were to fall out. As many, hereupon, haue imagined, that the ouerthrow of Antichrist, and these huge Armies of opponents, should be conioined with Christ his last cõming. But, the spirit hath no such meaning. But, handling the victory of the Church ouer her enemies, to shew that it should be perfect, he letteth vs see that it shall hold on, till all enemies being subdued to Christ his feet, at last, death be swallowed vp of victorie: and that the Dragons foile should not be, now, as at the first binding, frõ which after a space, he got loose againe: But, it should bee to finall destruction. And, in this sense, the Apostle in the secõd to the Thess. 2. telleth that Antichrist shall bee abolished with the brightnesse of the Lord his comming. Not, as though hee shall raigne till then: but that he shall be so cõsumed here with the power of the word of truth, as, without recouering strength, he shall be destroyed for euer: the ful & perfect point whereof, is in the Lord his last comming, and finall sentence against him. Therefore Chap. 17. the Beast is said to goe to destruction. In the vsuall maner of Scripture, when God will confirme his Saints against dangers, & in hope of deliuerance, for their full setling, he leadeth them to the consideration of that final deliuerãce, whereto ever our hearts should bend them selues. & in like maner, in denouncing destructiõ to the enemies (in the measure whereof, as it falleth out here, we neuer are satisfied) he leadeth vs to their last & final sentence. Thus the Lord calleth the Prophet, and other faithfull, in that promised deliuerance from the tyranny of *Antiochus Epiphanes*, to the consolation of the resurrection. So, Christ, in his sermons, often. *Paul* for all Christianitie, pleadeth the resurrection. The Martyres suffered constantly, vnder the Lawe, looking for a better resurrection. The Scripture teacheth vs, that, that day shall come as a thiefe, vpon a peaceable and secure world, marrying & taking in marriage, &c. Which vndoubtedly, will be, when, vpon destruction of all troublers,

Dan. 12.

Acts 24. 15. and 26. 8. Heb. 11. 35.

2. Thes. 5 2. Matth. 24.

blers, the Church enioying quiet ſtate, ſhal fal in the ſleepe of ſecuritie. For, if the laſt iudgement & cõming of Chriſt to it, had ſo notable markes, as the foile of Antichriſt, taking of the Dragon, & ſo great tumults, warres, and commotions, with the hauocke of ſo huge Armies beſiedging the Church, how could either that day come as a thiefe on a peaceable world; or the Church, in ſuch cruell inuaſion, be at eaſe, and ſleeping? This errour, hath made the ſubſequent matter to be of moſt part miſtaken: as if therein, the ſtate of the triumphant Church in heauens, were ſet forth, as it ſhall be after the laſt day.

23. A learned man lately commenting, and with high and iuſt commendation, vpon this booke, perceiuing wel that the ſubſequent condition of the Church muſt be vnderſtood of her ſtate heere in grace: and, ſo being, not ſeeing how this place could bee taken of the laſt iudgement, turneth it to an allegorie of the cõuerſion of the Iewes, by alluſion to the laſt iudgement: their cõuerſion to the faith (in reſpect of their preſent and long by-gone deſperate eſtate, both temporall and ſpirituall) being as it were a riſing from the dead. According as, by the Prophetes, in regard of the full point thereof, it is called: and by the Apoſtle a *life from death*. But, beſides that where a plaine ſenſe in proprietie is conuenient, farre ſought allegories are not meete, albeit for the wonderfulneſſe and inexpected falling out thereof, the Iewes reſtitution be, of the Prophets, called a *riſing from their graues*: yet, that thus, the whole deſcription, ſo cleerely in all the circumſtances, of the laſt iudgement, can bee drawne thereto, I ſee no reaſon: ſpecially, where, aggreeably to the maner of the holy Ghoſt, the deſcription of the generall iudgement may bee taken properly and conueniently for the purpoſe in hande: and no neceſſitie, for this, to interprete the ſubſequent Chapters, of any ſtate of the Church, in time, thereafter. Which doubt, will nothing trouble the iudicious Reader, conſidering the manner of the Propheticall deſcription, much different from the common hiſtoricall narrations: in that they

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they, by *Hypotypoſeis*, repreſent to the view, as preſent, thoſe thinges they propheſie. Further, to ſay in a reſurrection, whereby men riſe from ignorance and induration, to the knowledge of God and imbracing of the faith, that they riſe to eternall deſtruction, it is vtterly abſurd. And, heere we ſee that al the execution is of enemies in torment and euerlaſting fire. The ſpirit euen, heereby as it were, pointing to vs his purpoſe, of this narration in this place. And this argument, euinceth that place, *Daniel*, 12. to bee of the laſt reſurrection. For, none riſe the firſt reſurrection, to euerlaſting ſhame: but all are bleſſed. As for the worde, there put, of *Many*, as if therein, an argument were implied, of ſome other reſurrection, then the generall, wherein *All riſe*, it helpeth nothing that opinion: as being put but in common, and ἀπὸ κοινῦ, repeated accordinge, to the ſubſequent partition, of *Many to glorie, Many to ſhame*. And if thereon ought might be builded, with als good reaſon, heere the generall iudgement muſt be vnderſtood, where *All the dead ſmal and great doe riſe, &c.* That the many & goodlie Propheſies of the reſtoring of *Iſrael*, haue not as yet their full accompliſhment, till by faith they bee grafted in againe, whence they were cut out, thorough vnbeliefe, it were either great ignorance, or perhaps blaſphemie to denie: ſeeing the Apoſtle to that purpoſe, citeth Propheſies, which, therefore, but in that caſe, can not be fulfilled. Againe, that it ſeemeth neceſſarie, ſo great a point not to be omitted in this Reuelation, I hartily yeelde: but that therefore, this place ſhould, from a proper and well conſiſting ſenſe, be drawne thereto, I ſee no neceſſitie. For, that matter was, not obſcurely, in the ſixth Viall ſignified: and, more plainlie, in the Church her ſong, Chapter 19 and, if more be requiſite, who may not be ſatisfied (as ſuch myſteries are heere deliuered) with that, which in the next Chapter is ſaid of the new *Ieruſalem*; hauing, vpon this full ouerthrow of her foes, her ports caſt open towards all the quarters of the earth; and on them written the name of the twelue Tribes of *Iſrael*, to whom then they are made patent, that *all Iſrael may be ſaued?*

Rom. 11.

24. A Throne, *Daniel* 7. is erected, and one ſitteth, for iudging and deſtroying the Beaſts there mentioned, enemies and troublers of the Church then. And *Daniel* 12. the faithfull for conception of a perfect deliuerance, and full ouerthrow of their aduerſaries, are called to the meditation of the laſt and full degree thereof, in the generall reſurrection. To that, heere is the alluſion: euen as, in the deſcription of the enemies heere, the alluſion was to theſe. To ſhew, not onely the like and full ouerthrow, of the troublers now of the Chriſtian Church, holding on to finall accompliſhment in Chriſt his laſt comming, as the other were aboliſhed at his firſt: but alſo, that the firſt, euē in the purpoſe of God his diſpenſation, were types, of the latter. The not aduerting whereof, hath made many to miſconceyue the minde of the holy Ghoſt in the Prophets. While ſome, in accommodation of the promiſes and denunciation, ſo reſt in the firſt ſtate and time, as they looke not how, therein, God looked further: and others, ſo interpret them of the laſt ſtate & time, as, againſt the minde of the ſpirit, they apply them not, firſt and properly, to the ſtate then: Whereof, firſt, and for ſpeciall conſolation againſt the euills then, they are meaned: albeeit they had alſo typically further ſignificatiō: as the wiſe and frequent alluſion in this Propheſie, proueth, and accommodation through all the new Teſtament, no leſſe clearely.

25. This great white throne (ſhadowed by that of *Solomon*) albeit then, in full and finall degree, it ſhall bee erected, when our Lord returneth in the cloudes of heauen: yet, in ſome degree, it is erected, here in the cleare, & euident preuailing light and power of the Goſpel. So as, euen heere after a ſort, heauen & earth depart, that is, the whole ſtate of the world is changed: as, vpon pouring out of the ſeuenth Viall, was denounced: and, as for the like euent, though not in ſo full meaſure, was ſpoken of, at the opening of the ſixth ſeale. For, euen heere, we ſhall haue new heauens and a new earth, that is, a new ſtate of things, by the enemies vtter fall, and goodly, graceſull, & peaceable

Isai 42.9. and 43.18. and 65.17. and 66.22. estate of the Church thereupon: when there *shall be no more Sea*: as, by *Isay* is Propheſied often, and magnifikly in the ſubſequent Chapters is declared. Thus the ſtate vnder the Goſpell, in collation to the former, is called of the Apoſtle, a new worlde, and ſo the condition of the Chriſtian Church (vpon deſtruction of Whoore, Beaſt, and Dragon, & ſtrange alteration of all the ſtates in the earth) enioying peace, ſhall bee yet in reſpect of her ſtate before, *a new world*. The full and perfect degree whereof ſhal then bee, when vpon the Lord his laſt comming, the heauen ſhall depart with a noiſe, and the elements ſhal melt with heat: what time, wee ſhall get new heauens and a new earth, wherin righteouſneſſe no more ſoiourneth as in Tents, but ſtably dwelleth for euer as in a mountaine. *2. Pet. 3.*

26. So farre then is this deſcriptiō of the laſt iudgement to bee properly vnderſtood, as yet wee muſt not imagine it to be heere ſet downe, either for the point of time when it ſhall fall out, or that it ſhall haue this coincident caſe of the ouerthrow of *Gog* and *Magog*: but onely for the cauſe aboue explaned. Neither is there in all this Propheſie, or (as I thinke) any where in ſcripture, any ground, whereon to gather determinately, the yeere or age of that day: whereof to inquire after the Lord his own anſwere, it is in my iudgement excuſeleſſe temerity: and to determine ought, is high preſumption. That ſome, otherwaies godly and learned men, excuſe their ſcanning herein, by that, Chriſt, forecloſing all Creatures from the knowledge of the day and houre, leaueth ſo, place to ſearch the yeere or age: beſides that (in ſuch cleare euidence of the ordinary frame of Scripture ſpeech) this ſhift is both childiſh and ridiculous in my opinion, it is alſo too bolde and groſſe dallying with the Lord his words.

27. Now yet for bringing minds to acquieſce in this our interpretation, the Nations ſeduced, their notes, iudgement and names are more to bee cleared. The alluſion is partly to *Sodome*, wherein *all young and old from all quarters compaſſed Lot his houſe*. And *Sodome* was a City of the *Geneſ. 19.* plaine,

plaine, and they were deuoured by fire from heauen. It is alſo to the 7. of Iudges, where the *Midianites like Grashoppers in multitude, and whoſe Camels were as the ſande of the Sea in number, pitched againſt Iſrael in the plaine:* and were deſtroyed by three hundreth, but holding foorth burning Lampes, and blowing Trumpets: (*for the yoake of their burthen, and the ſtaffe of their shoulder, and the rod of their oppreſſor* are now to bee *broken, as in the day of Midian*) an exceeding fitte type of this foile, which muſt be by fire from heauen: but ſuch as then ſhineth, when we learne to breake the earthy pitcher that hideth it, and to blow the Trumpet of GOD his word loudly. This fire came out of the mouthes of the two witneſſes: This is the breath of the Lord his mouth. The word of God in the mouthes of his ſeruants, is fire, and the wicked are ſtubble before it. But the alluſion heere chiefly, both in the names and manner of iudgement, is to *Ezechiel* 38. and 39. where diuers learned men thinke one & the ſame matter to be handled, accommodating both that and this place to the Turkes, as whoſe deſtruction both there and here in their iudgement is meaned: and accordingly with *Abenezra* interprete the little horne, Dan. 11. miſtaking (as I thinke) theſe places, and here, yet going further aſide, in thinking there and heere, one and the ſame matter properly to bee deliuered. Whereto the names of *Gog* and *Magog*, giue no more reaſon of proper interpretation then could before the name of *Babylon*, and the whole frame and leading of this Propheſie, by continuall alluſion to the old Teſtament, might haue taught another ſenſe to be ſought for: and that heere *Gog* and *Magog* are to be taken *Spiritually*, as before *Sodome* and *Egypt*.

Iſai 9.4.

Iſai 30.
2. Theſ 2.
Ier. 23.29.
Ch. 14.18.
and 15.7.
Mal. 3.2.

28. By *Gog* and *Magog* in *Ezechiel*, the Kings of *Syria* cruell oppreſſors of the Church of *Iſrael* are meaned: as by the little horne in *Daniel*, *Antiochus Epiphanes* the worſt of all. Whereof ſee *Tremellius* and *Iunius* vpon theſe places, *Iunius* vpon this, and the learned Commentary of *Hugh Broughton* vpon *Daniel*. That the attempt of *Gog* and *Magog*, and their iudgement, thereupon is ſaid to be the latter yeeres:

Dan.8. it will not trouble the resolution of any, who seeth the rage of the Goates foure hornes (of the Prophet plainely interpreted, and of all men confessed to be that of *Alexander* his successors, and namely, of the succressing litle horne *Antiochus Epiphanes*) called the last wrath. Both *Ezechiel* and *Daniel*, so speaking not absolutely, but respectiue of the last cruell troublers of the Church of *Israel*, before the first comming of Messias, & accordingly of their destruction. Wherein, if much more appeare to bee spoken, then in the measure of GOD his iudgement against them can be seen fulfilled: we haue to consider, not onely the Hyperbolike stile of the Prophetes in such cases, but as I haue already touched, that these Propheſies beſides the first and proper accommodation, had a further but a typical relation. And truly, it were strange to imagine how the Turke his kingdome standing, the Israelites shall so recouer their owne land, as they dwelling therein securely, & without feare, hee should plot to inuade them. That heere the names of *Gog* and *Magog* should bee meaned, or at least restrained to the Turkes, is very improbable: seeing the two witnesses slaine at this louſing of the Dragon, lie dead in the street of the great City, & al Nations reioyce ouer them: seeing the Whoore is drunke with the bloud of Saintes, & in her is found all the bloud shed on the earth: seeing it is the Beast that maketh warre with the Saintes, and ouercommeth them: and therupon, whereas hee was first like a Pard, in course of time, when the Dragon is looſed, becommeth of his colour. Seeing also that out of the mouth of the dragon, Beast, and false Prophet, came these frogs, instruments of this seduction: and seeing they are described to be false Prophets, working miracles, and authorised thereto by the Beast and false Prophet: thus euidently designed to bee the Popish Clergy, and by experience, chiefly the Iesuites. Lastly, seeing heere by *Gog* and *Magog* clearely are designed al the instruments of the dragon his last fury, *from the foure quarters of the earth*, the Turkes particularly cannot bee meaned. Like as herein is an euident

Ezech.38. 11.

Chap.11.

Chap.17. and 18.

Chap.13.

Chap.17.

Chap.16.

Argu-

Argument, why here *Gog* and *Magog* are not properly to be vnderstood, as in *Ezechiel*, who bringeth them specially from the North. It is true, that at this point of time, when the dragon is louſed, the Turke his greatneſſe beganne without reſiſtance to vndoe all: God his iuſtice, in them louſing the foure Angels from *Euphrates*. But theſe Angels ſo louſed for puniſhment of falſe Chriſtians, their idolatry, witchcraft, murther, &c. more then direct enemies of the true Church, are not to be eſteemed one with the dragon here louſed. Who, as at his firſt miſgiuing againſt the woman and her firſt ſeed, he ſtirred vp the beaſt of his authoriy to deceiue, firſt, like *Balaam*, and a fraudulent Pard: ſo heere againe, being louſed for maintaining the credite of his Vicar (whō the ſemblance of the Lambe his hornes, falſe miracles, occupying of the holy City & Court of the Temple, and his ſitting as GOD in the Temple of GOD, could no longer beare out: the rod now being applyed to meaſure, & his mouth found out whoſe it is) by the beaſt, *hee maketh warre with the Saintes and ouercommeth them.* Falling to open and cruell murther: the Dragon, Beaſt and falſe Prophet, all ioyntly bending their whole endeauours to ſeduce the Kings of the earth, enemies of al ſorts, to compaſſe the tentes of Saints, and beloued City. The City & Court of the Temple, trod vnder foot, & occupied of the Beaſt, albeit called holy, for that the Temple was within them, yet were caſt out. Here the Tents of Saints, and beloued City are beſieged. The foure Angels from *Euphrates* were inſtruments of God his wrath againſt the world, & for the ſinnes ſpecified, Chapter 9. 20. 21. from which the ſealed ones were free. Here the endeauour of *Gog* & *Magog* is directly againſt the Saintes. *Gog* and *Magog* then are the inſtruments whatſoeuer of Sathan his laſt fury againſt the Church, whom for vpholding of Antichriſt, or at leaſt, for keeping downe the full preuailing light of the Goſpell, and gracefull ſtate of the true Church, hee ſtirreth vppe, of what Nation ſoeuer, Turkes or others. *Chap.11.*

29. The whole course of this Propheſie framed to the diſpenſation in the old Teſtament, and condition of the Church then, openeth clearly the reaſon of the alluſion. This is certaine, that in the condition of the Church of *Iſrael*, as I haue ſaid, we are not only to looke vpon things in propriety, but alſo to cõſider them as ſtampes of things to come. Hereof it is, that as all the deliuerances promiſed from their enemies, and afflictions then had a further reſpect (as the meaſure of their preſent deliuerances, nothing anſwerable to the high promiſes; eaſily brought the godly to conſider, and waite for better) ſo alſo were their troubles and troublers, types of other and more dangerous enemies, and the deſtructions denounced againſt them (which in the firſt properly taken, were not ſeene fulfilled in the degree threatned) raiſed the hearts of the faithfull to waite in the end for a more abſolute victory and conſtant peace. The firſt great affliction of *Iſrael* was in *Egypt* by *Pharao*, that great Dragon, as Chapter 12. I touched. The next great affliction and captiuitie was by *Babel*, and theſe Beaſtes in *Daniel*. Now after the peoples deliuery from *Babel*, City and Temple beeing reedified: the laſt cruell oppreſſing enemy, and ſtayer of true worſhippe before Chriſt his comming in the fleſh, was *Gog*, and of *Gog* ſpecially *Antiochus Epiphanes*: as *Daniel*, *Ezechiel*, and bookes of *Machabees* ſhew clearely. For the Romans were not long before Chriſt, but drawne in as ſequeſtres by the Iewes owne partialities (whereto pride brought them after they had beene helped by a little helpe) and albeit the ſtronger, yet ſo farre ſuffered and maintained the liberty both of ſtate and religion, as at Chriſt his birth *Herod* was a mighty King, and the ſtate and religion for freedom from any forraine oppreſſion, flouriſhing. Hence it is, that as for expreſſing the firſt troubles and troubler of the Chriſtian Church, and her deliuery therefrom, alluſion is to *Egypt*, &c. And for expreſſing the next huge euill of Antichriſt, the alluſion is to *Babel*, & that in a beaſt carrying a note of al the foure in *Daniel*: ſo here to expreſſe

Dan. 11. 34.

the

the laſt enemies, who after her comming out of *Babel* and *Sion* reedified, ſhall be inſtrumets of Satan his laſt puſt, the holy Ghoſt alludeth to *Gog* and *Magog*. For whoſe deſtruction, as a great white throne was ſet vp, that at the firſt comming of Chriſt, the Saints might get the kingdom: ſo heere, to ſhew that theſe laſt Miniſters of Sathan his rage ſhal fall ſtill to final deſtruction in the Lord his laſt comming, a great white throne is erected. And as vpon the full ouerthrow of *Gog* and *Magog*, *Ezech.* 38. & 39. Thereafter the ſtate of City & Temple are ſet down, moſt goodly: ſo by alluſion thereto, here vpon the vtter foile of her enemies, the new *Ieruſalem* is magnifickly deſcribed. That of *Ezechiel* is of the ſtate of the Church of Chriſt vnder the Goſpel, generally in relation to the church before Chriſt, and vnder the law. This here in the ſubſequent Chapters, is of the church ſpecially, now victorious ouer theſe enemies, and graceſull through the conuerſion of the Iewes and Eaſterne Kingdomes to the faith: enioying plentie of light and peace, in relation to the Chriſtian Church, before in her wreſtlings and ſufferings by theſe enemies, now ouerthrowne. *Daniel 7.*

30. By the courſe of this Propheſie it would appeare, that firſt the Whoore ſhall bee deſtroyed, next, that the Kingdome in the head thereof the falſe Prophet ſhall bee done away, and that thereafter, Sathan for his laſt endeauour ſtirring vp Nations againſt the Church, ſhall bee in theſe his inſtruments, ſo abſolutely foiled, as the Church from thence ſhall enioy quiet ſtate. For whither thinges ſhall thus fall out in courſe: or if thus, by parts, the ouerthrow of all the enemies bee ſet down, to ſhew a perfect victory, I dare not determine. And if (as poſſibly & very probably it may fall) after the burning and ſacke of the City of Rome by Chriſtian Princes; and next, after the ruine of the Kingdome, and head thereof the falſe Prophet: that the Dragon by ſome reſidue of the frogs, ſhall ſtirre vp nations, and perhaps of them the Turkes (that ſo God may deſtroy al thē who haue deſtroyed the Church)

yet

yet wee see clearely what shall be the euent. For both the inward enemie and traitor, the Beast shall bee destroyed: and all outward enemies, who by Sathan his instigation (now madly furious, that his time is so short) shall rise against *Sion*, shall finde it a cuppe of poyson. The Turke hitherto hath been God his scourge against the worlde, and false Christianitie: and therefore hath preuailed. But if hee rise against the true Church, fire from heauen shall deuoure him. Yet that heere specially the Turkes are meaned, I see no reason. And as I can take vp the drift of the holy Ghost in this Propheſie, it would rather appeare, and my heart inclineth so to thinke by the fall of the Beast, & conuersion of Iewes therupon to the faith, that the Turks and other states of the East shall bee brought to embrace the Gospell; albeit perhaps, first taught thereto by some noble foile. For no question but as the euent of the seuenth Viall maketh cleare, the whole estate of the earth shal suffer such alteration, as was not since men first inhabited the same.

31. Now for the different measure of iudgement vpon the Armie, and vpon their Captaine the Dragon: whose iudgement is according to that of the Beast, and false Prophet, besides the reasons aboue touched vpon the end of the 19. Chapter; wee must further consider, that the Dragon is such an enemy as no foile of him can secure vs, till hee bee sealed vp in euerlasting torment. And for the Beast and false Prophet, signifying a Kingdom, and order of succeeding heades ouer it, and not designing any one particular person, as the head of impiety: a perfect and vnrecouerable destruction of them both, both in God his iustice, and for the Churches full security, was requisite.

CHAP-

CHAPTER XXI.

THE damnation of the great Whoore thus ſeen: now commeth to be beholden the gracefull ſtate of the Bride, which accordingly is exhibited hence to the 6. verſe of the next Chapter. Firſt generally, to the 9. verſe, then more accurately, in all her particular beauties.

2. The general notice of her is giuen by viſion, and by voice, exponing and confirming the viſion. The thinges ſeene are firſt a new face of the vniuerſe, which in the Churches alterations is altered, as whoſe domicill it is, & for which onely it conſiſteth. This alteration is in things either changed or aboliſhed. The things changed *are the heauen and earth*, which are made new: the old hauing departed: which change is not here meaned of that laſt and higheſt degree of their change, *when the heauen ſhall depart with a noiſe, and the elements melt with heat*: as neither is the ſtate of the Bride heere deſcribed to bee interpreted of the ſtate of glory after the laſt day: as if this part of the propheſie, for the point of matter herein expreſſed did ſucceed in time to that laſt degree of the enemies deſtruction, in the end of the former Chapter. For as that degree was not there put, for the point of time, wherein it ſhould fall: but, to ſhew a perfit ouerthrow, which once begunne, ſhould hold on to eternal aboliſhing: ſo, this deſcription of a new world, and new ſtate of the Church in it, is for expreſſing her goodly and gracefull condition, vpon deſtruction of her troublers, in compariſon to her former wreſtlinges. When now the Whoore, Beaſt, and Dragon, beeing deſtroyed, and ſo, the Church freed both of couered deceiuers, and open hoſtility, ſhee ſhall enioy quiet ſtate in a plentifull diſpenſation of light. Which condition, ſhall no more bee interrupted againe, by any new foes, or looſing againe of the Dragon (as after his 2 Pet. 3.

first restraint) but shall continue till she be translated from this state of grace, to the state of glory in the heauēs. So as now, vpon this second taking of the Dragon, the Saintes shall not onely reigne and liue a thousand yeeres, as in a sort they did, vpon his first captiuity, but hencefoorth for euermore. And yet, this goodly condition is not to bee so dreamed of, as if hencefoorth the Church shall bee altogether free of all euils: (which cannot fully fall here) but neuer againe, shal either deceit of darkenesse, or hostile inuasion, trouble her. But her last euil, amidst plenty both of light and peace, shall bee security. In which estate the Lord shall find the world at his comming againe. The strange euents & alterations, which vpon Antichrist his foile, and Dragons perpetual imprisonment, are to ensue; as the conuersion of the Iewes, called of the Apostle, a life of the world from death: the turning of the Easterne Kingdomes to the obedience of faith, vpon sight of the *signe of the sonne of man in heauen*: and the renuersing of al the state of the earth, by so strange a commotion and change, as was not since men inhabited the same: may iustly bee called a new world. And the frame of speech, for such like cases, in the Scriptures, is cleare.

Chap. 22. 5.
1. Thes. 5.
2. Pet. 3.
Math. 24. and 25.
Math. 24. Ch. 16. 18.

3. The thing abolished, is the Sea. And heereby is euident, that these are figuratiue speeches. For thus, the holy Ghost will shew the quiet state of things no more subiect to trouble or inquietation; for expressing whereof, ordinarily in Scripture, is put the rage & swelling of the Sea. And the voice vttered afterwardes, cleareth this meaning. And for the Church her security, no fitter speech could be vsed: the Beast Chap. 13. hauing risen out of the Sea: for whose foile, the great Angel Chap. 10. setteth his right foot *on the Sea*. But now, shall be *no more Sea*.

4. The second thing seene, in this generall notice of the Bride, is that for which, and in the newnesse of whose case, all this change is in the vniuersity of thinges. Euen the Bride her selfe, the true Church, heere, described by many notes. *Holy*, a *City*, *New*, and this last, not onely

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in compariſon to that old *Ieruſalem* vnder the law, which begat Children vnto bondage, as did *Hagar*: for ſo the Christian Church, hath alwaies beene and is the new *Ieruſalem* mother of vs al: but alſo new, in compariſon to her owne former ſtate, in her ſufferings and wreſtlings by and with her great enemies, who now being fully ouerthrowne, and ſhee perfitly prepared as a Bride for the wedding, the myſtery of God is, in that, finiſhed: through the ful accompliſhment of al what the Prophets foretold, either of her gracefull and quiet ſtate, or of her foes full deſtruction: (either of which, for ought that before this goodly condition had fallen out, could not bee ſeene fulfilled in the meaſure promiſed) and in this reſpect, ſhee is in a ſort new, and the heauens and earth therein, are new. Shee is Ieruſalem, the City of the great King. Shee is heauenly, *as comming downe from heauen*, and not from the bottomleſſe pit, as was the Beaſt and his Locuſts. For ſhe is not of the world, but of God his building, and beautified with his glory, as from God: from whom ſhee hath all grace and good things. Shee is the Bride: but heere, in a ſingular conſideration: not as before, afflicted, perſecuted, fleeing to the wilderneſſe, and lurking there, whiles the Whoore by falſe ſemblance, brooketh the roome and bewitched the world: no more now beaten and afflicted, euen of the watchmen, hauing her vaile pulled from her: but now, *prepared and trimmed for her husband*.

Galat.

Chap.10.7.

Chapter 9.

Cant.5.

5. Thus are the things ſeene: which by voice, now, are both explained and confirmed. And accordingly, are put two voices; both heauenly. The firſt common, yet vttering with a loude voice, great things: expreſſing the happy condition of the Church. In the cauſe of all, GOD his plentifull preſence; and the good enſuing thereupon, twofold; the hauing of all grace, and the immunity from all euill. Here, is wel to be obſerued what manner of preſence is meaned: which beeing perceiued, maketh cleare, what is the kind of good enſuing thereon. The maner of preſence is expreſſed in the wordes σκηνὴ, and σκηνώσει:

which, together with this, that God is ſaid to be with vs, ſhew clearely, that all this diſcourſe is of the diſpenſation of grace heere, and not of that eſtate, when wee ſhall bee alwaies with God, after we haue met him in the cloudes, to that effect. The grace, flowing to the Church, by this preſence, is expreſſed by the words of the couenant, Geneſ. 17. Ierem. 31. Ezechiel 38. whence all this ſpeech is brought. That ſo, wee may take vp the time, now to be, of full performance of al theſe magnificke promiſes: which, compared with this place, ſufficiently interpret the mind of the holy Ghoſt.

1. Theſ. 4.

6. The immunity from euill, is ſhewed by ſpeeches from Iſai 25. For, euen in this Mountaine, death is in a ſort deſtroyed. Such as beleeue in the ſonne of God ſhall not taſte of death, but haue already paſt from death to life. As dying heere with Chriſt, ſo alſo riſing euen here with him, and ſitting with him in the higheſt places. But ſpecially, in this place, by death and the conſectaries of it, ſorrow, crying, and paine, are meaned that troublous perſecution & ſlaughter, to which, vnder the Dragons rage, and deceitfull cruelty of the Beaſt, the Church before this time, was ſubiect: from which now, vpon their deſtruction, ſhee ſhall be free: becauſe the former things are paſt away. The womā in the infancy of the Chriſtian Church, was pained in birth, & cried in paine: the ſoules of Martyrs, cried loude for vengeance on the world, of their bloud cruelly ſhed: and, againſt Antichriſt his furie, vpon the breaking out againe of the Goſpell, the greateſt conſolation of that time was, happy are the dead that de in the Lord, &c. But now, the Church, freed of al ſuch moleſtation, ſhall enioy peaceable dayes: *her gouernment ſhall bee peace, and her exactors righteouſneſſe: oppreſſion ſhall not come neere her, and all feare ſhall bee farre off.* If the enemy gather, *it ſhall bee without the Lord: and whoſoeuer, in her, ſhall riſe againſt her, ſhall fall.*

Iohn 5. 24. and 8. 51.

Ephes. 2. 6.

Iſai. 43. 18.

Chap. 12.

Chap. 6.

Chap. 14.

Iſa. 54. 14. 15.

7. Theſe things, by this firſt heauenly voice vttered, ſeeme to men incredible, ſuch is our infidelity: and truly, the

the world either dreameth not at all of theſe high myſteries; or hearing them, accounteth them but dreames. Therefore, a ſecond voice commeth, againſt which can bee no exception: euen the voice of God himſelfe, from the Throne, ratifying the truth of theſe things. And for more ſure confirmation, he is brought in, ſpeaking thrice, and in ſuch forme, as a peeuiſh Grammatiſt or Rhetorculus, which can not eſpie the depth of diuine wiſdome, would ſoone condemne of battology. But O the wiſdom & indulgent mercy of God towards vs blinde moules; for whoſe information, hee abaſeth himſelfe to teach precept vpon percept, line vpon line, here a litle and there a litle! *Iſai 43.19.* *2.Cor.5.17.* Firſt he ſpeaketh, without any particular addreſſing of his wordes: and, the manner is exceeding gracefull, and forcible to perſwade. Behold I make all things new. As if he did ſay: Let not this ſeeme hard or impoſſible: for it is I that doe it. Shall any thing bee hard to the Lord? ſhould it appeare ſtrange, that new heauens & a new earth ſhall bee; that the eſtate of the Church therein, ſhall bee ſo peaceable and gracefull, as therein the world ſhall in a ſort reuiue from death? I make all thinges new. Chriſt reneweth the world daily, and euen, ſince the firſt day that the ſeed was promiſed, to tread downe the Serpents head, he in ſome degree, hath beene diſoluing the workes of Sathan: but then, in a mighty degree, when ſuffering in the fleſh, ouercomming al contrary power, and caſting out the Prince of the World, hee ſhooke both heauen and earth. He reneweth the world daily, in the ſanctification *1.Corinth.5.* of his children. But this new world, ſhall, vpon the deſtruction of all troublers, be ſeene here, in a higher degree of renouation, then euer before: as the next ſtep to that full point, in the ſtate of glory, when all things ſhall haue their eternall perfection: the Bride, not onely beeing prepared and trimmed for her husband; but, alſo, enioying him in the marriage chamber.

8. For further confirming heereof, and particularly of the Apoſtle, and vs, in his perſon, of the verity of this Re-

uelation, he addreſſeth his ſpeech next vnto *Iohn*: giuing him a commandemẽt, which implyeth (beſides the aſſertion of the matter) a great argument of certaintie, in that not only theſe words are of God him ſelfe affirmed to be true & faithful: as of him, who cannot lye, and keepeth alwaies promiſe: but alſo in that he cõmandeth *Iohn to write it*, as both, an vndoubted truth, and a matter of great importance & worthy to be carefully kept in regiſtre, Chap. 14.13. and 19.9. *Iſai* 8. and 30. *Abak*, 2.2. *Iob*. 19.23.

9. In God his third ſpeech, is the concluſion, in this word γεγόνε. Whereby he will ſhew, that now, all is accõpliſhed, whatſoeuer by his Prophets was foretolde of the full deliuerance of his Church, and perfect ouerthrow of the enemies thereof. Euẽ the ſame thing which the great Angell ſware, Chapter 10. ſhould be in the dayes of the ſeuenth trumpet: and, which accordingly, vpon pouring out of the ſeuenth Viall, in this ſame word, was denoũced to enſue. A ſpeech like to this the Lorde vſeth, to ſhew, that by his paſſion in his owne perſon, he had finiſhed the act of our Redemption, τετελέσθαι. So then, by this γεγόνε, is not meaned the laſt conſummation: but, it hath a ſpeciall reſpect to the Propheſies and ample promiſes of the enemies fall, and Churches goodly ſtate thereupon. In which ſpeciall reſpect, for commendation of the Propheſie. Chapt. 22.6. God taketh the title of *the Lorde God of the holy Prophetes*. So as, now, no more is to bee lookt for, but that, which immediatly, and of purpoſe followeth: *That God* giue the full reward of euelaſting inheritance to his ſeruants, and puniſh eternally the reprobate. As vpon the ſounding of the ſeuenth Trumpet was denounced, *After that the dead were aduenged, & they deſtroied who had deſtroied the earth*. And therefore, hencefoorth, no other cry or affection ſee we attributed to the Bride, but, *Come Lord Ieſus*.

Chap.16.17

Iob.19.30.
Act 3.21.

Chap.11.18

10. This concluſion is ſtrengthened, by an argument from the nature of God: before whom is no God, and after him there is none. Hee is eternall and immutable. He foretelleth, and diſpoſeth things to their endes, and, in his

Iſai 44.

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owne time performeth all. And, accordinglie, hauing accõpliſhed all, he will, at length, eternally bleſſe his owne children. This bleſſed ſtate, is heere deſcribed, what it is, how it is giuen, and to whom; and laſtly, it is more cleered, by the contrary eſtate of the vngodly. The Bleſſed eſtate is figuratiuely expreſſed by the drinking of the *VVell of life, which is with God.* Euen, the Riuer of his pleaſures, in whoſe preſence is fulneſſe of ioy, & at whoſe right hande are pleaſures for euermore. For God is life. This bleſſed ſtate, is called heere alſo the inheritance of al things. For, in him, who is all in all, we are Lords of all things. *All is ours.* The manner, how it is gotten, is *freely, and by right of inheritance.* For it is the gift of God that none glorie: and not the wages of a Worker, but the inheritãce of a childe. This inheritance thus giuen, none get, but the *Thirſtie*, and ſuch as, ſo ſtriue, that they ouercom. For, others haue their part in the lake of brimſtone, which is the *Second death.*

Pſalm. 36. *Pſalm. 16.* *1. Cor. 3. 21.* *2. Cor. 4. 15.*

11. From the 9. verſe, is yet a more particular deſcription of the Bride, by one of the ſeuen Angels of the laſt wrath, both, ſtirring by worde, and miniſterially, diſpoſing Iohn to the perception: by rauiſhing him in ſpirit to a great high mountaine: where hee ſheweth a goodlier ſight, then *all the Kingdomes of the world.* By one of theſe Angels the Whoore was manifeſted, and for that end, was Iohn carried in ſpirit to the wilderneſſe. For albeit ſhee was a Whoore, and a great mother Harlot, yet ſhee couered her ſelfe, ſo as her name was a myſterie: & to diſcerne it, a ſingling was requiſite from common conuerſation. Now, vpon hers, the Beaſtes & Dragons fall. The Bride, the Lambe his wife is ſhewed, not masked vnder falſe pretence, as the Whoore, but cleere, in vpright beautie, & now expoſed to the view of all, who can aſcend vp high, to behold her now *prepared for her husband.*

Math. 4. 8.

12. This Bride, is the *new Ieruſalem*: now a *great Citie.* Shee was alwaies great, as the City of the great King, & beautie of the whole earth. But now, ſhee, who *was afflicted and toſſed with tempeſt and had no comfort*, is, euen in the eies of

Pſalm. 48. *Iſai 54. 11.*

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men glorious: the Whoore both being deiected and destroied, and the East receiuing the Gospell.

13. The goodly state of this City is largely set downe to the 6. verse of the next Chapter. First, by particular description of the partes which make vp the Citie, and their particular cõdition, to the 22. verse of this Chapter. Next, in that accessorie good, making all her beauty, light, glorie, magnificence, plenty, and perpetuall peace, to the 6. verse of Chapt. 22. In the first, are her totall beautie, verse 11. her fortification 12. 13. 14. Her goodlie proportion and symmetrie, to the 18. and her precious matter to the 22.

Eze. 16. 14. Shee is beautiful, in the *glorie of God, who putteth vpon her his beautie*: whereby, shee hath a most goodly lustre, as a *Iasper* (taken to expresse God, Chapt. 4.) and most cleare, as *Christall*. And, so, beautifull throughout, without anie hid spot, or couered abominations, as had the Whoore. *Chap. 17.* Her fortification, is in a wall great & high. To shew her hencefoorth, sure, through God her Sauiour, from al danger of all assailers. Beeing now, no more to bee trod vnder foot of the Gentiles. For, *no feare or oppression shall come neare her*. *Isai 54. 14.* This her fortification is the more admirable, as ioyned with faire situation, and easie and plaine accesse for her friends, and Citizens. For, as shee is strong, *GOD setting saluation for her gates and bulwarkes*, *Isai 27. 1.* so hath shee twelue gates *alwaies open that the righteous nations which keepeth the truth may enter in*: euen all who are truely Israelites. Whose names, both for assurance, and right direction, are written on her portes: which are equally cast open towardes *Isa. 43. 6. 7.* all the quarters of the earth: (for the enemies from the foure quarters are destroied) and at these twelue portes, twelue Angels, ministers of light and graces for admitting and conducting all commers to the tree of life. Here *Gen. 3.* more is recouered, then was lost in Paradise: which had but one passage to the tree of life, and therein, an Angell, with a flaming sword to debarre. This wall, hath twelue fondations, and in them the names of the Lambe his twelue

twelue Apoſtles: vpon whoſe doctrine onely, and foundation laid by their miniſtry, it is builded: as wherein, only, conſiſteth the ſtrength of the Church. For ſo wee abide in Chriſt, and are his Diſciples, if his words abide in vs: who, as he is the only one foundation of ſaluation, ſo, of him, no doctrine ſhould haue place, but which hath bin miniſtred by his Apoſtles, the onely foundations of miniſtration. *Epheſ. 2. 20.* *Iohn 8. 31.*

15. In the ſymmetry and quantity of this City, are to be obſerued, the meaſurer, the meaſuring inſtrument, and things meaſured thereby. The meaſurer, is that ſame Angel which ſheweth this goodly ſight. Heerein, a type of theſe Miniſters, whom at this point God ſhall ſtirre vppe, and whom he ſhal furniſh with moſt excellent graces (as *with a golden reed*) to meaſure and miniſter in his Church. And this golden reed is the inſtrument. The things meaſured are the City, gates, & wal. Nothing is here caſt out, as Chapter 11. when but the Temple was meaſured, the Gentiles brooking the Court, & treading downe the holy Citie: but now the reed is golden, and al commeth in count; for they are deſtroyed who did deſtroy: and in the Citie of God, there is nothing but muſt be meaſured and examined by the right rule.

16. In the Citie are her figure and meaſure. Her figure is foure ſquare, and of equall ſides, keeping alwayes iuſt proportion, ſolide and ſtable againſt al Eſſaies. Her meaſure is 144000. Furlongs in all dimenſions. For, this is the vndoubted true reading, δωδεκὰ χιλιάδες δωδεκὰ, according to the Complutenſian *Montanus*, and the *Plantinian* copies. Ignorance of the myſterie hath made men think the laſt δωδεκὰ to redoũd. Now this meaſure hath this note, that it is the meaſure of a Man, to ſhew vs that heere the Church and her eſtate how goodly ſoeuer, is to be vnderſtood, ſo as God beautifieth her by the Miniſtery of men, here in the diſpenſation of grace. And this one Argument beſides many more heere to bee obſerued, might haue brought men from that imagination, that here the ſtate in

glory is declared. To this note is added for a wiſe diſtinction, *that is of the Angell.* And this deſignation put for great purpoſe hath bin euil obſerued. In the 13. Chap. the frame & building of the Antichriſtiã church was ſhewed by the number 666. Of which (as here of the number of the new *Ieruſalem*) it was ſaid there, that it is the number of *a man*. Now, leaſt hereupon any ſhould imagine the building & meaſuring of theſe two to be after one maner or meaſure, here for cleare diſtinction is added ὁ ἐστιν ἀγγελοῦ. For this meaſure is ſo of *a man*, as he is alſo therewith the Angel of God, euen a true and faithful Miniſter, gifted with the *golden reed*. And euen this note of diſcretion (no queſtiõ, but put here of the ſpirit to this end) openeth clearly in what reſpect the Antichriſt his number, is called the number of *a man*; euen that ſo it is a man his worke, as it is not therewith the worke of an Angell, except of the Angell of the bottomleſſe pit. The wall heere meaſured is likewiſe 12. times 12. that is 144. Furlongs, which muſt be vnderſtood of the thickneſſe; for to take it of the height, howſoeuer conſidered apart, it is indeed a great height: yet compared with the Citie (in all dimenſions, and ſo in height alſo, as the Text expreſly beareth, 144000. Furlongs) it hath no comely proportion of all this figure, of theſe 12. gates, 12. Tribes, 12. foundations, 12. Angels, 12. times 12. thouſand Furlongs of the Citie, and 12. times 12. cubits of the wals thickneſſe: ſee at length vpon the 13. Chap. Sect. 9.

17. Thus is the ſymmetrie and quantitie. The matter of this goodly Citie is ſet downe diſtinctly, of Wall, City, Gates and ſtreet. The matter of the wall hath a double conſideration. Firſt, conſidered in the whole, it is *Iaſper*. Next conſidered in the 12. foundations they are ſhewed by 12. Iewels, accurately, and in order ſet downe by their ſeuerall names, as the 12. in the breſt-plate of *Aaron*, and thereby apparantly implying ſome further myſtery then I thinke hath beene yet eſpied of any, or I dare ſcanne at. In the generall whereof, yet this is cleere; that as in all this goodly deſcription, the Lorde giueth vs to expect

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(and wee ſee it working on) ſo goodly an eſtate of a militant Church for light and peace, as the magnifike predictions of the Prophets (neuer yet fully performed in the meaſure promiſed) ſhal then be ſeene to haue their perfect accompliſhment (for which it is that all theſe goodly promiſes are here amaſſed together) ſo, this particular place looketh to that of Iſaia, *O thou afflicted, and toſſed with tempeſt, that haſt no comfort, behold I will lay thy ſtones, with the Carbuncle, and lay thy foundation with Saphyres, and will make thy windowes of Emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.* In the wall this is remarkeable, that albeit the foundations be 12. ſo ſtill laid in courſe, as they are here ordered throughout the whole wall, courſe after courſe; yet the wall in whole is ſaid to be of *Iaſper*, to ſhew, that from al the diuers foundations of miniſtrations, whoſe variety of gifts from GOD, in the diuerſity of ſo many Iewels is expreſſed; yet the wall ariſeth all of one matter, & luſtre deſigned by a *Iaſper*. For GOD onely is the ſtrength and bulwarke of his Church, al of them in diuerſity of graces, yet building one and the ſame thing, and preaching, not themſelues but God. *Chap. 54. 11. 12.*

18. The City and ſtreet are pure gold and cleare, as Chriſtall. So pretious and pure is not onely the body of the City, but euen the ſtreet, the whole commerce, trade and wayes of Citizens therein. The Whoore was al guilded with gold and precious ſtones: but within ſhe was ful of abominations & filthineſſe, and drunke with the bloud of Saintes. Heere all outward and inward is fine, ſhining and tranſparent. *Chapter 17.*

19. The gates, albeit to ſhew now a large and patent acceſſe, and great frequency of commers, they bee 12. in number, and towards all quarters equally diuided: yet they are of one pearle, euen IESVS CHRIST, who is the onely dore, and through whom onely it is, that wee haue acceſſe to the Father by true faith comming to him, heere in the fellowſhippe and communion of the true Church: That, we may raigne with him, & through him for euer.

Thus, as on 12. foundations, aroſe a wall, but one, in matter and luſtre: ſo all the 12. ports are of pearle, and each, but of one pearle.

20. Thus is the City in the body, ſtreet, wal and gates, beauty, fortification, diſpoſition, ſymmetry, meaſure, and precious matter. Now followeth that which is acceſſary, making all both the magnificence and plentifull & permanent wealth of this City, to the 6. verſe of Chapter 22. and that is a wonderful preſence of God in Chriſt, in ſuch a pure and true worſhippe of him, as needeth no external pedagogy, like that vnder the law, by a Temple, & rituall worſhippe. God now teſtifying his preſence plentifully; and beeing worſhipped in ſpirit and truth. *Ezechiel* deſcribing this ſame eſtate of the Church, and albeit not in ſo ſtrict relation as heere it is conſidered; yet eying this point, ſetteth out the ſame by a magnificke temple. For ſo that time required: wherein the people were not yet capable of theſe things, but in that manner of diſpenſation; they being to attend, firſt, the reſtitution of their materiall City and Temple. Albeit the formes thereof ſet downe by the Prophet (whereto nothing euer in their reſtored ſtate was anſwerable) might well haue carried their heartes higher, as thereby the Prophet *Haggai* pertinently pulleth them. But now that whole City, Temple, and State beeing aboliſhed, and Chriſt ſeene to come in his Kingdome with power: that the mindes of Iſraelites, who are to returne and walke in the light of this Citie (vnder the predictions of the Prophets, & theſe words of this Propheſie purpoſely framed to their ſpeeches, to ſhew now at this time the performance) ſhould not bee ſo farre deceiued, as to expect the reſtitution of their old legall & rituall worſhippe (the vaile of which errour as yet lieth ouer their hearts) The Apoſtle telleth them that this new Ieruſalem hath no Temple, but that God and the Lambe are the Temple thereof; ſo as this is that City which rightly is called *Iehouah* there. And certainely, when the eſtate of the City is ſo goodly, as to expreſſe the ſame gold

Ioh. 4. 23.

Chap. 2. 4.

2. Cor. 3. 15.

Ez. 48. 35.

gold and the moſt precious ſtones, are too baſe, if nature afforded thinges of more price. I ſee not what can bee brought to haue any fitte Analogie to the Temple, but God and the Lambe.

21. Through this preſence commeth ſuch plenty of ſpirituall light and grace, *the earth beeing full of the knowledge of the Lord, that no neede shall bee of ſunne, &c.* This plentifull preſence, and light thereby ſhall make the Gentiles and Kings of the earth, aſwell theſe who before, as the Beaſt his hornes trod vnder foote the holy City, and bewitched with the cuppe of fornication, followed the Beaſt, and made warre againſt the Saintes, as theſe who hither tils debarred by the great riuer *Euphrates*, were ſtrangers from Chriſt and Kingdome of *Dauid* (als many as ſhall bee ſaued) to bring their glory to this City, and walke in the light thereof, ſtill with conſtant purpoſe flocking thither: ſo as for receiuing them in, the gates ſhall bee alwayes open, and a continuall light without any viciſſitude of darkenes, to ſhew the way.

Iſai 11. 9. Ier. 31. 34. Iſai 60. and 24. 23. and 30. 26.

Zach. 8. 22. Iſai 60. Pſalm. 72. 10. 11. Iſai 45. 14. and 49. 23.

22. Neither ſhall this great reſort bring in to her any ſuch contagion, as in ſuch confluence might bee feared: that abhomination and lies ſhall euer againe preuaile as before. But purity of light and worſhip, ſhall abide, the true elect ſtill holding place; and no more fleeing to the wilderneſſe, but brooking the viſible Church. Wherein, Sathan his Throne ſhall neuer againe bee erected, or Antichriſt ſit therein as GOD, while the true worſhippers were cloſed in the Temple, cloathed in ſacke, and murthered in the ſtreetes. For, wee muſt not imagine that any ſuch cõdition ſhall be, here in this earth, that no hypocrite ſhall be within the Church. Seeing the Lord, at his comming, ſhall ſcarce finde faith in the earth. But theſe laſt magnificke words verſ. 27. are in ſpeciall relation to the former euils, whereby darkneſſe, abomination, lies, & the Beaſt of Satan his Throne and authority, obtained in the viſible Church: which euils ſhall no more hence forth be feared. For the laſt euill is ſecurity. *In that day shall be written*

Zach. 14. 20. 21. Isai 50. 1. *on the horse bridles, holinesse to the Lord: and in that day, shall bee no more the Cananite in the house of the Lord. Sion shall put on her strength, and Ierusalem the holy City, the garments of her beauty: for thencefoorth, there shall no more come into her the vncircumcised and the vncleane.* Thus the Prophets, foretelling that which now at this point hath the full accomplishment, wil shew hencefoorth, such a commonly, constantly, & peaceably, preuailing light of truth, as neither deceit shall darken, or force disturbe, any more for euer. Hoesoeuer the force of religion shall, by the sleepe of secutity, be stollen from the hearts of most part of men. As euen lamẽtable experience already beginneth to shew, how in the midst of great light, a little peace spoileth all piety.

Ioel 3. 17. Nahum. 1. 15.

CHAPTER XXII.

THAT same presence which maketh all this huge magnificence, maketh also, therewith al abundance of wealth and easeful commodity: in plentiful grace, flowing from God in Christ, and exposed to easie participation (*for the word is neere vs in our hearts, and in our mouthes*) wherein the benefite is the more wonderfull, that it shall hold out for euermore.

Rom. 10. 18.

2. This is expressed, by a pure riuer of the water of life, cleare as Christall, issuing from the throne, (which standeth this City for the Temple, whence these waters are said to flow, *Ezechiel* 47.) And the tree of life growing aboundantly in each side of the Riuer, and amidst the street, bringing foorth twelue fruits, and that monthly, and hauing Medicinall leaues.

Isai 30. 25. Zach. 14. 8. Ierem. 31. 12.

3. This plentiful dispensation of grace & light, shall be perpetuall: and neuer more shall any cursed or execrable condition interrupt it. As before, when through want of light, and cleare sight of God his presence, in the preuailing

ling ſmoake of the bottomleſſe pit, abomination and an execrable thing was erected in the viſible Church: and men receiued, in their foreheads and right hands, *the Character of the Beasts name*. But, now, through God ſtabliſhing and fixing his throne, and no more remouing, as *Ezechiel* 11.22. that *Babel* might enter and vndoe all: but ſo, returning with his glory from the East vnto his Temple, & ſo cleerely ſhewing his face, *which hee will hide no more, that his name* ſhall bee the publike character: light ſhall ſtill preuaile, no night of darkeneſſe euer againe, taking ſuch place, but that God his ſeruants, may and ſhall worſhip him purely: being illuminated, by that great preſence, in the true knowledge of God in Chriſt Ieſus. For, *the name of the City from that day ſhall be, Iehouah there*. And this raigne of *God his ſeruants*, ſhal not be, onely, for a thouſand yeeres, as in ſome ſort, they did raigne vpon Satan his firſt reſtraint, who, at the end therof, was looſed againe to trouble their peace. But, now, hee is ſo bound for euer, as by no open hoſtility or deceit, of errour, hee ſhall euer be able, againe, to diſquiet the Bride, thus prepared, till ſhe be receiued in the marriage Chamber, beeing tranſlated from grace to glory. So, then, in relation to that 1000. yeeres raigne, Chap. 20. is this raigne, here, *ſaid to be for euermore*, and here is the full point of the reddition of the collation of theſe two ſorts of reignes, there inſtituted. The not aduerting wherof, hath to many, much obſcured this whole matter.

Ioel 3.17. *Ezech.* 37. 25. *Ezech.* 37. 29. *Ezech.* 48. 35.

4. Now, albeit the Church her condition bee heere ſet downe hyperbolically (as would appeare) for any ſtate that euer ſhe ſhall here attaine to: yet, if we conſider, how not only the moſt precious things in nature, are too abiect to expreſſe the diſpenſation of grace (ſpecially now in the highſt degree) but alſo, that here is painted out vnto vs, a Ieruſalem comming downe from heauen, the tabernacle of God, wherein God will ſoiourne with men, hauing a wall againſt inuaſion, founded on the doctrine of the Apoſtles, gates for receiuing in Nations and kings, cōming to walke in her light, and bringing thither their glorie:

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hauing to this end the Miniſterie of Angels, euen Paſtors of Churches: and that all the meaſuring of this Citie, is by the Miniſterie of *Man* called to bee an Angell, and inſtructed for that with a goldē reed, as alſo that all the diſpenſation of God towardes the Citie, is by the Lambe the Mediator, who in the world to come, giueth vp the kingdome to God, that he may bee all in all: and finally, that here nothing is ſo magnifickly ſpokē, which the Prophets before haue not almoſt in the ſame termes vttered: of the eſtate of the Church heere in grace: wee will eaſilie perceiue that no ſuch thing is heere meaned, as wherto moſt part of Interpreters haue drawne it: but euen by this amaſſing together of all the goodly promiſes in the Prophetes, of the Church her gracefull and peaceable ſtate, to let vs ſee that at this time ſhall be the full performance neuer any more to be diſturbed, and ſo therein the myſterie of God to be finiſhed; nothing now reſting to bee either expected or wiſhed, but that *the Lord Ieſus come quickelie.*

1. Corinth. 15. 28.

5. From the 6. verſe to the valediction, in the laſt, is the generall concluſion of all this Propheſie: wherein, for procuring thereto due regard and careful obſeruation, as in the beginning, and throughout, ſo heere it is highly commended from the truth and fidelitie of the matter, as from God by a glorious diſpenſation, and miniſterie, deſeruing credit: from the neere approaching performance of things propheſied: and from the perfection of this propheſie, in this, that it cloſeth vppe all the Canon, ſo as no more is to bee expected, either for light, or manners: but heartes to be erected, in earneſt wiſh, and attent expectation of the Lord his comming.

6. God is the Author deſigned heere by a competent ſtile, that he is *God of the holy Prophetes*: not only to ſhew that theſe wordes are faithfull & true, but alſo implying herein, that by performance of the things heere propheſied, al whatſoeuer by the Prophetes was foretold of the Church her gracefull ſtate, and perfect foile of her enemies, ſhall fully

fully be accompliſhed, which is the *finiſhing of the myſtery of God, as God hath declared to his ſeruants the Prophets, Chap.10.7.*

7. This God reuealeth by the miniſtery of an Angell, that his ſeruants may know things which muſt be ſhortly, and that in reſpect of the Lord his haſty comming, which is confirmed by aſſeueration from him ſelfe: ſo as in theſe reſpectes, *they are happy who keepe the wordes of this Propheſie:* for albeit that in conſideration of the laſt euents, thinges may ſeeme not to come ſhortly: yet for the whole body of the matter, and beginning of working, thinges indeed came ſhortly, the very myſterie of iniquitie euē then beginning to worke: before the open degrees whereof notwithſtanding, the firſt ſorrowes were on the world in ſixe Seales, Chapter 6.

8. The goodly diſpenſation, truth, and account of this matter, are ſhewed alſo, in that, as from God, it is firſt, by the miniſterie of an Angel: ſo, ſecondarily, by the miniſtery of the Apoſtle *Iohn*: who both did *ſee and heare.* Wherein, as in the perſon, is great moment; ſo by declaratiō, how with the ſight and hearing thereof, he was affected, the excellency both of matter and miniſtration is cōmended highlie: the greatneſſe and glory of both, ſo farre with wonder, miſcarrying the Apoſtle him ſelfe. And for this it is, that here againe, he recordeth that euent which befel him. Chap.19.10.

9. Now, as in al theſe reſpects, ſo is this Propheſie of high account, in this chiefly, that no more is to bee reuealed, either for light or manners. And herefore, is the commandement of publiſhing & expoſing the ſame, *that who ſo will, may come and take of the water of life freely:* and an interdiction of ſealing or ſhutting vp theſe words: as ſo pleaſed GOD, in the meaſure of diſpenſation, to, and by *Daniel, till the end of the time,* becauſe then, knowledge was to bee increaſed, and thereby many purified, & made white, albeit the wicked, ſtill ſhall do wickedly: but now, ſo much is reuealed, in this Propheſie, for perfection of knowledge & purifying, as, *who will not, now, be iuſt, let him be vniuſt ſtill, &c.* For, now, no-

more is to bee expected, but the comming of that iuſt and eternall one, to giue accordingly, to each their reward, either eternal bleſſedneſſe, or death: as either in obedience of faith, they haue ſerued God, by the entry granted them, through Chriſt the onely gate and doore, way, verity, and life, to the poſſeſſing of life, in becomming true members and Citizens of the true Church: or as, debarred from that fellowſhip and communion, (without which is no ſaluation) they haue liued vngodly, vnrighteouſly, and filthily.

10. To cleare, yet further this point, of full and laſt Reuelation, the author is reſumed, and induced ſpeaking vnder ſuch a name and titles, as manifeſtly and neceſſarily euince this. In the 6. verſe, hee who was called *the God of the holy Prophets*, is, *here, IESVS the root and generation of Dauid, and the bright morning ſtarre*. For both, are one and theſame, ſender of the Angell, but that heere, for more open ſhewing, what in the firſt denomination was implied, hee is purpoſely, brought in vnder theſe names and deſignations. All the law and Prophets haue their end and accompliſhment in IESVS. By whom, at his comming, (for ought that either in law or Prophets was ſhewed) yet the people of GOD were intertained in expectation of a further light: the very *Samaritans*, vnderſtanding this much, *that when the Meſsias ſhall come, he will tell vs all things*. In all the ruine of their Church and ſtate, the Fathers reſted vnder hope of a *roote and generation of Dauid*. And, the Prophets were but as a *candle ſhining in a darke place till the day-ſtarre ſhould ariſe*. But heere, it is Ieſus, *the roote and generation of Dauid, and that bright morning ſtarre*, which, by his Angell ſheweth to his ſeruants in his Churches, the laſt thinges before his comming againe. As, it were then, a fooliſh thing, after the morning ſtarre, to looke for any other, till the ſunne ariſe; ſo, after this Reuelation, as the laſt and greateſt light from *Ieſus the morning Starre*, wee are to expect no more, til our eternall day ariſe in the ful light of IESVS his laſt appearance: who, in this conſideration is our ſunne,

Iohn 4.25.

Iſai 11.1.

1.Pet.1.19.

as,

as, in the firſt, hee is the morning ſtarre: according to the difference of our light, from him, heere in the higheſt degree of diſpenſation of grace, from that, when wee ſhal ſee him as hee is, and ſhall know as wee are knowne. Otherwaies, abſolutely, hee is euen our Sunne heere. *1. Corinth. 13. 9. &c.*

11. So then, after the things heere reuealed, and performed, wee haue but to attend his comming: which is confirmed by the inward teſtimonie of the ſpirit, ſtirring vp this deſire, both generally, in the Bride (the whole body of the true Church) and particularly, in euery member hearing truly. It is alſo confirmed by the large meaſure of diſpenſation of grace, and freely expoſed to all, who will come, now, in ſuch plenty and plaineneſſe offered, as who will not now drinke, they muſt ſtarue for euer. And to ſhew this the more Emphatically, all are exhorted thereto, as hauing now, all opened vnto them, that euer they may expect, for that end. *Iſai 55.*

12. This, againe, is moſt plainely cleared, by a fearefull intermination, of terrible iudgement, againſt all attempters hereafter, to adde ought hereto, or diminiſhe ought herefrom: ratified by him, who teſtifieth theſe things, euen, the faithfull and true witneſſe: and that, *becauſe he is comming quickely*. Whereto, the hearts of all faithful (acquieſcing in things reuealed and expecting that his cõming) anſwere, in faith and hearty wiſh, *Come Lord Ieſus*. This intermination then, is not (as many eſteeme) onely againſt the corrupters of this booke, albeit that is alſo neceſſarily implied, but againſt all, who after this Propheſie obtrude ought on the Church as authentical, and to be neceſſarily beleeued for faith or maners: IESVS, the morning ſtarre, hauing heereby, opened the greateſt and laſt riſing light, we can haue, before his owne full appearance: & ſo, hauing ſecluded al hope of further reuelatiõ: as the whole courſe of this text ſheweth moſt euidently. *Moſes* denounced wrath againſt adders or pairers to or from the *Law*: yet therewith, he told the people of a prophet to arriſe, whom they ſhould heare. *Malachie* the laſt Prophet, for penning *Deut. 4. and 12 32.*

things

thinges to come, with authenticall authority, warneth of the *Lord to come in his Temple*, and of his messenger to come before him. And that, in the meane time, (becauſe they were to bee long without Prophets) they had to remember the Law of *Moſes, the Statutes and Iudgements*. The Goſpel beginneth where hee leaueth, not onely by declaring the matter fulfilled which he foretold, but, euen reſuming his very words. And heere, now, all hope of further Reuelation is cut off. So wiſely and plainely, the Lord, in the Canon it ſelfe teacheth vs, how to couple the parts, and where it endeth. It maketh nothing againſt this, that the Eccleſiaſticall Story recordeth *Iohn* to haue written his Goſpell after this Prophecie. For, albeit the holy Ghoſt ſtirred *Iohn*, for further cleering of truth and conuiction of Hereſie, to pen a ſtory long before this, not onely fallen out, but alſo preached and publiſhed; it is not therefore to be eſteemed any new reuelation after this. And further, it is cleere by the Fathers, that, after the penning thereof, this ſame *Iohn*, before his death, diſpoſed the Canon, and (exploding ſome falſe and ſuppoſititious writs, euen then impudently by ſome obtruded) cloſed all with this propheſie, as he doth this propheſie, with this ſad ſanction. Hereof ſee a learned diſcourſe of M. *Iunius* in his Animaduerſions vpon *Bellarmin de verbo*.

Deut. 18. 15.

13. Hee cloſeth all, with a valediction, familiar to the holy Ghoſt, in Epiſtles of his inſpiration. *The grace of our Lord* IESVS CHRIST *bee with you all.* Amen.

FINIS.

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		In the Summe of the booke.	
1	4	ſentot read	ſent to
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18	27	all downe	all done.
19	20	and with him	and ſit with him
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31	7	troubles	troublers
VI. 34	34	would rather heare	would neither heare.
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K with preceding

A DEFENCE

OF THE LAWFVL CALLING OF THE MINISTERS OF REFORMED CHVRCHES, AGAINST THE CAVILLATIONS OF *ROMANISTS*.

Whereto is subjoined,

AN EPISTLE TO A *RECVSANT*, FOR CLEARING AND MAINTAINING SOME POINTS of the former treatise of defence, challenged by *a Roman Elymas Bar-Iesus-it.*

WITH A SHORT DISCOVERY OF THE ADVERSARIE his dottage in his impertinent and rediculously deceitfull demands.

BY

PATRIK FORBES, of *Coirse.*

Read ye never in the Scriptures, the stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is merveilous in our eies, *Math.21.42.*



Printed at *Middelburgh*, by *Richard Schilders*, dwelling in the langen Delft, at the signe of the Olyphant.
Anno 1614.

8. 3.
101.



TO THE RIGHT WORSHIPFVL MY TENDER KINSMAN AND DEARE BROTHER IN CHRIST, *WILLIAM STRACHIN*, OF TIPPERTIE, GRACE *and peace in our Lord Iesus Christ.*

RIGHT Worshipfull and dearely beloved both in the flesh & in the Lord, when, not long agoe, your love led you to come and visit me, I was, vpon the occasion even then offered, a penning of this little piece: whereof you craving earnestly, at that time, a copy, and having, therewith told me how you had left my tender kinsman and your owne faithfull friend Maister *Thomas Michel* Minister of the Gospel of Christ, lying sick of an ague: I covenanted with you, that, with the first, who from you should bring me assurance of his cōvalescing, you should in recompence of so good tidings, report a copy heereof. Which accordingly, God to him, you to me, and I to you performed. And whereof you had then a hastelie catched copy, I now send you the principall: and, so, I doe send it, as dedicated to your name, that whither soever it shall happen to come, yea if possibly it may befal any so farre to fansie it, as, by print, to publish it to the world, yet it may alwayes cary with it this frontepiece, for a monument of our mutuall affection, & that singular regard I have you in: not onely for our conjunction in blood, and these many courtesies and kindly offices

wherof you wearie not to hold me ſtill more and more your debtor: but, much more, for theſe rare chriſtiã vertues, which, in you, are ſo much the more cõmendable, as, vailed vnder ſweet and chriſtiã modeſtie, and, in ſinglenes eying God, and carefully attending on a good cõſcience, they never were curious, either to be knowen of men, or to currie the applauſe of the world. Albeit I very well know, that your ſincere heart towards God, & conſtant care of walking chriſtianly with all men, have bred you both the loſſe of great carnal, and yet but carnal friends, and alſo, many apparant worldly diſadvantages. In all which loſſe, your incõparable commoditie is both huge, in the purchaſe of that one thing which only is to be ſought for, and alſo, paſſing praiſe worthy: in that neither any break of duetie to the one, neither anie errour of iudgement, or defect of prudent and diligent endeavour, in the other, but a free choiſe of mind, to forgoe willingly, what you could have eaſilie either holden or acquired, if you would, but therefore would not for that, in conſcience, you ought not, hath made you to count light of ſuch thinges, as the men of this world, madly running after, doe loſe both them ſelves and all theſe things alſo: and yet heerein the Lord hath dealt ſo indulgently with you, as you cannot, but, to the praiſe of his goodnes and truth, acknowledge the verity of his promiſe, in a hundreth fold gain, euen in this lyfe. When the other yeare, I was dwelling by you, and, ſo, was delighted with that ſweet converſation and happy fellowſhippe, which I can never record but both with regret and ioy, you remẽber, that, one day, Maiſter *Thomas Michel* brought *Iohn Fraſer* his chalenge to the Miniſters of Scotland: which, albeit ſome yeares ere then, it had bene abroad in our countrie, yet I had never ſeen

nor

nor heard of, before that time: And, after I had read it, he told me how grealty our countrie-Papists did glorie thereof: And, that so much the more as it had receaved no answer: they imputing that to the strength of their owne, and imbecillitie of our cause: he willed me to cō-sider if it were not expedient to say something thereto. I answered him then, that they had not great matter of insulting, for any stuffe which was in that treatise: wherto to make any answer it were but to maintain an endles iangling with men who would never be ashamed to repone vnto vs one and the same, a hundreth times, recocted crambe. that nothing was in him which our mē had not often answered: besides, that, whatsoever might have bene done at the first outcōming thereof, yet now when it was stale, and the author departed this life, any particular answer should appeare vntimous. But, as for the matter specially disputed by him, I was about to publish my commentarie vpon the Revelation: whereby I hoped all equitable and judicious Readers should find themselves satisfied of all such doubtes, as by his sophistical discourse might arise even to the most simple readers therof: loving much rather thus to maintain truth, then by contention of disputation. which manner the Church of God hath not, neither mind I for any Thrasonik braggs of our adversaries to alter this resolution: though even a litle before your last visitation of me, som copies of a new treatise of theirs (inscribed *a litle treatise of the Protestants profane calling, wherein is proved how they have no true Pastours, and consequently no true Church at all*) sparsed here in this part of the countrie (the chiefe stage of their peirt pride) with insolent & high boasting, have thus farre in holy indignation caried me, as, in defence of our callings to pen these few pages. not, particularly

to meet that their treatiſe,but generally,to refell both it, & whatſoever thing els of any apparant weight (in that argument) alledged by any other. I flee particular cõteſting loving to cleare points but not to plead with perſons: and liking to edifie all,but loathing to ſcold with any. Albeit, ſo, I might more clearly diſcover the childiſh and ridiculous ignorãce of whoſoever is the author of that litle treatiſe,and expone him more delightful to the Readers deriſion. but neither deſire I ſo to dally: & I know that a Brother, before me hath vndertaken the taſke to tread him & overturne him in his owne traces. This,truly,I muſt ſay,that,though in neither of the two either the firſt challenge or this late little treatiſe, there be any ſuch thing, as may trouble the reſolution of any meanly ſtayed mind: yet the laſt,for any apparant ſhew of skill,commeth as far ſhort of the other,as he is,otherwayes, equall with him in high boaſting and preſumptuous promiſing of wonders, but performing nothing at all. Receave then my dear brother, this little piece of my paines,wherein,and in ought that is mine,you may iuſtly claime a ſpecial intereſt,and receave it for a token of vpright love, as I maintain a iuſt cauſe: and howbeit that either for qualitie or quantitie it bee farre vnequall to the certain truth and great worthines of the matter: Yet,ſhal it,I hope,affoord you an anſwere heereafter to any who diſdainfully inſulting would aske, what ſay you Maiſters for your callings: and to bee as good as your word once given,that, vpon covenant the demanders would read it, You ſhould find an anſwer to that wherein they think vs put to non plus. The grace of our Lord IESVS CHRIST be with you.

Your kinſman and loving Brother
in Chriſt *P. Forbes of* Coirſe.

A DEFENCE OF THE LAWFVL CALLING OF THE MINISTERS OF REFORMED Churches, againſt the cavillations of *Romaniſts*.

TO any not well acquainted with the condition of the Church in our quarters, and the peert & perverſe diligence of Romaniſtes againſt it (through their many and ſtrong favourers, & in great ſcarcitie of able Miniſters, the lõg weak reſiſtãce made them) this piece of paines, how ſmall ſoeuer, yet may perhaps appeare ſuperfluous: in ſuch ſtore of both learned & large treatiſes already writtẽ, by our men, in defẽce of the truth, & for overthrow of all that error can alledge againſt it: ſo, as, in adding any more a man may ſeeme, but vainlie, to hale the coard of contention with thẽ who are already ἀντεκταξιτοι. Which maner the Church of God hath not. And as for theſe ſimple blindfolded ones, whom they lead away captive in error, this ſort of labour availeth not, in that, howſoever they are readie, *fide implicita*, to applaude whatſoever Pamphlet put abroad by any of their men, and, inſolentlie inſulting, to interpret our ſilence to the aduantage of their owne and weaknes of our cauſe, yet, they ſtick not to profeſſe, that, whatſoever we either writ or reply againſt thẽ, they neither may nor will vouchaſe to read it: but, much more inequitable, heerein, then the fellowes of *Iehu*, they heare no ſooner (*you know the man and what his talke was*) but they condemne it flatlie as falſe, & yet will not in any caſe (no not thereafter) heare it told them, leaſt perhaps, vpon ſome reſpectes,

ſpectes, they might bee mooved to alter iudgement. And, verily I was my ſelfe a long time of this opinion, that all further iangling with them was vaine: till at length, perceaving, that not only their blinde leaders, and alſo their miſcaried ones became, therevpon, the more inſolent, but that even the reſolution of ſome weak profeſſours was alſo troubled: who either had not the care to read or skill to diſcerne, in our mens writings, what, ſufficientlie, might haue ſtayed their hearts againſt all the obiections of the adverſaries: I, then, for mine owne part, thought beſt, by opening vp the booke of the Revelation, to manifeſt ſo to all men (having eies) the myſterie of godlines, & that, alſo of iniquitie, impugning it, that the judicious and attent Reader might both be inſtructed againſt their deceit, and alſo made skilful to diſcerne ſo, their trumperies, that, neither al the gold, skarlet, pearle, and precious ſtones, wherwith the whoore goeth masked, ſhuld hide her nakednes, nor her golden cuppe cover the abominations fraudfullie propined therinto. Which, as by the helpe of God, in ſome meaſure, I performed, &, at the requeſt of the godly, have made publik, that my paines, ſo, had I reſolved never any more to put pen to paper, at leaſt, in this polemick kinde of writing. But, a godlie brother, of the miniſtrie, ſending to me of late, a litle (whither a Ieſuits or Prieſts) Pamphlet, whereof ſome written copies were ſparſed in the coūtrie, in the author his intent, proving the Miniſters of the Proteſtant Churches to haue no lawfull calling, and that cōſequentlie, with vs is neither any true church, nor true Sacramēts: to the which he was requeſted by a well affected Gentleman to make an anſwer: and, deſiring therevpon, to know my iudgement in the general queſtion, I, accordingly, affoorded him a ſheet of paper. at which time two or three godly Gentlemen falling to be in companie with me, and knowing of the matter, they at that time, & ſoone after, ſome of the miniſtry alſo, were inſtant with me, that, what, in my privat lettre to that Brother, I had ſhortlie pointed at, I would for common vſe, ſomewhat more at length

length ſet downe: that the wel affected might have wherwith to meet the adverſaries cavillations, at their incident occaſions of cõference about ſuch matter. For whoſe ſatisfaction, I have, heereby, not ſo much ſet my ſelfe to encounter with any one (for their treatiſes in great penurie of matter, are, moſt part, ſpent in falſe perſonall crimination and calumnious railings, which I diſdaine to anſwer) as ſhortlie to give to the godly a common antidot againſt all, by anſwering ſuch of their maine obiections, as, wherto all the reſt eaſilie may be reduced, that, ſeeing by force of truth, they are now at laſt driven (diſpairing of the matter it ſelfe) for all other argument, to quarrel our callings, this farie ſhift may be wrung from them alſo. Wherin, they may bee fitlie compared to thoſe pleaders, who, being out of all hope of their cauſe, labour to caſt the court: Or to ſuch men, againſt whom an authentick reverſion & good money being produced, for outquyting from them a poſſeſſion, which, otherwayes, they can find no right to detaine, they run, by all meanes, to annull the order. But, as, at the Barr, it were a prepoſterous order of pleading, after peremptorie argumẽts proponed, to returne to delatours, ſo, when the head of all defence is placed in them, it argueth, that, even in the conſcience of the proponer, the peremptours are invalid.

2. Thus, the Prieſtes and Scribes of the Iewes (whoſe ſucceſſours, and of whoſe ſpirit theſe men bewray themſelves to be) when, after many aſſayes againſt Chriſtes doctrine, they were ever put to the worſe in the end (pryding themſelves, and with a great deale more reaſon then doe our adverſaries, in that ordinarie place which they brooked in the Church) for all argument they come at laſt to this, *By what authoritie doeſt thou theſe thinges, and who gave thee this authoritie*? where the Lord anſwering for him ſelf, then, and for vs now, in the like caſe, moſt plainly, & at length ſheweth, that, howſoever in the ordinarie courſe of a conſtitut Church, a carefull regard muſt be had to the ordinarie calling, yet, when (as ſometime it falleth) that the or- *Math. 21. from the 23. Verſe to the end.*

ordinarie husband-men become murtherers, and the ordinarie builders become destroyers, there God, extraordinarilie stirreth vp men, whose ministrie prooveth it self to be from heaven and not from men, even by this, that they *come in the way of righteousnes*: and sinners are converted by them, that, so the Lord of the vineyard may report fruit thereof, even when the ordinarie husbandmen rebel, and that the stone, rejected, even of the ordinarie builders, may yet bee made the head of the corner: which, howsoever it bee marvailous in our eies, yet it is the Lord his doing.

3. Now, this alone, without furder, though we have no more ordinarie vocation then our adversaries alledge, yet (in so great a confusion brought in the Church by Antichrist, and, in such evidencie of truth in our side) it sufficientlie answereth for our calling. And, albeit that perhaps it not onely may, but also ought to be brought in defence of some particular men; who, wanting som ordinarie points of an ordinary vocation, yet comming in the way of righteousnes, and, in evidencie of spirit and power, cōverting sinners and convincing errour, witnessed, clearelie, their ministerie to bee from heaven: yet, for our Church, in common, I see no necessitie to have recourse heereto. For, whatsoever our adversaries may pretend, heerein, against some particular persons, whose defect, if it any were, hurteth not the Church in common, yet, I marvaill with what face they can denye our first open contesters with Antichrist, in common, to have beene ordinarie Churchmen, bearing publike charg of Pastours or Doctours therin. And, that I goe not higher, what, iustlie can they lay, heerein, against *VVicleffe*, *Iohn Husse*, *Hierome of Prague*, and the *Bohemian* reformed Churches? against *Luther*, *Melanāthon*, *&c.* of the Churches of Germanie, and whatsoeuer cavillation, their peruerse contentious mindes may suggest to them against these, yet; what pretence can they have against the ordinarie vocation of so many famous Bishops and Pastours of the Church of England?

Yea,

Yea, and who of our first Preachers were not either ordinarie Church-men, ere then had their admission to the Ministerie by the reformed Churches of England, Geneva, or Germanie? If they were not blindlie miscarried, they might perceave, that, what they speake and write of our men in derision and contumelie, (calling them Sir *Iohn Knox*, and *Frere Iohne Craig*, *&c.*) it verifyeth their ordinarie vocation. And, giving, that nothing might bee alledged for the ordinarie vocation of our first Preachers, and, that it were als essentiall a defect as our adversaries account it, so as they had, thereby, a iust exception against our Church: yet, I pray you, what doth this helpe them against the Church of England, and so many other famous reformed Churches, all agreeing in communion with vs, and glad to give vs the right handes of fellowship? What a peevish pretence is this for their errour; and how weak an obiection against so many famous Churches convincing them, that, forsooth, the Ministers of Scotland, have no ordinarie calling? But, neither is the want of ordinarie vocation in our first Reformers, anie iust exception against our Church (as partlie, alreadie, and more at length, heereafter, shall bee shewed) neither, if it were, may it be iustlie laide against our first Pastours. They labour, indeed, much to convince vs as destitute of all lawfull either Pastours or Church: and bringe to this end (as seemeth to them) an irresistable argument, that ordination is only proper to Bishops. But, by evident scripture and cleare testimonie from antiquitie, that is positive. Whereby, it is, that our Reformed Churches agreeing soundly in all the substantiall points of faith, & without break of communion, yet, heerein, for the matter of governement, have take libertie, diverslie as seemed best to each, to rule either by Bishops, or the common counsel of Elders, which of them most laudably I do not here dispute. Neither mattereth it much for the point cõtroverted with the cõmon adversary. For, giving thẽ that the appropriating of ordinatiõ to Bishops were not only tolerable,

Hieron. ad Ocean. & ad Euagr. & in 1. cap. Tit.

Augustinus Ep. 19. & quæstione ex vetere test. 101.

Ambrosius in epist. ad Tim. ca. 3.

Nazianzenus oratione in Maxim.

but even moſt of all other commendable, and alſo, poſitively, neceſſarie: yet, from the defect of that which by a poſitive law is or hath beene practiſed, or, which, in the iudgement of many, is ſtill moſt expedient, for common order to bee practiſed, to infer that wee have neither any lawfull Paſtours or true Church: it is from that which is κατὰ μ or reſpectively neceſſarie, to conclud ἁπλῶς or a neceſſitie abſolut. Wherin, both antiquity ſtandeth ſtrongly for vs, by clear Teſtimony of not onely lawfull power, but alſo of approoved practiſe, in that *Ambroſe* recordeth *olim in Ægipto Presbyteros abſente Epiſcopo conſignare ſolitos.* And *Auguſtin* alſo that *in Alexandria & per totam Ægyptam, ſi deſit Epiſcopus, conſecrat Presbyter:* & their owne lay Schoolmen alſo even in the laſt declining degree to ignorance and corruption, yet heerein will plead our quarrel. Our owne coũtrie man *Ioannes Maior*, in a much ſemblable caſe, bringeth that diſtinction, which in the Schooles of *Sorbon* hee had both learned and taught, that, *ad actum moraliter bonum non requiritur quod à vera prudentia reguletur actus, ſed ſat eſt quod ab ignorantia invincibili vel errore nõ imputabili reguletur. erat jus Pontificium in oppoſitum quod non tenebatur ſcire, Scripturis ſacris & devotioni ſe accommodabat, &c. in humanis legibus poſitivis vnuſquiſque ſuo ſenſu abundat, &c.* This ſame *Major*, and with him, all our ancient Hiſtoriens do witneſſe that, before the dayes of *Palladius* (whom he and al others confeſſe to have bene the firſt either conſecrated or conſecrating Biſhop in *Scotland*) *per Sacerdotes & Monachos, ſine Epiſcopis, Scoti in fide erudiebantur.* Now, I aske our adverſaries (who heerein, as in a ſubſtantiall defect *divini juris*, thinke they have enough wherefore to condemne all both our Church and Paſtours, for that their ordination hath not bene by Biſhops) if they dare ſay but, in *Scotland*, there was a notable Church, & excellently both learned & holy Paſtours, long before *Palladius*? if they would deny it, they are cõvinced by cleare and vniforme conſent of ſtorie and teſtimonies evẽ of their owne men: who all confeſſe it to have bene ſo by the ſpace at leaſt of two hundreth and twentie yeares: and, if not, with more, yet

De geſtis Scotorum, lib. 2. c. 11.

De geſtis Scotorum, lib. 2. ca. 2.

yet with alſe high & iuſt commendation both of learning and holynes, as ever thereafter. And, if it cannot be denyed but ſuch was the eſtate of our Church, then, dare they condemne thoſe men for theeves & who vnlawfullie had broken in vpon the ſheepfolde; whom they them ſelves have both ſuperſtitiouſlie canonized, and, do ſtill, idolatrouſlie worſhip? Or, if that was no eſſentiall defect in them, or a relevant exception againſt our Church then; how impudent are they, therevpon, to conclude ſo peremptorilie againſt vs, as if all both light and life of a true Church did hange wholy vpon that one point of Epiſcopal ordination? whereof, when all is graunted that the moſt vehement (and not ſhameles) aſſertours thereof, in al their partiall heat and all probable apparance can plead for: yet, beſides a cleare ſhewed inſtãce of more then two hundreth yeares practiſe in our owne Church, and that in the primitive and moſt pure times thereof, their owne ſchooles alſo (in the height of palpable prevailing darkenes) have given vs, yet, this to anſwer them, *quod ad actum moraliter bonum non requiritur vt à vera prudentia reguletur actus, ſed ſatis eſt ſi ab ignorantia invincibili & errore non imputabili reguletur.*

4. Thus, then, the Paſtours of our reformed Churches, having (in common) had even an ordinarie calling: and, therewith holding the true Apoſtolike doctrine, wee are the true ſucceſſours of the Apoſtles, and not our adverſaries, as they both vainly & falſly boaſt. For, as *Ireneus* ſaith, *Eis qui in Eccleſia ſunt Presbyteris obedire oportet, his qui ſucceſsionem habent Apoſtolis ſicut oſtendimus, qui cùm Epiſcopatus ſucceſsione, charisma veritatis certum, ſecundum placitum patris acceperunt: reliquos vero qui obſistunt à principali ſucceſsione ſuſpectos habere* (that is) we muſt obey ſuch Paſtours as are in the Church, theſe, who, as we have ſhewed, have a ſucceſſiõ to the Apoſtles, namely, who, with Epiſcopall ſucceſſion, have, alſo, according to the pleaſure of the Father receaved the giſt of truth: but all others who ſlyde away from this principall ſucceſſion, we muſt ſuſpect. And, in another place, he noteth thoſe to *Libro 4. cap. 43.*

be only true ſucceſſours *apud quos eſt ea quæ eſt ab Apoſtolis ſucceſsio, & id quod eſt irreprobabile ſermonis conſtat*, with whom is that ſucceſſion which is frō the Apoſtles, and with whom conſtantly abydes that word which cannot be improved, *quia* (as ſaith *Auguſtin*) *nec Catholicis Epiſcopis conſentiendum: ſicubi falluntur vt contra Canonicas Scripturas aliquid ſentiant.* For we ought not conſent, no not to Catholike Biſhops, if any where they be deceaved, ſo, as they hold any opinion cōtrarie to the Canonik ſcriptures. and it holdeth ever true, that ὁ ὁμογνώμων ὁμοθρόνος, ὁ δὲ αἱρετόξους αἱρεθρόνος, as ſaith *Gregorie Nazianzen.* his words are notable, and which alone are even enough to oppoſe to all our adverſaries ſhameles brags of bare ſucceſſion. they are to this ſenſe, *the ſucceſsion of pietie is properlie to be bolden Succeſsion: for who profeſſeth the ſame doctrine of faith, he is partner of the ſame chaire: but who embraceth a contrarie faith, he ought to bee accounted an adverſarie, albeit even ſitting in the chaire. & this, indeed hath the name, but the other hath the ſubſtance and truth of ſucceſsion.*

De vnitate Eccleſia contra petil. ep. 166. cap. 3.

In laudē Athanaſij.

5. Where-vpon this our acclaiming even of ordinarie calling, they inferre againſt vs, that, we iuſtifie them to be the true church, and that, conſequently, we have made defection therefrom: in ſo farre as we could have no ſuch ordinarie vocation, but with and amongſt them: it is a childiſh fallacie from themſelves but a part in the Church, and yet not of it (even the abhomination of deſolation ſtāding in the holy places, as ſaith *Chriſoſtom*) to the whole church, or rather to the true Church, which is both within the church and of the church. For, as within the vſible church (*in ſanctis Eccleſiæ locis*) are both Chriſt and Antichriſt, truth and lyes, Paſtours & Wolves, ſheepe and goates, wheat & chaffe: and now and then, either of them obtaine & beare ſway *in tota eccleſia communiter* (in the whole church in common) but never *vniverſaliter in ſingulis*, (vniverſally in each one:) ſo, both of vs (our adverſaries and we who conteſt with them) beeing within the viſible Church: the true defence of either partie, were by the right rule of examination, to proove them ſelues ſo to bee in the church, as that they

Homil. 49. in Math.

they ar alſo of it: and not, by impudent and ridiculous aſſuming what is in queſtion, to flee all tryall. Wee never denyed Antichriſt to be in the church, and as was foretold of him, to have ſo far prevailed therin, by force of errour & fraudulent pretence of the Lambe his hornes, as, he obtained place and ruled *in tota Eccleſia communiter* (in the whole church in cõmon) but *à toto communiter* (from the whole in cõmon) to conclude *ad vniverſum ſingulariter* (to vniverſallie each one) it is a deceitfull æquivocation.

6. Here, yet, they think vs intangled in a great incõvenient, for that the Biſhop of *Rome* (whom we hold to be Antichriſt) having bin for ſom ages acknowledged miniſterial head of the church: &, the outward ordinatiõ of al churchmen either mediatly or immediatly flowing frõ him, wee muſt cõfeſſe vs to have no ordinarie calling at all, or then that we have it from Antichriſt. ſo as they think vs hereby reduced to one of theſe neceſſities, either to refuſe al ordinary vocatiõ, or then, for maintaining of our ordinary callings, to iuſtifie their Pope from whõ they have proceded, and, ſo, cõſequently, to cõdemne al our owne both church & doctrine. But, while they think vs intrapped, we are by an open way eſcaped: for, we both yeeld that our ordinary vocatiõ, hath, outwardly in a ſort, proceded frõ the Biſhop of *Rome*, & that he is notwithſtanding, that very Antichriſt & man of ſin. And, to ſhew how theſe two ſo apparãtly repugnant points do yet very wel cõſiſt, without any either diſcredit or derogation to the dignitie or lawfulnes of our callings: we have rightly to wey the diſtinct cõditions of Antichriſt, as he cõmeth to be diverſly cõſidered in his firſt hatching, yea & the many inſenſible, ſlow, & long ſucceeding degrees of his grouth towards that height, whereby againſt al that is called god, Satan his throne was erected in the mids of the church: and againe, in that toppe of impietie, whereto the myſtery of iniquitie did mount vp by time, *nemo enim repente fit turpiſſimus* (for none becommeth extreamlie evill at once) for, even from the Apoſtolike times that miſchiefe was a workinge, and, albeit, firſt, by

2. *Theſ.* 2. 4. *Revel.* 2. 13.

2. Thes. 2. 7. 1. Iohn 4. 3. by slow and insensible, and next by more speedie and sensible degrees: and, even in the height thereof, it had yet two degrees. In that, first, like a fraudulent Parde, albeit having on *his head the name of blasphemie*, the beast deceaved, Revel. 13. 1. 2. and as *Balaam*, craftily laying stumbling blockes, bewitched the earth, as in *Pergamus*. And secondlie, by increase of Revel. 2. 14. crueltie and impietie, he became all of the Dragon his colour, and had his whole body full of the *names of blasphemie*: Revel. 17. 3. 6. the Whoore borne vp by him, being drũkt with the blood Revel. 2. 20. of Saintes, and furiouslie, as *Iezabel* an impudent cruell queein, domining in *Thyatira*. and yet still, in both these states, he was long so borne out with Propheticall pretence, as, even the true Church lurking vnder and within Revel. 2. 13. 14. 19. 20. his compas (*where Sathan his throne was*) yet had her eyes so dazeled and courage so quailed with the glistring shew & proud pretence of Pastorall and Propheticall authoritie, that, howsoever shee keeped her selfe pure from his spirituall fornication, and held the name of God, yet shee had not either the knowledge or courage to challenge directlie the impious vsurpation; which, was, indeed, an argument of the true Church her weaknes, and that Christ had therein, *somewhat against her*, but no argument for all that, why either she, so dwelling, & in weaknes, tolerating that evill, was not the true Church, or that *Balaam* and *Iezabel*, thus tolerated of her, were not that false prophet, and mysticall whoore.

7. An other consideration of Antichrist, is, that hee is no outward enemie openlie and directly fighting against the ensigne of profession and name of Christ, but an inward traytour, deceaving by the ensigne: and that so cunninglie and covertlie, as, a long time, not only his characRevel. 14. 9. 10. *and* 16. 1. terized ones (who only of his favoures are partakers both of his treason and endles iudgement) but also many simple sheepe deceaved by the semblance of the Lambe his hornes, and in singlenes of heart following the ensigne, were made so to follow him, and to receave his name, albeit they receaved never his character, nor learned the deepnes

deepnes of Satan. and, many alſo, who never either re- *Revel.* 13.
ceaved character or name, yet lurking within him, and *&* 2. 24.
ſhrouded vnder the common enſigne of profeſſion, receaved the number of his name (that is, were numbred and counted to be his) albeit, in effect, they were none of his, either by acceptation of character or name. For, hee trea- *Revel.* 11. 2.
ding downe the holy Citie & Court of the Temple (that *&* 13. 5.
is, domining and ruling in the viſible church) and, a long time, ouerthrowing, therein, all true worſhippe, as did *Iezabel* in Iſrael 42. monethes, or three yeares and a halfe, & *Antiochus Epiphanes*, in Ieruſalem, the ſame ſpace: all which time of his vſurpation, the true church within his compas, continuallie lurking, as the Temple within the Citie and Court: No other poſſible acceſſe could bee to the Temple (the true Church) but through the Citie and Court (the viſible Church): wherein, Antichriſt ſitting, that is, Do- 2. *Theſ.* 2. 4.
mining, all Chriſtians behooved, of neceſſitie, to ioine to that body where was the common enſigne, which, howſoever, or by whomſoever caried, yet it was ever *opportunum* *Auguſt. lib.*
inquirendi exordium (convenient entrie to inquire by). and, *de Vtilitate*
ſo, alwayes, many comming thither, and ſpying the pollu- *credendi.*
tion of the Citie and court of the Temple, they ſtepped in to the Temple: where, continually (therefore in a cloſe and deepe wiſdome, that caſe is numbred by dayes) al the time of Antichriſt his moſt abſolut prevayling, was the *Revel.* 11. 3.
true church, and true and faithfull Miniſters of grace and light, and albeit few, and long lurking, & in heavines, yet powerfully diſpenſing light and grace, & free from open and barbarous perſecution: *till the little booke opened*, and ob- *Revel.* 10. 8.
tained out of the hand of the great Angell, and greedilie and ſweetlie ſwallowed, inabled, and ſtirred them, by the right meaſuring reed, to examine the church, and thereby, *Revel.* 11.
to finde that citie and court were to bee caſt out. whereat 1. 2.
the beaſt (Antichriſt) highly chaffed, murthereth firſt, even *Revel.* 11.
with applauſe, thoſe true Miniſters. But, God, ſtill ſtirring 7 *&c.*
vp others in the ſame ſpirit, at laſt, a viſible ſeparation is made, not from the Church (as our adverſaries vainlie

pratle) but from Antichriſt and the long covered traitour in the church. So as, then, truth and true profeſſours, within the church & onely of the church, but long borne down and lurking through prevailing errour, at length begun to becom viſible (to the terrour and aſtoniſhment of their adverſaries) and to obtain and beare ſway, by the diſcoverie & fall of Antichriſt. Whoſe ſacrilegious impietie, having come to ſuch height, as it could no longer bee covered or borne, it was then, ſaid to the revived witneſſes, *Come vp hither, and their enemies ſaw them and were afrayde*, that is, the long lurking, afflicted, and at laſt murthered ones become viſible, even to their enemies, who, firſt, imagined none ſuch to bee, and next, that they could bee no more: and to their griefe and terrour, are ſeene and knowen to beare away the title of the true Church, in that place (as through all that Prophecie) ſignified by the name of heaven, in oppoſition to the earth and earthlie ones. Wee have not only ſtronge and invincible argumentes, but even, therewith, ſuch cleare foretolde ſtorie of all the ryſinge, grouth, doctrine, dealing, and fall of Antichriſt: And of the continuall manner of God his gracious diſpenſation towardes his true Church, lurking vnder him, afflicted by him, and victorious over him, as that, wherein our adverſaries glorie moſt, turneth moſt to their ſhame, and, that, wherewith they moſt reproache our Church, ſpeaketh ſtronglie for vs. And the Lorde his wiſe providence, for preſerving, thus, his Church, in the middes of Antichriſtian vſurpation, while he appeared to poſſeſſe all, was wonderfull in that, even in time of greateſt corruption: yet a ſure acceſſe and free way was ſtill reſerved and kept, thorough the Citie and Court, to the Temple, the Sacrament of Baptiſme, in ſubſtance remayning, and the doctrine of the Trinitie beeing kept ſoumde.

Revel. 11. 12.

8. Wee are ſo farre from denying to Antichriſt a place, yea and an ordinarie calling in the Church, that wee affirme

firme constantlie, that so it must have beene: And, that, not onely hee behooved to bee in it, but also *Sit*, that is, beare rule therein. But so, wee grant him to bee in it, as yet hee is none of it, more then a boile or apostume, in the body, is a member of the body. so wee grant him to have had rule, and ordinarie calling in the Church, as had these Husband-men, to whom, indeed, the Vineyard was set, but, they murthered the heire, such an ordinarie builder wee confesse him to bee, as reiecteth that stone, which yet, in despyte of him, becommeth head of the corner. Wee yeeld him the ordinarie vocation of a Pastour, but that hee is a wolfe: to have beene, sometime, a starre of heaven, and minister of light, and of the keyes of the kingdome, but, to have fallen to the earth, to have changed the keyes of heaven, in those of the bottomlesse pit, and to have become the minister of darknes, whereby hee hath darkened *Sunne, Moone, and Aire*. Sathan having bene once, by Michael his valour, so powerfullie cast downe from heaven, had never againe bene able, by the beast of his authoritie, to erect his throne even in the Temple of God, if hee had not pretended the Lambe his hornes: neither had hee ever bene able to sende out our Sampson his ridle, if hee had not plowed with his heifer.

2. *Thes.* 2. 4. *Revel.* 2. 13. 1. *Iohn* 2. 19. *Math.* 21. 38. &c. *Math.* 21. 42. *Revel.* 9. 1. 2. *Revel.* 12. 8. 9. *Revel.* 13. 2 2. *Thes.* 2. 4. *Revel.* 2. 13.

Now, then, seeing that Antichrist of an order & succession of degenerating Pastours (and that not at once, but slowlie and by degrees) hath slylie arisen to that height of impietie, as a beast rising out of the earth, (*Sensim imperare incipiebat religio, habenas imperij capere, in suum acquirere, nihil subitum nihil tumultuarium* (sayth their owne parasite *Steuchus*: And, seeing that alwayes, before his discoverie, the pretence of the common ensigne carried him out: and, that, there-through, many true, both Pastours and Professours, receaving his name, or his number, but not his character, did come in singlenes, to the cōmon ensigne, & not properlie to him: seeing, that albeit he was a Wolf, yet before it was said to the revived witnesses, *Come vp hither*,

Revel. 13. 11. *Iudges* 14. 18. *Revel.* 13. 11. *Revel.* 11. 12.

he brooked ſtil the place of an ordinarie Paſtour: and, ſeeing that outward ordination, and all the action of the miniſters thereof, ſerveth but for outward order, all inward gift, grace, power and vertue comming from God the author of the calling: what abſurditie is it, that a good Paſtor receave ordination of a wolfe, who yet hath the place of an ordinarie Paſtour in the Church, more then a true Chriſtian to receave the Sacraments from a reprobate, being alwayes an ordinarie miniſter, which ſacraments, yet by the inward cooperation of God are effectuall to the receaver? for, it is ſufficiēt for an outward ordinarie calling, that the miniſter thereof have outward place and power of ordination, albeit he be but a hireling and a thiefe: and the receaver of outward ordinarie vocation, as he hath al gift and grace from God only, whoſe the work is, ſo, is he not tied or ſworne to the will or appetit of the outward miniſter, but only to the Lord: no more then any miniſter
1. Cor. 1. 13 baptizeth in his owne name, but in the Lorde his, whoſe badge and cogniſſance only we take on thereby, and not of the miniſter thereof. So, as, who, therevpon, would evince me to have made defection frō the church, becauſe I impugne the hereſie of him who gave me ordination: or that, finding him to be a wolfe, and both giving warning thereof to others, and my ſelf ſhrinking from him, that, ſo doing, I either had no ordinarie vocation at all, or thē had fallen from it: I thinke that any of ſound and ſetled ſenſes would advyſe to miniſter to him rather Hellebore for his braine, then any other anſwer.

9. Now, then, albeit our adverſaries be more then impudent to deny our ordinarie vocation, and, it were, in vs, but childiſh ſimplicitie, in ſuch evidencie thereof, to grant them any apparant advantage: and, albeit it harmeth nothing our cauſe, that our outward calling hath, in a ſorte, flowed from the Biſhop of Rome: whoſe long vſurpation
Revel. 13. 11. in the church, ſo litle diſmayeth vs, as, rather it confirmeth
2. Theſ. 2. 4. vs the more, Antichriſt being ſo proper a ſoare of the body of the church, as that he can befal none other body: & thus, though

though no otherwayes, yet even by ſight of the ſoare, in, but not of the body, being ſufficientlie aſſured that, certainlie, the true body was there: yet, in ſo cleare and direct an anſwer and ſolution of this queſtion given by Chriſt him ſelfe, I will never yeelde that the want of ordinarie vocation ſhalbe, alwayes, a relevant exception againſt truth and the true Preachers thereof. *Math.* 21. 23. &c.

10. But, thus, ſay they, a doore is opened to all confuſion in the houſe of God, while a liberty is left for each man to vſurpe a calling at his pleaſure, God forbid. Yea we are ſo farre from this diſorder, and do ſo farre both reverence and maintaine ordinarie vocation, that, in a conſtitute Church holding the foundation (albeit otherwayes, divers things, therein, did require reformation) if any man of how great giftes ſoever, yet without ordinarie calling, ſhould intende him ſelfe to be a Paſtour: we would no otherwayes account of him, then of a ſeditious and turbulent ſpirit, who either, fanaticklie preſuming of graces, would vainlie deſpiſe order, or, for ſome infirmities and defectes, would arrogantlie and vncharitablie, breake the vnitie of the Church. But, if corruption hath ſo farre prevailed, *that the faithful Citie hath become an harlot, and all her ſilver be turned in droſſe*: if her husbandmen have become murtherers, and her builders have become deſtroyers: *if from the Prophet even to the Prieſt every one followeth after lyes: if there bee a conſpiracie of her Prophets in the mids of her like a roaring Lyon ravening the praye: if her watchmen be al blind, & know nothing: if they be all dum doggs and can not barke: if they ly and ſleepe and love to ſleepe: if her Paſtours know nothing nor vnder ſtand, and looke wholy to their owne wayes: if night be to them for a viſion, and darknes for a divination.* In ſuch a caſe, God both heretofore hath, and alwayes may ſend out men extraordinarilie, who, comming in the way of righteouſnes, and in evidence of truth and power, convincing the ordinarie husbandes to be thieves, and the ordinarie builders to bee deſtroyers, even thereby ſufficientlie verifie their miniſterie, to bee from heaven. *For an evill tree can not bring foorth good fruit, nor a good tree bring foorth* *Iſai* 1. 21. 22. *Math.* 21. *Ierem.* 6. 13. *Ezech.* 22. 25. *Iſai* 56. 10. 11. *Mich.* 3. 6. *Math.* 7. 18.

euill fruit. *By their fruits ye shal know thē.* It is deceitfull sophistrie to reason frō the state of a wel constitut church, to a church dead in *Baall*: or contrare, frō the first generatiō, or (as I may cal it) regeneration and reformation of a Church, from deadly confusion, to that, which in a constitut or well reformed church is to be observed: frō a respective necessity, to conclud a necessitie absolut, & he were a ridiculos phisiciō, who in the cure of a deadly & desperat disease, would admit nothing, but, what, for maintaining of health in, ordinary dyet wer observed. Our maister, who most precisely
Iohn. 2. 14. fulfilled all righteousnes, hath taught vs by his owne exāple, that, when the ordinary pastours have made the temple of God a house of merchandise, & the house of prayer, a den of thieves: that, then, by extraordinary motion from him, the tables of these money-changers ar to be roundlie overturned, & these thieves to bee whipped to the doores. That which is written of the house of God, answering for the matter, and, that, which is written of true zeale of the house, answering for the manner. And, who, I pray you, did ever yet heare, or what instance can bee given of anie reformation, of a quiet disordered state; but, by some more (at least in some points) then an ordinarie forme, either in the persons reformers, or in their manner of doing?

11. Our adversaries answere, that, if such a case as that is, in which onely, wee make extraordinary calling to have place, can not at any time befal the church, thē all our reasoning is vaine. But, so it is, that such a case cā never befal the church. *Ergo.* the major or first part of the argument is from our owne ground: the assumption or minor, they proove by that, wherewith compendiously, forsooth, they alwayes, in al things, defend them selves, and summarilie with one stroake, overthrow all whatsoever wee bring
Math. 16. 18. against them. Namely, that the church can not erre. For hath not the Lord builded her on a rocke, so, as, the gates
Math. 28. 20. of hell cannot prevaile against her? hath he not promised to be alwayes with her til the consummation of al things, and end of the world? we grant all these goodly and great pro-

promiſes made to the church: we both reioyce & glory of them in the Lord, & know aſſuredly, that he, who is faithfull and true, holdeth well his height. But, their concluſion, hereupon (in their ſenſe) hath a wordle of æquivocations. For, firſt, albeit it be moſt certain, that God never ſo abandoneth his church, as that, finally & fundamentally, ſhe falleth from truth, or is miſcaried with errour: but that ſtill, even in moſt deſperat caſes, ſhee hath in her both the light and life of God, yet, hereupon, to inferre, at all times and in all and every thing, ſuch an abſolut perfection as is mixed with no degree of errour or infirmity, it cõcludeth not. Neither is ſhee for this, rejected, or not eſteemed the true and beloved church of God, for that hee hath *ſomewhat againſt her*, but lovingly, therupon, exhorted to amẽdement. And, albeit, God in his word, hath fully reveated what, for her accompliſhment in grace, is requiſit, yet, in this mortal courſe, where, we know but in part, and prophecie but in part, ſhe neither alike at all times is capable, neither of all things, perfectly, at any time. And, yet, the Lord, according to his promiſe, leadeth her in all truth, for that, by degrees, he bringeth her on to perfection: and, notwithſtanding of her owne weaknes, & of all the gates of hell aſſailing her, yet errour & lies never ſo provaile, but that ſhe keepeth the name, & liveth the life of God: And, in the end, victorious over all vntruth, ſhe is perfyted in all veritie. The Lord is ſaid to waſhe his church, that ſhe may be a holy and cleane ſpouſe to him, not having ſpot or wrinckle, and hee performeth accordinglie: but, ſo, as, hee is ſtill purging and cleanſing her, til, fully, at lẽgth, beautified, ſhe be receaved in the mariage chamber. Neither is ſhe, herefore, not to bee counted holy, becauſe ſhe not only is exhorted to the ſtudy of ſanctification, but alſo maketh a daylie progres therein. He hath promiſed to ſubdue Satan vnder our feet. Neither queſtion we therefore of his truth herein, becauſe we find the enemy, not onely ſtanding armed againſt vs, but alſo, often woũding vs: for, we know, that he who hath promiſed, will performe, and, the work, which he hath begun, he wil accompliſh in his ſaints. Would we accuſe a phiſicion,

Revel. 2. 14 16. &c.

1. Cor. 13. 9

Epheſ. 5. 17.

Rom. 16. 20.

Philip. 1. 6.

who

who had assured vs of perfyt convalescing, therefore to be skilles and false, because, albeit finding our selves in the way of health, yet, before attaining the full point, wee had sustained many fittes, & apparant, deadly traunces? That, which the Psalmist sayth of the outwarde afflictions of
Psal. 129. 2. the Church, may be truely affirmed of all whereby, in any sort, Sathan assaileth her. *They have often afflicted me from my youth, but they haue not prevailed against me.* And, that which the Apostle, vpon his owne experience, speaketh of our progres in the strength of the inner man, is most true in all the graces of God bestowed on his Church: that, his *strength is perfyted in weaknes*: and, that, therefore, in patience, we have
2. Cor. 12. 9. to esteeme his measure of grace in the tyme sufficient for vs. Being assured, that, albeit we are not yet perfyt, yet, neither in sighting wee beat the aire, nor yet run in vaine, but
1. Cor. 9. 26. are in the way towards ful perfectiō: forgetting what is be-
Philip. 3. 13. hinde, endeavouring to what is before, & following hard towards the mark for the pryse of the high calling: certain so to end our race, as, therewith to obtaine the crown. And, if the condition of the Church can be no otherwayes rightlie esteemed, but according to that measure which in any of hir membres, or in al jointly, during her course, here in weakenes, is fulfilled: which, in the best degree of any ordininary state is ever mixed with some infirmity & mist of ignorance: what madnes is this, to dream of a perfyt and ful point; while we ar yet but in the midst of our journey?

12. Now, again, when, in a right sense (such as I have shewed) it is granted that the Church can not erre: what, I pray you, is our aduersaries avantage herein? except that, still, impudently they take that which is in question. For, even herby, we argue thē not to be the church, because they have erred, and that both foullie and fundamentally. And, thus, again, they fall in a second, and their owne ordinarie æquivocation: concluding from them selves, the boile, apostume, and excrement of the Church, in it and not of it, to the true Church and promises proper to her, whereof they vainly and falslie boast: ridiculouslie pleading truth

to

to be with them, becauſe they, forſooth, are the Church: where their right defence were, by evincing the truth to be with them, which is the life of the Church, ſo, to vindicate iuſtlie to them ſelves that title.

13. For ſtrengthening of them ſelves in this vſurpation, they fal to a third æquivocation. The church (ſay they) is alwayes viſible. and, in ſo farre, as, for ſome ages, no other church can be ſhewed which was not of their communion, it evinceth them to be that true Church, which can not nor hath not etred. And, here, they diſplay all the force of their eloquence the Church being the ſheepfold of the ſheepe, the houſe of God, the piller and ſtable ſeat of truth: would God invite vs to a churh which cannot bee ſeene? would he ſo, delude his own childrē, as to bid them heare a Church which doeth not ſpeake? That, which I have already ſaid of the aryſing, groneth, and ſucceſſe of Antichriſt and of the condition of the true Church vnder him and within his compas, anſwereth ſufficiently to this æquivocation, whereby, deceitfully, they reaſon from the viſible Church to the truth and true Church alwayes in the viſible Church, but not alwayes viſible in it: except in a ſort, for that the viſible church and commō enſigne ever telleth where they are. When we affirme the church to be inviſible, it is not that wee deny her to bee and to haue alwayes bene viſible in the common enſigne of publike Profeſſion. But, to infer herevpon, that truth and true profeſſours, alwaies in her, & onely of her, are at al times viſible, obtaine, and beare ſway, it is a ſecret fallacy. Sathan, firſt, in open and advoued rage, oppugned the common enſigne: till, diſpairing of ſucces therein, he turned courſe and ſhape: &, in his vicar of the bottomles pit, pretending the Lambe his hornes, he tooke vpon him to beare it, and deceaved mightily thereby. And, yet, neither, thus, did the Lord ever leave his owne ſheepe incertain or wild whether to goe. For, the common enſigne, albeit caried, principallie, by a traitour, yet ever told them where the true church dwelt, even where Sathan his throne was: ſo as

Iohn 10.26. 1. *Timoth.* 3.15. *Revel.* 12. *Revel.* 13. 2. *Theſ.* 2.

comming to the enſigne, *tanquam ad opertunum inquirendi ex-*
Revel. 2.13. *ordiū* (as to a cōvenient entrie to inquire by) albeit they did
Auguſt. lib. de Vtilitate credendi. finde both the holy Citie and Court of the Temple trod-
den vnder foot of the Heathen, yet ſtepping inward, there
Revel. 11. never wanted two olives and two candleſtickes in the
Temple. And thus, ſtill alſo, the true church did ſpeak: but
ſo, as amidſt Antichriſt his vſurpation (while hee ſeemed
without controlment to brooke all, and that, vnder pre-
tence of the Lambe his hornes, nothing was heard in the
holy Citie and Court of the Temple but the Dragon his
mouth) albeit the two witneſſes ſtill prophecied: and a
144000. ſealed, and ſecret ones, cleaving conſtantlie to
Revel. 14. the Lambe on mount Sion (while all the earth followed
the beaſt) and, worſhipping before the throne, beaſtes and
elders, had a powerfull & plentifull diſpenſatiō of grace
(like the roare of many waters, the noiſe of ſtrong thun-
drings) and ſo, loude & ſweet a ſong of praiſe as the ſound
of douce and well tuned harpes could yeeld: yea, and al-
beit they keeped them ſelves, in the mids of ſo common-
Revel. 13.3. lie a prevailing evill, pure from ſpirituall fornication, as
which were all Virgines chaſt and faithful to their Spouſe
the Lambe: yet, while all the earthlie ones wondred, and
were in wonder, miſcaried after the beaſt, none could ei-
ther heare or learne their high and ſweet ſong, but them-
ſelves, who, in that cōmon Apoſtaſie, were bought from
the earth to be the true Citizens of heaven: and, albeit
in the earth, yet not of it, neither perceaved of their ene-
mies, till, to their terrour, aſtoniſhment, and beginning
Revel. 11.12. fall, it was ſaide to them *Come vp hither*: and, till that, by
degrees, they did breake foorth through the middes of
Revel. 14.6. heaven, with no new, but even with that one and *everla-*
ſting Goſpell. Our adverſaries trifle, by concluding from the
whole church in common, to vniverſallie each one with-
in it: and from theſe, who, in the Church, and even ob-
tayning therein, yet were not of it, to theſe, who were al-
wayes in it, and, albeit ſometime borne downe, yet were
only of it. Truth is alwayes in the viſible Church, yea
& no where els, but yet not alwayes viſible therein. And

who

who thervpō would infer this, or that therfore it behoved alwayes to obtaine & beare ſway, were, in Logike, no les ridiculous, then who ſhould cōclude that lies & errour did ever prevaile therein. for they ar alwayes in the church: in that the envious one ſoweth his tares even with the good feed, & was a lier from the beginning. God never forſaketh his church. yet we muſt acknowledge, to his glorie, that, ſometimes, if he had not left vs a remnant, we had bene as *Sodom*, & had bene like *Gomorrha*. *Ipſa eſt* (ſayth *Auguſtin*) *quæ aliquando obſcuratur, & tanquam obnubilatur, multitudine Scandalorum: aliquando tranquillitate temporis quieta & libera apparet: aliquando tribulationum & tentationum fluctibus operitur atq; turbatur.* It is, ſhee which ſometime is darkened, and as it were overcludded with multitude of offences: ſometime by trāquillitie of time, quiet & free ſheweth her ſelf: ſomtime is covered and troubled with the waves of tribulations. *Iſai* 1. 9. *Ad Vinc. epiſt.* 48.

14. But ſeeing by our owne cōfeſſion, truth ever abydeth in the church, with whō ſhal it be foūd (ſay they) but with the ordinary paſtors & miniſters therof, whoſe lips ſhould preſerve knowledg, & at whoſe mouth the Lord wil have vs to aske coūſel? ſhal the ordinance of God be deſpiſed, & each man follow his owne ſenſe? God forbid. We know wel, that, howſoever the Lord be not tied to meanes, but that, againſt & without al meanes, he may accompliſh his good pleaſur, yet *that faith is by hearing*, & it pleaſeth the lord *to ſave the world by the foolishnes of preaching*, we know that how ſoever the careful reading of ſcripture, is both recōmēded to al, & is commendable in all, yet, that for vnderſtanding what we read, the cōmon ſort have need of an interpreter & a meſſenger, who is a man of a thouſand: we are ſo far, herein, frō permitting every man to his owne ſenſe (as calūniouſlie our adverſarie give out againſt vs) that we conſtantly avouch, that who ever cōtemneth the Lord his ordināce, herin he cōtemneth the Lord: & is worthily given over to giddines and blindnes of mind. But, becauſe, the Lord wil ſave by preaching, and diſpenſeth all light and grace by Paſtours, doeth it follow heereupon, that the ordinarie Paſtours and Miniſters can not erre, and fall from *Malac.* 2. 7. *Rom.* 10. 17. 1. *Corent.* 2. *Reverent reading of the ſcripture.* *Act.* 8. 31. *Iob.* 33. 4. *Eccleſ.* 8. 1.

this truth? Or, is the Lord, the holy one of Israell so limited, that, though everie man be a liar, yet his truth should faile? or, is he not able, though all the naturall seed should
Matth. 3. 9. degener, yet of stones to raise children to Abraham? And, is hee not alike able, yea hath hee not more then one (to the praise of his power and truth) when ordinarie Prophetes become fooles, then even to open the mouthes of
Numb. 22. 28. asses, to rebuke the foolishnes of the Prophetes? It is most certain, that when prophecie faileth, the poeple perish. But
2. Pet. 2. 16. from the necessitie of Prophecie and of Prophets, togither, that to the ordinarie succession truth, alwayes, is necessarily tied, who seeth not herein, a plain fallacy? For, though the ordinarie husbandmen becom murtherers and the ordinarie builders becom destroyers, yet the Lord still maintaineth his promise, reporteth fruit of his vineyard, & buildeth his house, by stirring vp others extraordinarilie, who come in the way of righteousnes, and this, is their fourth æquivocation in this their stout asseveration (that the Church can not erre): for that not only they conclude from the Church to Pastours, a part of the Church (which we could passe with them,) but, that also, from the necessitie of Pastours, indefinitlie, they conclude, definitlie, & sophisticallie, of ordinarie Pastours.

15. Now, I do not herefore affirme, that ever God so left the ordinarie ministers of his church, that, albeit all did, in cõmon, yet that ever at any time, vniversally each one did
Revel. 7. 3. & 9. 4. & 11. 3. & 14 1. 2. 3. fal from truth. Yea, I am perswaded (neither that by conjecture only, but by cleare warrant of scripture) that in all ages, evẽ in most corrupt times of Antichrist, God stil had a number of true and godly Pastors: and, that, not only in them, but also by them, hee preserved light and life in his church, howsoever for their tolerating in weaknes of spi-
Revel. 2. 14. rituall fornication, *he had something against them*. But, heere, our adversaries fal in the fift, & that same æquivocation, in the case of pastours, wherby they deceave, in the case of the church. as if becaus truth still abydeth with, & by the ministrie of Pastors, that, therfore, al, or most part of Pastours did

did ever hold the truth, or that amongſt Paſtours in common truth did, alwayes, obtaine and beare ſway: for it is moſt cleare and certain, that howſoever vniverſallie each one never do fal from the light & life of God, yet whē that carnallie preſuming of God his promiſes, and of their ordinarie place in the church, they become ſecure, and abuſe their place to fulfil their owne luſtes: that then, they both may and have *communiter omnes* (al in common) fallē away: *from the Prophet even to the Prieſt everie one following after his:* that then, ther wilbe a *conſpiracie of her Prophets in the mids of her:* thē *all her watchmen will be blind and know nothing: all dum doggs which can not bark: lying and ſleeping and loving to ſleepe: knowing nor vnderſtanding nothing, but looking wholy to their own wayes.* So as moſt iuſtlie, the Lord, therevpon, giveth them *night for a viſion, & darknes for a divination.* In which caſe, for magnifying of his truth and power, and for their confuſion, the Lord hath & may extraordinarilie ſtirre vp men in the way of righteouſnes to doe his work.

Ier. 6. 13. *Ezech.* 22. 25. *Iſai* 56. 11. *Math.* 3. 6. 5

16. But, whatſoever (ſay they) might bee preſumed of Paſtours in common, yet, being aſſembled in Counſell or Synode, they can not ſo fall from truth. As if, forſooth, where all the members are, apart, bad & infected, that togither they could make vp a good or ſound body. Yea, as we have alreadie cleared, that the argumētation from the church, or promiſes made thereto, to ordinarie Paſtors in common, is vicious: and, from the ordinarie Paſtours al in common, to vniverſallie each one, is much more halting: ſo, here even from the whole Paſtours vniverſallie, to the generall counſell, it is ſtill faultie. For no generall counſel can be brought, but that, albeit al, therein, had erred, yet numbers of ordinarie Paſtours were beſides, who might have holden the truth. O, but the Counſels have a ſpecial promiſe of the Lord his preſence, as which doe repreſent the whole church, and he bleſſeth his owne ordinance. This is ſtill impudently to oppone one & the ſame thing. I denie not but the Lorde hath promiſed, that where or whenſoever two or three aſſemble in his name, he wil be

Mat. 18. 19

in the midſt of them. And, I am perſwaded, that no number, how ſmall ſoever, of lawful paſtours (hauing God and his honour ſinglie before their eies, and proponing, and following onely his reveiled will, and in Chriſtian love agreeing in one, & in that diſpoſition, humblie & heartily in calling to the Lord) did ever aſſemble themſelves, or ſhall at any time convene, which have not found and ſhal not find the truth of his promiſe. That no man eſteeme me, herby, to looſe a liberty for men to contemne God his ordinance in the aſſemblies of his Church, more then, before, in the meane of preaching of the worde. But, I pray you, had ever the Lord ſo limited him ſelfe, that al counſels ſhal vndoubtedly & alwayes ſo aſſemble, as they may be ever ſecure of that promiſe? miſerable experience, in all ages, hath taught vs clearlie the contrarie. So as the holy man *Nazienzen* did not ſtick to ſay, that hee never did ſee any good effect of counſels. And *Conſtantin* the Emperour, in his epſtle to the Synode of *Tyrus*, roundly telleth them, that, in all the dealings of Biſhops, hee could ſee nothing but an overthrow of al religiō. So while men ar miſcaried with the ſpirit of contention, bitternes, pryde, avarice, ambition, and ſelfe-love, they cannot, indeed, make the promiſe of God of none effect, which, alwayes abydeth ſtedfaſt, but, they depryve thē ſelves of the fruit therof. Beſides this where voices are numbred & not wayed, albeit many aſſemble with good hearts, yet, oftē, *major pars vincit meliorē* (the grater part obtaine againſt the beſt.) Thus, *Michaia* was not only diſdainfully checked, but alſo buffeted & impriſoned. Thus *Ieremie* was condemned & delivered to the ſecular power, as a man who was worthy of death: &, thus, our Lord Ieſus was convicted & condēned of blaſphemy, and adiudged to die. Neither giveth this a liberty to deſpyſe counſels, as which are the Lord his appointment for the rule of his houſe: but, it warneth wathchmen, in feare & trembling, to take heed to their miniſtry: & not vainlie, while they ſecurely follow their owne luſtes, yet preſumptuouſly to cry out, *The Temple of the Lord, The Teple of the Lord. The law ſhall not periſh from the Prieſt, nor counſell from the ancient.*

1. *Kings* 22. 24.
Ierem. 26.

For,

For, evē the Lord answereth such men, *that the law shal perish from the Priest, & the counsel from the ancient.* And, it is to waken al Christians, wysely and carefully, to discerne spirites. *Augustin*, in few wordes, telleth, how, rightly, both to trye and make good vse of counsels. *Nec ego Nicenam Synodū tibi, nec tu mihi Arminensem debes tanquā præjudicaturus objcere. Nec ego hujus authoritate, nec tu illius detineris: Scripturarū authoritatibus, non quorumq; propriis, sed qua vtriq; sunt cōmunes res cum re, causa cū causa, ratio cū ratione certet*, that is, neither ought I to obiect to thee as a preiudice, the counsel of *Nyce*, nor thou to obiect to me the counsel of *Ariminum*. Neither am I holdē to the authoritie of the one, nor thou to the authoritie of the other, let vs debate by authorities of Scriptures. Which are common to vs both, and not these authorities which are proper to either partie: let matter bee set against matter, cause against cause, and reason plead against reason. *Lib. 3. ad-Versus ma-ximi.*

17. The Romanists themselves perceaving well how weake & incertain a warrant of truth, is either the cōmunalty of pastours or the decrees of counsels, which, as *Cadmus* his race, each, al most, destroy other: they, in end, leave al other refuge, and come to the *Bishop*, of *Rome*, and doe cōfine al verity within his breast: who, though he be a *Devill, a Sorcerer, a Sodomit, a Simoniak, a Murtherer, an Heretik* (as was *Ioh.* 22. who denyed the immortality of the soule) finally, a despiser both of God and man: yet, he cannot erre in *Cathedra, in the chaire*. Thus, as men mated with maintaining an vnequall match for a wrong cause, their last defences are feeblest. Wherein, albeit, not onely they be destitut of all warrant either of *Scripture* or sound *Antiquity*, but that even a great part also of their owne Clergie are ashamed therof: yet their Iesuits & Seminaries are stil more then extreemly impudent. It is inded, true that some of the ancient fathers attributed much, yea and too much to the church of *Rome*, & reverenced greatlie both the iudgement and authority thereof: by reason of so many famous Bishops, who still, in that seat, had, both holden soundlie, the true faith themselfes, and had bene great ayders and conforters of others, *Ihon Gerson then alyve.*

who

who in diverſe parts did ſtryve and ſuffer for it. And, in this, men otherwayes learned and holy, were not only too liberal, but, even beyond meaſure prodigal: becauſe whatſoeuer either praiſe or prerogative they could have on the church of *Rome* (as the courſe of things, then went) it made for the credit of their cauſe: Satan, even thus, ſubtillie plowing with God his owne heifer, for ſetting forward the myſterie of iniquitie: which (mynding, ſimplie, but the defence of the good cauſe in the tyme) theſe good men were not ware of. But, ſuch an vnbridled & blaſphemous licence, as the Popes, ſince, have vſurped & taken to themſelves, and their Canoniſtes and Paraſites have given them, theſe god-fathers never dreamed of. As any who readeth their writtes and ſtories, and, with iudgement, conſidereth the caſes and condition of theſe tymes, will eaſely perceave, and bee never a whit troubled, with the hyperbolick and partly evill vnderſtood, partly falſe and ſuppoſititious praiſe, and priviledges given to that ſeat. Wherewith when any of the Biſhops of Rome, being too much tickled, did, preſſe thereupon, to vſurpe intolerably, they were thē, oftner then once not only reſiſted, but alſo their ambition freely checked and gravely rebuked. As the headines of *Victor* repreſſed by *Ireneus* Biſhop of *Lyons* and *Polycrates* of *Epheſus*: the act of the counſel of *Chalcedon* in favour of the Biſhop of *Conſtantinople*, conſtantlie maintained againſt all *Leo* his chaffe: and the act of the counſel of *Chartage* againſt all appellation from thence to the ſeat of *Rome* (vpon evident conviction of his fraude in falſifying the actes of the Synode of *Nice*) make more then manifeſt. That I ſpeak nothing of the ſharpe check given to *Iulius* Biſhop of *Rome* (albeit topping a good cauſe, yet, therein, arrogating too much to his ſtate) by the Biſhopes of the Eaſt. So as, in ſtead of helping the truth, his ambition gave the adverſaries an advantage to put him ſo to ſilence, as al the ſway and authority of Church matters remained with the Eaſterne Biſhops (ſaith *Sabellicus*) till, long after *Phocas* reſtored it to *Rome*, many ſuch inſtances the ſtory affordeth.

But,

But as the *Romane* Doctours are extreemlie impudent, ſo any broken ſentence or wreſted authoritie, is good enough to blind the ignorants: whom God, iuſtly, giveth vp to believe lies becauſe they delite in errour: giving them, therefore, heape of Teachers according to their humours. Now, how far, they are deſtitut of all ſure warrant, and yet, how farre, in giddines of mynd, and force of the bewitching cuppe of fornicatiõ, they are carried to maintaine this abſurd and monſtrous opinion, is cleare, if it were but by this, that they are not aſhamed to bring an inſtance and argument from *Caiphas*, prooving that the Popes cannot erre in the chaire, in that, by vertue thereof, he did prophecy that *one muſt die for the people*. & one, of their ſide, goeth ſo farre herein, in a deep ſpeculation, forſooth, even from the bottomles pit, as, to iuſtifie Chriſt his lawfull ſucceſſion and right to the Prieſthood (which, otherwayes, I warrant you, could not beene well maintained) he will have *Caiphas*, by that ſaying (in a hudge miſterie) to reſigne the Prieſthood and inſtal Chriſt therein. Thus rather then he ſhould appeare to brooke any thing but by ordinarie ſucceſſion; making our Lord, who was neither of that tribe, nor of that order, but a Prieſt for ever after the order of *Melchiſedeck*, to bee ſucceſſour, in a ſort to *Caiphas*. And, it is the Lord his iuſt iudgement, that, who ſel themſelves to maintain lies, they bee given over to ſuch abſurd & blaſphemous ſuggeſtions. But, what a blindnes is this; to catch hold of that one word, which was no definitive ſentence of the chaire, but a bloody advyſe, for incouraging the reſt of his conſiſtorie to paſſe roundly over all points of conſcience or equity in that matter, for that, howſoeuer they could find no iuſt pretence againſt Chriſt, yet, in any ſort, it were better that one man ſhould die, thẽ that, by the peoples believing in him and cleaving to him, the Romans ſhould be ſtirred to deſtroy the whole natiõ? why paſſe they by theſe ſentences, in the chaire, whereby all were excommunicated who confeſſed the Lord Ieſus, and, whereby, the Sonne of God was convicted and condemned

Iohn 11. 49. 50. 51.

Maiſter Iohn Fraſer, in his challenge.

demned of blaſphemie? Will they rather ſubſcribe theſe ſentences, then grant an errour in the chaire? Or, if theſe cannot bee excuſed, how ridiculous are they, for prooving an impoſſibilitie of erring in the chaire, to produce amongſt a number of execrable and blaſphemous errours, one reckles worde vnwittinge ſpoken? Neither did the holy Ghoſt in noting that ſpeech, meane any ſuch matter, as theſe men, to ſtrengthen their owne imaginations, fondlie build thereon. But, to ſhew, that *Caiphas*, while hee was vtterly corrupted, and but ſet onely on miſchiefe, yet, by the all and overruling power of him, who hath al both hearts and tounges in his hand, did ſpeake ſuch wordes, as howbeit hee neither ſo vnderſtood nor mynded them, yet, if in vprightnes and knowledge they had beene vttered in that ſence which the wordes might have borne; and according to that event, which contrarie to the ſpeakers mynd, the all and overruling hande of God brought about: that, then, they had well beſiemed that place which that wicked man did occupy. Such a prophet then, was *Caiphas*, herin, as was the Devil, when, mynding but blaſpemie, deceit, and murther, hee told the woman, that, eating of the forbiddē fruit, they ſhould become lyke vnto God. For, indeed, out of man his fal, much cōtrarie to Satans mynd, the Almightie wrought that hudge and incomprehenſible worke of the manifeſtation of God in the fleſh: and making, thereby all true believers, partakers in a ſort, of the divine nature. And, ſuch a prophet for vs, let their Pope be, as, who, being continuallie ſet on lying and murthering, yet never prophecieth true, but when the overruling power of GOD bringeth ſome ſuch thing to paſſe, which, albeit his wordes might beare, yet, he neither mynded not willed. Yea, this example of *Caiphas* ſo little helpeth them, that, thereby, evidentlie, all whatſoever they bragge of generall Counſels, and of their Pope even in the chaire, is ſeene to be fooliſhe. For, I pray you, what inſtance can they bring of a more lawfull Counſell, or, of a Pope more ſolemnely ſitting in the chaire (as touching

all,

all outwards requiſite for the lawfulnes either of perſons or ordinarie power) then were, both that whereby *Ieremy* was convicted; and this againe, whereby our Lord was condemned as a blaſphemer?

18. But, as, men, who diſput more, for maintayning, any way, their point, then for reſolution, being ſore preſſed, doe ſeeke all corners: ſo, heere, they alledge, that, howſoever ſuch a decay might have befallen the Church vnder the law: yet, of the Chriſtian Church, vnder the Goſpel, in ſo large a meaſure of light, and ample promiſes, no ſuch thing ought to be preſumed. Wherein, beſydes an evident halting in Logike, is alſo a horrible & open blaſphemy in divinitie. The fallacie is, that, from the meaſure of diſpenſation, & of the promiſes made, they reaſon to the truth of God in performing. It is true, that vnder the law, albeit they had one and the ſame covenant, in ſubſtance, and the ſame promiſes: yet not in a like meaſure, or cleare manner of diſpenſation. Now, heerevpon, to conclude, becauſe God promiſed not ſo clarelie nor plentifullie opened, his grace, that, therefore, he performed not alſe truelie what hee height: It is, firſt, a vicious argumentation, and, iuxt, a contumelious blaſpemie againſt the truth of God. For as a true man promiſing a cottage to one, and a kingdome to another, is alike true in both albeit not alike liberall: ſo, is God, alwayes, in whatſoever or in what meaſure ſoever hee promiſed. His Church was his Church alwayes, and, truth, alwayes, was the lyfe of his Church: and, hee prooved, alwayes, alike true, in maintayning it in a ſparkle, as hee did in keeping it in a ſhyning toarch. If they anſwere, That they doe not meane, that, for the common errour of the Prieſtes, Prophets and ordinarie Church-men vnder the Law, that therefore, either the promiſe of God failed, or his Church periſhed, then, wee have all we plead for. For what, I pray you, letteth him; Or is his arme now ſhortened; that he may not in the like manner and in the like caſes preſerve his Church? And, if, in a common apoſtaſie of ordinarie Church-men

both Prophets & Prieſtes, he yet hath, heretofore, ſtill had a Church, why doe our adverſaries make no end of bitter contention againſt vs? We have, indeed, great & ſure promiſes that the gates of hell ſhall not prevaile againſt his Church: but that the ordinarie Miniſters, ſhall alwayes, and all, in common, holde the trueth, not one ſyllable, yea, contrarie, we have not only manie and ſerious warnings of falſe prophetes to ariſe in the bowells of the church, & in ſheepes clothing, but alſo moſt clearlie foretold, that ſuch an Apoſtaſie ſhould come, whereby Antichriſt in al effectual deceyt ſhould even ſit, and beare rule in the Temple of God. If they will ſaye, that the Church of Iſrael had not ſuch promiſes of continuall preſence and preſervation of truth, as the Chriſtian Church hath: It is a treacherous ſophiſme. For they had alſo ſure promiſes of continuall preſence and preſervation of truth, according to the meaſure diſpenſed, albeit not of ſo great meaſure of preſence and light. And as for that point, whereof our adverſaries glorie moſt, and, wherein, now, at laſt, they are faine to place all defence (namelie, the prerogative of places and perſons:) the Church of Iſraell had much more for them (in ſo ample and many promiſes made of *Ieruſalem*, And to the houſe of *Levie* and familie of *Aaron*,) where as the Church vnder the Goſpell (in which, *neither at Ieruſalem, nor in any mountaine*, but every-where, and of all men, God is to bee worſhipped in ſpirit and truth) albeit having great ſure promiſes of preſence and preſervation: yet, of tying God or his truth to any places or perſons, in all Scripture, ſhee hath not ſo much as any ſhew of a warrant; which, if the holy Ghoſt had minded, hee might, with much leſſe ado, have reduced thoſe many grave and earneſt warnings given both by Chriſt in the dayes of his fleſhe, and by his Apoſtles, thereafter, of the perill of falſe prophetes: and thoſe carefull inſtructions of notes how to diſcerne and avoid them, to a ſhort and ſure compende againſt all fraude: bidding the Church but holde whatſoever the Biſhop of Rome did holde, for, that hee,

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forſooth, could not erre. If our adverſaries yet oppone, that howſoever the Church vnder the Law did ſometime fall away all in common, and, that, albeit the Chriſtian Church ſhould alſo in like manner, yet the truth of God his promiſes ſhould not therefore faile: but, that no ſuch thing hath befallen the Chriſtian Church, or could befall her: in reſpect of the great meaſure of light and cleare diſpenſation by the Goſpell. It is many wayes both fooliſh, and impertinentlie alleadged, for, firſt, it is a plaine taking of that which is in queſtion. Next, as the ſtate of our queſtion is (whither poſſiblie, the Church may erre (*communiter tota*) and God his promiſe yet abyde true) to oppone, that ſhee hath not erred, is alſe ridiculous as, if in diſputation *de iure*, one ſhould anſwer *de facto*. If God his promiſe ſtill may conſiſt, albeit ſhee did ſo erre, wee have the point wee pleade for. And, whither ſhee hath erred or not, they muſt of neceſſitie come with vs to trye by ſuch rules of examination, as wee only labour to reduce them to, and they, in an evill conſcience, alwayes, flee: onely crying againſt vs, *The Tẽple of the Lord, The Temple of the Lord*: And the Church can not erre. Thirdlie, this their preſumption of the ones poſſible and eaſie falling away, and of the others aſſured ſtanding in truth, grounded vpon the leſſe and greater meaſure of light, it ſheweth their fooliſhnes in divine matters. For, as, whatſoever meaſure of light diſpenſed, is God his free benefite, ſo is our either imbracing or abyding therein, his only gift. Who as hee iuſtlie will give over prefumptuous and ſecure men to groape even at noone day, ſo, is hee faithfull and wil not ſuffer his owne to bee tempted above that they are able, but will give the iſſue with the tentation. Wee have, indeed, to glorifie God, and even to glorie in him, for the huge meaſure of light and graceſull diſpenſation by the Goſpell: but ſo farre ought men to have bene from vaine boaſting thereof, or carnall and ſecure relying thervpon, as, in all watchfulnes and godly care, they ſhould have remembred, with all, that, accordingly Satan was to ad-

1. *Corinth.* 10. 13.

vaunce the mysterie of iniquitie by all effectual working, 2. Thes. 2. *with all power & signes and lying wonders, and in all deceaveablenes of vnrighteousnes, among them that perish, because they receaved not the love of the truth, that they might be saved, and therefore, God should send them strong delusion, &c.* for Sathan, as a craftie warriour and subtill enemie, reserved and framed his last cunning, force, and maner of working, according as he did see that, for deceaving, was requisite: and accordinglie, by God his wise permission, & iust iudgement, obtained a throne even in the temple of God. And, as in the dealing of God, it is not to be esteemed strange, that he so farre gave over the world to the efficacie of errour (whereby he iustlie punished the contempt of his truth, and clearlie foretold the case) so, is it nothing derogatorie, either to his goodnes and truth of his promises made to his Church, or to his power of performance: as our adversaries, because the Lord (whom they would make a varlet to their lustes) hath iustlie cast dunge vpon their faces, therefore by a doting *dilemma*, would inforce vpon vs this blasphemie, as a necessarie consectarie of our doctrine. For that, if the Church have erred, it must have beene that either GOD would not, or then that hee could not keepe his promise to her. But, it is the propertie of their king *Abaddon*, to blaspheme the name of God, his Tabernacle, and them that dwell in heaven. Wee both acknowledge his goodnes, and praise his truth, and power, and confesse, that, by this course of dealing, they are more highlie manifested, then if the gates of hell and smoake of the bottomles pit had never assailed the Church: Or, if the weaknes of men had never appeared to the praise, both of his goodnes and power. For, as his incomprehensible goodnes and constant truth, are, herein, magnified, that though all men be liers, yet hee abydeth true, and the infidelitie of men can not make his promise of none effect: so, did his infinite power exceedinglie extoll the selfe in this, that as hee bringeth light out of darknes, and maketh his light to shine in darknes: as hee bringeth life

Maister Iohn Fraser, on his challenge.

life out of death, and preſerveth the children of death: ſo, in the middeſt of Antichriſt his vſurpation, and ſuch abſolute domination in the holy Citie and Court of the Temple (the viſible Church) as no poſſible meanes appeared of intertaining light: yet, hee not only, all the while, preſerved two candleſtickes and two olives, true witneſſes and Miniſters of light and grace: but alſo (when, ſpyed out by Antichriſt, they were cruellie murthered, and, in his, and his ſectatours eſtimation, vtterlie vndone) hee revived them in furder vigour, to his and their terrour. That, while all the earth followed the beaſt (wondering and ſinging, *who is like the Beaſt, &c.*) hee not only, all the while, had a 144000. ſinging another, though an vnperceived, note: but alſo, at length, to the aſtoniſhement of all the earth, made, no newe, but even that *everlaſting*, albeit long ſmoothered *Goſpell, to bee proclaimed, firſt, through the mids of heaven*, and, at laſt, to deſcend, ſo to the earth, *that all the earth is lightened with the glorie thereof*: hee thereby, I ſay, to the high praiſe of his power, ſheweth to all men: that, *neither by an armie, neither by ſtrength, but by my ſpirit ſayeth the Lord.*

Revel. 13.
Revel. 14.
Revel. 14. 6.
Revel. 18. 1.
Zach. 4. 6.

19. Where they except yet heere againſt vs, that for many ages, no ſuch Miniſters can, from any record of ſtorie, bee alleadged, who did oppone themſelves or conteſt with the Church of Rome: ſo, as, of neceſſitie, it muſt followe, that either none ſuch were, or then they were not faithfull in diſſembling ſo long the trueth: which, alſo, could not bee ſo preſerved by their miniſterie: It hath a manifolde Sophiſtication, for (to let bee that whereby our men have often anſwered them, by faire Catalogues (from cleare Storie) of famous and worthie men, in all ages, holdinge the truth and ſtriving againſt aryſing corruption) they are, here, even in Logike, rediculous, concluding (as ſchooles ſpeake) *ab authoritate negative*, whereon nothing doth follow, they were not perceaved nor known, or they are

not

not recorded: *Ergo*, they were not, who ſeeth not the weaknes of this conſequence? In the dayes of *Ahab* and *Iezabel*, though princes have long eares, and, Prophets, in God his matters, bee ſharpe ſighted, yet, a hundreth Prophets, in one cave, and ſeven thouſand true worſhippers in one kingdome, eſcaped the knowledge not onely of *Ahab* and *Iezabel*, but even of *Elias* alſo: An other fallacie is in this, that, becauſe they are not recorded, and, ſo, are not knowen to the world, now: that, therefore they were not knowen in their owne times. It followeth not, for recordes beare commonly, but what obtaineth in the tyme: ſo as, albeit ſome men, in each tyme, have, either oppoſed them ſelves to prevailing evils, or, at leaſt, not beeing able to reſiſt a ſpeat of iniquity, have keeped them ſelves pure from the corruption, and were knowen to the Godly then: yet, as they were borne downe in the tyme, ſo, neither hath any record of thē come to the poſteritie: through the tyrannie of ſuch who, not onely, maiſter-fully, did ſet fordward wickednes, but alſo diſpoſed of all regiſters and recordes of matters, at their pleaſure: Daylie experience maketh this more then manifeſt. How many, in all ages, and in all countries, will ſigh for the evill which iniquity of time carieth through? And, from that which in a Province, Church, or Synode, is enacted and taketh place in the whole, in common, without open reſiſtance: to conclude, that, in that Province, Church, or Synode, vniverſally each one did think ſo, and that none were contrarie mynded: whom doeth not daylie proofe teach; that it were a ridiculous illation? How many will give open ſignification of miſcontentment; whoſe both meaning and memorie yet wilbe buried from the poſteritie? How many, in weaknes, will beholde, and tolerat, what they can not reſiſt; or without evident danger cōdemne? How many, at the firſt ſignification of oppoſition, will bee ſilenced and terrified, with ſome ſuch check as this; *Art thou alſo of Galilie?* Was not Chriſt condemned by the whole Counſell of the Prieſts; and yet, the Scripture witneſſeth, that

1. *Kings* 18. 13. & 19. 18.

divers

divers of the Prieſts did believe in him? If one, preſentlie, writing a ſtory, ſhould, therein, affirme, that, in Italie, all vniverſally did now hold the Roman religion: the future ages could have no reaſon but to eſteeme it true: but we, who now live, would laugh him to heading as a ſhameles lier; if hee but denyed that many hundreth were even in *Rome*, who hold the Pope to bee Antichriſt. The third deceit, in this their argumẽtation is, that from their owne knowledge, that is the knowledge of the earthly ones following the beaſt, they conclude of all mens knowledge, abſolutly: againſt the rules of Logike. For, although neither the beaſt nor his wondering ſectatours did ſee them or heare their ſong (which, was GOD his ſpeciall care and providence for their preſervation) yet the ſealed ones and followers of the Lambe, did, each generation, in their owne tyme, both ſee and heare them: as, by Scripture, is manifeſt. Their fourth illuſion, herein, is in that, vpon this, that no oppoſition was made to their Pope, they conclude that none were contrarie minded. Wherein, beſides that they, ſtill reaſon, *ab authoritate negative*, and, ſo, doe impinge, foully, in all the ſortes above ſpecified: And, that, by cleare inſtãces, in al ages, of famous learned men taxing the abuſes of religion, I might convince them: as divers of our men have alreadie done: they deceave alſo, craftily, by cõfunding tymes and caſes. For, as the degrees of the myſterie of iniquity wrought on ſlowlie, at firſt, and Antichriſt did not moũt vp to the height of Satan his throne at once: ſo the meaſure and manner of conteſting behooved, in courſe of tyme and grouth of evill, to bee much divers. No age, ſince the Apoſtolike tymes, brought not with it ſome degree of grouth to that miſchiefe, which, even in their dayes was a hatching: and, no age, accordingly hath not left behind it (in deſpyte of all repreſſing and ſuppreſſing tyranny) recordes of ſome grievous complaints, of holy men, vpon the abuſes in the tyme. Love is ever loath to caſt of, till all hope and poſſibility of remedie bee clearlie paſt. The pretence of the Lambe his hornes, and of Pro-

John 7. 50, *John* 12. 42

pheticall authority caried him long out ſo, not only in his firſt and more tolerable beginnings, but, even in an inſuing hudge height of impious vſurpation: and multitudes even of true, but ſimple ſheepe, following, in vprightnes of mynd, the common enſigne, and (through not diſcerning of the Dragon his mouth vnder the ſemblance of the Lambe his hornes) receaving his name, or at leaſt, his number, but never his character, ſo ſtrengthened him: as, men had not yet gotten either the knowledge or the courage to challenge him directlie for Antichriſt: who, yet, both hated and abhorred his impiety, and, freely, taxed it, both by word and writ. And, it was the Lorde his will, that, before open and full conteſtation, in the higheſt degree, his impious vſurpation ſhould mount to the higheſt. While GOD gave even *Iezabel* tyme to repent her of her fornications, that the more juſtlie ſhee might bee caſt, at length, *in the bed of torment*. Whoſe whoordomes, that the true ſervants of God did tolerat ſo long, it was, indeed, a point of weaknes in them, and, for which, *the Lord had ſomthing againſt them*, but, no argument, wherefore either they were not his true and beloved ſervantes, or yet, that they were not at al: as ſophiſtically, our adverſaries doe inferre. And, this their infirmitie, will appeare, yet, the leſſe wonderful, if we conſider how, with the degrees of ariſing impiety, antichriſt, alſo, aroſe to greater & greater impatiency of any cure: and to a tyrannicall intreating of oppoſers. At firſt, ſome freedom was of admonitions: therafter, they were repreſſed by deprivations, degradations, & excommunications. At laſt, hee becommeth all and whollie of the Dragon his coulour, and barbarouſlie ſheddeth the blood of Saints. All which courſe of his waxing impietie and condition of Saints vnder and againſt him, are ſo clearelie ſet foorth by the holy Ghoſt, as I even loath to ſpend ſo many wordes in ſo plaine a matter. And, verelie, if compaſſion of the weake (whom they ſtupifie with theſe bugbaires) did not moove me, I would not once make anſwere to ſuch blind leaders of the blind, and men

Revel. 13.

Revel. 2. 21. & 9. 20. 21

ſo,

ſo perverſlie contentious, againſt, not onely invincible reaſons, but, even clearlie foretold and fallen out caſes. The two witneſſes (a ſufficient though a ſmall number) had a long tyme of prophecying, and, albeit in heavines, for the prevailing evill, and ſucces of the myſterie of iniquitie, yet without open conteſtation. But, corruption growing to ſuch height (the beaſt not onely ſitting in the holy city & court of the temple, but alſo treadding downe all true worſhip therein) as, of neceſſitie, the right rod of examination behooved to be applied to diſcerne the temple (the true Church) and to trye, if City and court, being ſo far polluted, could poſſibly come in the account of God his houſe, or were to bee caſt out. Then, the applying of the rod, made Antichriſt to perceave ſuch to bee within him, as he thought not of whom, when, thereupon, he had ſo cruellie murthered, even with applauſe of the blind worlde, as they ſeemed not onely to be no more, but, alſo, that their memorie was reproachfull and odious: yet, hee did find them revived, in greater ſtrength, and, viſiblie, at laſt to his griefe & terrour, to obtaine the tytle & account of the true Church: Wherat, his kingdome falleth. And this courſe of the Lord his working, as it ſheweth his great patience, to the juſtifying of his iudgements, againſt ſo obſtinatlie impenitent an apoſtaſie: ſo it anſwereth abūdantlie the fooliſhe demands of our adverſaries, whereby, in al the force of eloquence which a badde cauſe can affoord them, they aske, why, in any caſe, wee would not rather have reformed the Church, then overthrow her; and cured her rather then killed her, & forſaken her fellowſhip? For, firſt, they are ſtil ridiculous in aſſuming the queſtion, by vſurping to thēſelves the tytle of the Church: of which they are not, & in which they are no otherwayes then a ſoare & proper evill of that body. *VVe have not forſaken the Church but have brought the Church out of Babel, wherein shee was long captive.* We have not fled from the Church or left the enſigne: but cleaving ſtil to the enſigne & true Church, we have iuſtly, gone aſyde from the traitour in the church, pretending the

Revel. 11.

Maiſter Iohn Fraſer, in his challenge.

Revel. 13.

Act. 19. 9. Lambe his hornes, but ſpeaking with the mouth of the Dragon. We have not rent the vnitie of the Church, but, by the example of the Apoſtle, we have ſeparated the Diſ-
Ierem. 51. 9. ciples from refractarie enemies. Wee were ſo farre from wounding the Church, as faine, would wee have cured Babel (in the Church) but ſhee neither could nor would
Ier. 51. 26. be cured. So, we behooved to leave her as a burnt mountaine, wherein, could not be found, any more, a ſtone for a corner or for a foundation. Her grapes were become as the grapes of *Admah*, and her vine as the vine of *Tzeboim*. that, without ſo much as once looking behind vs, wee behooved to goe vp to the mountaine for our lives, and for-
Geneſ. 19. ſake *Sodom*. And leaſt we ſhould be partakers in her iudge-
Revel. 11. ments, we have great reaſon (it being ſaid to vs *Come vp hither*) to eſcape, and be like the he goates of the flock: comming out from among that contagious & incurable companie, and touching no vncleane thing. Did we goe out of *Babel*, till there was no balme for her ſoare? Did ſhe not ſo farre refuſe all medicine, as, we lay cruellie ſlaine and barbarouſlie vnburied in the ſtreetes, before we left her? And yet, one of their mylde men (ſorie, as ſeemeth, they had no more of our blood) is not aſhamed to aske: why we did not rather chuſe to ſuffer for the truth, if ſo be we hold it, then to have rent the vnitie of the Church? Thus, ſtill the Whoore, impudentlie, braggeth of the Brydes name: and, albeit her filthines be diſcovered, yet ſhameleſlie ha-
Prov. 30. 20 ving eaten, *Shee wipeth her mouth, and ſayeth, shee hath committed no iniquitie.*

20. Now, I hope, I have cleared, that, howſoever the promiſe of God can not faile, but that truth ever abydeth in the Church: yea, and by the miniſtrie of true paſtours, is, and hath alwayes bene maintained therein: yet, neither have our adverſaries anie thing whereof to boaſt heerein, as, who neither are the true Church nor true Paſtours of it: neither, albeit both Church and Paſtours *communiter omnes* (all in common) have fallen away from this truth, that it derogateth ought to the veritie of God

his

his promiſes: whom, as, it pleaſeth, ſometime, (for magnifying and manifeſtation of his truth and power, in man his fallehood and weakenes) to preſerve his truth, in a ſmal ſparkle, in, and by a few ſecret ſealed ones: ſo, when hee will have it to breake foorth in a great fyre, for chaſſing away and diſpelling all overclouding errour, hee both may and hath, at all ſuch occaſions, raiſe vp men extraordinarily, in the way of righteouſnes, and in evidence of his ſpirit and power: to the iuſt conviction and confuſion of them, who having the ordinarie place of huſbandmen, in the Vineyard, yet were become murtherers: and having the ordinarie place of builders of the houſe, yet were deſtroyers. Neither tendeth this, to open a doore, for anie, to deſpiſe the Church of God. Which, whoſoever heareth not, let him be a Heathen and a Publicane: *Mat.* 18, 17 Neither giveth it libertie to cõtemne the ordinarie means of God his diſpenſation by Paſtours (ſeeing none, ordinarilie, can beleeve but by hearing, or heare, but by preaching) but, as I have ſaid before, it is to waken Paſtours to looke to their miniſterie, and how they keepe the covenant of *Levie:* and not ſecurilie to ſleepe, and whyle they looke but to their own wayes, yet proudlie, to make God the varlet of their affections. And, on the other part, it is to ſtirre all Chriſtians to a carefull ſtudie to diſcerne betwixt the true church and the Synagogue of Sathan, calling themſelves Iewes, and yet, are not: and betwixt true Paſtours, and falſe prophetes, cõming in ſheepes clothing, but within are ravening wolves: for it becommeth men not to be rechles in ſo important a matter. and, if it had not bene both a high and requiſite point of wiſedome, the Lord and his Apoſtles had not given ſo many ſad and ſerious warnings to that effect.

Rom. 10. 41. *Malach.* 2. *Revel.* 2. 9. *Math.* 7. 15.

21. Here, now, as at the pulling from them of their *Palladium,* to the evident peril of their *Pergamus,* & Satans throne in it, and the vndoubted ſubverſion of their execrable *Ilium,* they cry out a great cry and a bitter. That, if thus, men once depart from the iudgement of the Church, what cer- *Revel.* 2. 13.

taine warrant can they ever finde to ſtay on? or, What guyde can they be ſure to follow; for finding out of truth? So; ſtill, they ceaſe not to dallie, and, ſhameleſſie, in one ſort. Wee would not have men to depart from the iudgement of the Church (which is the piller and ſtable ſeate of truth, and without which is neither veritie nor lyfe) but, howe much we are neceſſarilie to cleave thereto, ſo much the more carefullie, by the right rule of examination, to trye and diſcerne betwixt the Church, and the pretending harlot, and, to this end, the Lord hath given vs his word & his ſpirit: and, in all ages, hath recommended them to his owne children, as vndoubted guydes, in all doubtfull caſes, ſo vnder the lawe, men are ever exhorted to the lawe & the Teſtimonie. *David*, and the Prophets di-
Luk.16.29. rect al men, alwayes, thereto, *they have the Lawe and the Pro-*
Iohn 5.39. *phets*, ſaith Abraham, in parables. And, our Lord, for cleare
2.Pet.1.19. teſtimonie of himſelfe, biddeth the Iewes ſearch the ſcriptures. Peter, from an other ſpirit, then have our adverſaries, calleth the word of the Prophets a ſure and certaine
1.Timoth. 3.14.&c. word, and exhorteth to attend thereto. And, Paul, even
Throughout the A. vpon this that the Church is the houſe of God, the piller and ſtable ſeat of trueth, and that godlines is a great myſterie, groundeth both a reaſon why hee did write to Timothie, and an earneſt exhortation, to take heed to the reading of the ſcripturs: for that many, diverting therefrō, and giving themſelves to ſpirits of error and fables, ſhould fall from the truth, and teach doctrines of Devils. We read many warning not to be miſcaried with common errors or the authoritie of men: yea, as I have before touched, divers times, both Paſtors and people, in common, are taxed for falling away from the word. We are exhorted, carefullie, to proove and try what word men doe offer vnto vs, but never, in all ſcripture, have we ſo much as one mine, of ſecure relying vpon the authoritie of ordinarie Paſtors, without due examination, and the iudgement of al ſound antiquitie accordeth hereto. One of the Fathers ſaith thus, *Qui vult cognoſcere quæ ſit vera eccleſia non cognoſcat niſi tantummodo*

per

per ſcripturas. and ſone after, *Chriſtiani ergo volentes firmitatem accipere doctrinæ veræ ad nullam rem fugiant niſi ad Scripturas: alioquiſi ad alia reſpexerint, ſcandalizabuntur & peribunt non intelligentes quæ ſit vera eccleſia, & per hoc incident in abhominationem deſolationis quæ ſtat in ſanctis eccleſiæ locis,* the place is remarkeable, & in Engliſh thus, who wil know which is the true church, let him not ſeeke to know it but only by the ſcriptures, &c. Chriſtians, then, willing to receave the ſtable aſſurance of true doctrine, let them runne to nothing but to the ſcriptures, otherwayes if they look to ought elſe, they ſhall ſtumble and periſh, not vnderſtanding which is the true Church: and ſhall fall, hereby, in the abhomination of deſolation which ſtandeth in the holy places of the church. This ſame is yet more plainly ſhewed in theſe wordes, *quum videritis, &c.* (that is) when ye ſhall ſee vngodly hereſie, which is the armie of Antichriſt, ſtanding in the holy places of the Church, then, let them who are in *Iudea,* flee to the mountaines: that is, they who are of chriſtianitie, addreſſe themſelves to the ſcriptures: becauſe, when once that hereſie hath obtained place in theſe Churches, there can bee no tryall of true chriſtianitie, neither any other refuge for chriſtians willing to know the veritie of the faith, but the divine and holy Scriptures. And the ſame *Chriſoſtome* in the ſame place; *Antea multis modis, &c.* before, many wayes was ſhewed which was the Church of Chriſt, but, nowe, no maner of way but by the Scriptures. Thus is cleare not only that the ſcripture is the ſole rule of tryall: but that the neceſſarie reaſon why only to have recourſe thereto is Antichriſt his obtaining ſo farre within the Church, as, to eſcape the abhomination of deſolation ſtanding therein: alſo, wee muſt runne and runne only to the Scriptures.

Author operis imperfecti in Matth. homil. 49.

Non enim per alium (ſaieth *Ireneus*) *diſpoſitionem ſalutis noſtræ cognovimus quam per eos, per quos Evangelium pervenit ad nos, quod quidem tunc præconiaverunt, poſtea vero, per Dei voluntatem, in ſcripturis nobis tradiderunt fundamentum & columnam fidei noſtræ futurum:* (that is) for by none other have wee knowne the diſpoſition of our ſalvation, but by theſe,

Libro 3. cap. 3.

by

by whom the Gospell hath come vnto vs, which then they preached, and thereafter, by the will of God, delivered to vs in the Scriptures, to remain, in all tymes to come, the foundation and piller of our faith. The same father in another place speaketh thus: *Plantatus est enim Ecclesiæ Paradisus in hoc mundo: ab omni ergo ligno Paradisi manducabis, id est, ab omni scriptura dominica, &c.* that is, for the Paradise of the Church is planted in this world: thou shall eat therefore of every tree of Paradise, that is, of all the Lord his Scripture. And as *Ierome* sayeth both pleasantly and pertinently, When ever the Church looketh to any other warrant *egreditur de finibus suis* (she passeth out of her owne bounds) let any man, in whom is left any spunk of spirituall sense, conferre these sayings of the Fathers with the dealing and doctrine of Rome now, labouring ever to divert men from this Paradise of the Scriptures, where only is the fruit of lyfe, to a barren wildernes without water and Cisternes of their owne digging, and, thus, making millions to fall in that abhomination of desolation which standeth in the holy places of the Church, but their soares are seene, & they shal prevaile no longer.

Lib. 5.

22. They exclame, here, against vs, that, thus, we pervert all order in God his house: making every privat Christian iudge over Pastours, and subduing the spirit of the Church to every privat spirit. And, O how they both please themselves, and play themselves in amplifying the absurditie, as they think, of this point! But, to calme, a little, their chear heerein. First, I aske them, is it not a common direction for all Christians; to trye spirits, and not to believe every spirit? Are we not cōmanded, to proove al things; & to hold that which is good? Are we not often, & carefully exhorted, to beware of false Prophets? While they cannot, or dare not (though they would) gainsay so cleare Scripture, they runne to this: that the only sure trial is, to acquiesce in the iudgement of the Church. But, shameles men, is not this all one thing, as if they said, the best triall were to vse no triall at all? And what doe they, hereby, but still as-

1. *Iohn* 4.
1. *Thes.* 5. 21.

sume

ſume the queſtion? It is the true church, within the viſible church, which we have to trie: and, how we ſhall rightlie diſcerne the bryde from the harlot. It is in a commō pretence and audaciouſlie acclaimed title of the church, and prophetical authoritie, to diſcerne wiſely the true church from the Sinagogue of Satan calling thēſelves Iewes: and the voice of the true ſhepheard, frō the Dragon his mouth even in the temple of God. We wil acquieſce in the iudgment of the church: but, we muſt firſt know that it is ſhe, and not a masket harlot vnder that name. Yea, and even then, not acquieſce ſimplie, becauſe it is her voice, but becauſe by the word and ſpirit, we perceave her to ſpeak the words of the brydgrom: and that, therfore ſhe is the bryde and true mother of vs all. O, but thus ſay they, you ſtil ſubiect the ſpirit of the church to everie privat ſpirit: & make lay men iudges over Paſtours, to whom Chriſt hath committed the governemēt of his houſe. If I aske them, what they do meane by this their diſtinction of a publike and privat ſpirit; what can they anſwer? ar their mindes ſo ſtil plunged in the pudle of their predicamēts, as they imagin the ſpirit of Chriſt to be a *Species* divided in *individua*? dare they ſay, that there be divers ſpirites, or, that the Church hath any otherwayes the ſpirit, but becauſe al the mēbers of her body are indued with one and the ſame ſpirit, each according to the meaſure of the donation of Chriſt? there is but one ſpirit, albeit divers adminiſtrations and operations. Now, if every true member of the church hath one and the ſame ſpirit, for what vſe have they it? Or dare any be ſo blaſphemous as to imagine that the ſpirit of God cā be in any without ſome ſpiritual operations? have not the children of God the ſpirit, that, thereby they may both diſcerne the things of God; and be capable of them? for the naturall man can not: but the ſpiritual man diſcerneth al things & is iudged of none. and, as the ſpirit of mā knoweth & iudgeth the things of men, ſo doth the ſpirit of God, the things of God. Our adverſaries here delude the ſimple with a deceitfull æquivocation: from that ordinarie pre-

rogative of governement and iudgement given to Paſtours, concluding, falſlie, of all ſpirituall ſenſe and guſt given to all and everie Chriſtians, for iudging and diſcerning, heavenlie things, by the ſpirit of God in them. And, becauſe the gift of diſpenſation, and ordinarie governement is peculiarlie given to Church-men, or Paſtours, vnder an æquivocation, they wil ſpoile all and everie privat Chriſtian of al ſpiritual ſenſe, and diſcerning facultie: If a ſtewart of an houſe, to whom the diſpenſation is cõmitted of diſtributing food to the familie, did offer to a child or ſervant of the houſe a ſtone in ſtead of bread, or, a ſerpent for a fiſhe: and, if the child or ſervant did, therefore, reiect them: had he place, by reaſon of the diſpenſation committed to him, to quarrell either the child or ſervant, for vſurping his office? The horſe, or oxe, which neither have the skill nor place given them by nature, to provide or diſpenſe to themſelves their foode: yet, by naturall ſenſe, have allotted to them, this facultie, to diſcerne haye from thornes, and provander from gravel. Any common ſenſible man, which hath not the art either to teach himſelfe or others muſike, yet, naturallie, perceaved a iarre therein, and ſturreth at it. and, hath his Maiſter of art place, herevpon, to expoſtulat that hee taketh too much on him? In divine matters, God, alone, properlie, is Iudge: and, the Church is *index* (that is declarer) *non iudex* (not iudge) of his will or word. No more then heraults of armes are iudges or diſcerners, but intimaters, of the Prince his pleaſure: and, yet, in a peculiar manner, and by a ſpeciall power, which no common ſubiect, may or dare vſurpe; who, yet, all of them have place to crave & examine their warrant. that ordinarie and peculiar power of diſpenſation, governement, and iudgement, according to the warrant of God his word and will thereby, proper to publike office-bearers and ſpiritual heraulds, is one thing, and the ſpiritual guſt or facultie given to all Chriſtians, whereby to try & diſcerne, whither it be food or poyſon; a ſtone or bread; a fiſhe or a ſerpent, that is diſpenſed vnto them: whither it

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be the voice of the ſheepheard, which they heare, or the voice of a ſtranger, it is another thing, we admit not everie ſubiect to vſurpe the place of herauld, nor every ſheep to vſurpe the office or power of a ſheepheard. But, by the great ſheepheard his own teſtimonie, we know, that whoſoever are his ſheepe, they will diſcerne betwixt voices: and, ſo, learne to avoide the thiefe, & follow the true ſheephearde. *John 10.* Theſe two, our adverſaries, either maliciouſlie or ignorantlie, and, ſophiſticallie, cõfound: vnder pretence of that which is the Paſtours part, by æquivocation, pulling from the ſheep, all ſpirituall ſenſe: ſo, making them, in ſtead of lightened & living mẽbers of Chriſt, dead & ſenſles: thus, to miſcarie them whither they liſt. To Paſtors we yeeld, alwayes, both the place & honor of diſpẽſing food to the familie: yea & that ſo far forth, as we abſolve not any Chriſtian from the neceſſitie of ſubmitting himſelfe to God his ordinance therein. But as Chriſt hath given his ſpirit to al his ſheep, whereby they live ſpiritually: and, hath left his word to be the only food of his houſe, for foſtering & nouriſhing that life: ſo, we affirme, that al true ſheep, even who hath neither the ſkill nor the power to be their owne carvers, have, yet, by his ſpirit in them (that vnction which teacheth all things) a ſpiritual diſcerning facultie to know what is propined them, ſo, as even the weakeſt in that facultie, yet having in any meaſure, the true guſt, albeit, in infirmitie, he wil be brought to muſe & doubt, ye & ſomtime to miſtake that for food which is not, yet as a mã ſeeking after ſome precious Iewell, though many things in apparance like it, preſent them ſelves to him, and even detain his mind, as doubting, but ſom of thẽ may be his darling: yet this is ever ſtil without ſatisfaction of heart. ſo as he cannot reſt nor acquieſce, but ſtill his mind giveth him that he is deceaved. and ſo hee, ſtill ſearceth and ſendeth after ſomething, which he hath not, as yet, gottẽ: and if he could yet but once ſee, he would ſone know. Vpon which having fallen, then as two wel accorded lutes, the one being ſtricken, the other alſo ſoundeth: ſo at the firſt ſight, *1. John 2. 20.*

his heart leapeth and is filled with ioye, his mynd with cleare light, and his ſoule with ſolide peace. And, then, he, diſdainfully, caſteth from him theſe counterfaits, which he never heartelie embraced. Is it not a ſtrange impudencie, in theſe men; that, in ſo manifold warnings, given vs by our Lord, to trye well what wee embrace or hold; and in ſo faire a facultie affoorded vs by his ſpirit dwelling in vs, to proove things, that they notwithſtanding, dare, ſo malapertlie, exact, of Chriſtians, a blind obedience, and implicit faith? Who ſetteth any wares a ſeale, boaſting of their fyneſſe, and, yet, in any caſe, will not have them lookt on, or tryed, but, will bee, blindlings, believed vpon his baire word: for me, I would never ſeeke any greater argument, that hee were a thiefe, and no true marchant. The Romaniſts plead, ſtoutlie, that the truth is with them: why? Becauſe they are the Church, and why the Church? Becauſe they have an ordinarie ſucceſſion of Paſtours ſince the Apoſtolik tymes. If, here, you vrge, that in ſo farre as, often, perſonall ſucceſſion holdeth not the ſame doctrine, but, even all, in common, have and may fall therefrom, therefore, to approove themſelves true ſucceſſours to the Apoſtles, they muſt alſo verifie themſelves to hold the ſame doctrine: then their hearts *bruſt for anger, and they will gnashe at you with their teeth*, and crie out, fye on ſuch an heretike as once thinketh ſuch a blaſphemie. That no ſuch thing hath befallen, or poſſiblie could befall the Church. If yet they bee requyred, to bring, then, their doctrine to due examination, by the written worde. No: but you muſt, *fide implicita*, believe them vpon their word. And, albeit Scripture did ſeeme never ſo farre to condemne them, yet you muſt not ſuſpect any evill of them, why? Becauſe that is onely the true ſenſe of Scripture which they approve, ſo as you muſt not ſo much as doubt, or once call in queſtion their interpretation. And why? Becauſe, foreſooth, they are the Church. Is not this, proudlie to mocke God; and, impudentlie, to delude men? Is not this, to picke out the eies of the worlde,

Act. 7. 54.

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to cary them, blindfolded, as oxen, to the ſlanghter; and, as fooles to the ſtockes, for correction? Auguſtin, pleading for the truth, and, having, trulie, for him all, which our adverſaries doe, falſlie, glorie of: yet, ſheweth, that he was of another ſpirit, which taught him, that verity was otherwayes to bee defended, then by ſuch ſubterfuges, as they, in an evill conſcience flee to. His words are theſe, *Nemo noſtrum dicat jam inveniſſe veritatem, ſic eam queramus quaſi ab vtriſq; neſciatur. Ita enim diligenter & concorditer queri poteſt ſi nulla temeraria præſumptione inventa & cognita eſſe credatur: aut, ſi & hoc à vobis impetrare non poſſumus, ſaltem illud concedite vt vos tanquam incognitos nunc primum audiam nunc primum diſcutiam: juſtum puto eſſe quod poſtulo, hac ſane lege ſervata vt vobiſcum non orem, non conventicula celebrem, non Manichæi nomen accipiam, ſi non mihi de omnibus rebus ad ſalutem animæ pertinentibus ſine vlla caligine rationem perſpicuam dederis.* That is, let none of vs ſay, that he hath alreadie found out the truth, let vs ſo ſeek it as if it were vnknowen to vs both. For, ſo, it may be diligentlie and peaceably ſought out, if, in a raſhe preſumption, men doe not eſteeme that they have, alreadie, found and knowen it. Or, if neither this can be obtained of you, yet grant me that other, at leaſt, that I may now firſt heare you, and, now firſt, trye you, as vnknowen before. I think it bee an equitable thing which I crave, obſerving, foreſooth, this rule, that I neither pray with you, nor keep conventicles, nor take the name of a Manichæan, except of all things concerning the ſalvation of my ſoule, you give me, without any obſcuritie, a moſt cleare reaſon. And, in that ſame place, *vt ergo hanc omittam ſapientiam quam in Eccleſia eſſe Catholica non crediius, multa ſunt alia, quæ in eius gremio me juſtiſſime teneant. Tenet conſenſus populorum atque gentium, tenet authoritas miraculis inchoata, ſpe nutrita, charitate aucta, vetuſtate firmata, tenet ab ipſa ſede Petri Apoſtoli cui paſcendas oves ſuas poſt reſurrectionem Dominus commendavit, vſque ad preſentem epiſcopatum ſucceſſio ſacerdotum, &c. Iſta ergo tot & tanta Chriſtiani nominis chariſſima vincula rectè hominem tenent credentem in Catholica Eccleſia etiamſi propter noſtræ intelligentiæ tarditatem vel* Contra Ep. fundamenti.

vitæ meritum veritas nondum se apertissime ostendat: Apud vos autem vbi nihil horum est quod me invitet ac teneat, sola personat veritatis pollicitatio, quæquidem si tam manifesta monstratur, vt in dubium venire non possit, præponenda est omnibus illis rebus, quibus in Catholica teneor. (that is) to passe by, then, that wisedome which you beleeve not to be within the Catholike Church, there be many other things also, which most iustlie doe holde me within her bosome, the consent of peoples and nations: the authority by miracle begon, nourished by hope, increased by love, and stablished by antiquitie: a succession of Priestes from the selfe seat of Peter the Apostle (to whom Christ after his resurrection, recommended the feeding of his sheepe) even to this present Bishoprike, &c. These then, so many and deare bands of christianitie, doe rightlie hold a mã, beleeving, within the catholik churh, though for the slownes of our vnderstanding, or merit of our life, the truth do not as yet most plainly shew it selfe. But, with you, where none of these are either to draw me or detaine me, nothing foundeth but a bare promise of the truth, which notwithstanding, if you can so evidentlie shew, as it cannot be doubted of, it is to be preferred to all these other things whereby I am holden within the Catholike Church.

23. But, this truth (say they) can neither bee shewed but by the church, which, only, hath it: neither could men bee otherwayes induced to beleeve the Gospell, except therewith, the authoritie of the church did move thẽ, as *Augustin* speaketh: *ego vero Evangelio nõ crederem nisi me ecclesiæ commoveret authoritas.* We denie not that the church only hath, and sheweth the truth. Yea we grant also, that, according to *Augustin* his mind in that place, the authority of the church is the ordinarie and necessarie motive whereby a infidell who neither knoweth Christ, nor beleeveth the Gospell, may & wil be first induced to reverence religion: but it is but a cõmotive, and, as the same *Augustin* speaketh, *oportunũ inquirendi exordium*, so as albeit men be so stirred to reverẽce & inquire, yet they rest not vpõ this, that the church saith so,

Contra Ep. fundamental.

Libro de vtilitate credendi.

ſo, no more thē did the *Samaritans* vpon their womans report, but becauſe by the word & ſpirit they finde that ſhee ſpeaketh true, *non iam hominibus ſed Deo intrinſecus mentem illuminante atque firmante.* for, as in his teſtimonie little above cited, he ſaith, there be many things which be great motives to hold a man in the boſome of the church, yet trueth manifeſted is to be preferred to all. and, as truth is only in the church, and ſhewed onely by the Church, ſo is it, that, which only maketh the church to be the church, & wherby, only, ſhe is diſcerned. O, but all heretikes (ſay they) doe pretend the truth. yes verilie, and the name and title of the true church alſo, and ſo much the greater ought our attention and care be to examine all their pretences. For, bare pretence of truth, as it never yet did, ſo neither ever ſhall it be able to beare out falſhood longer, then by the right rule of examination it is reduced to due tryall. It is a great fallacie, becauſe that truth can be no where found, but in the church, nor ſhewed by anie but by the church, and that the authoritie of the church, as a fit entrie to inquire by, firſt induceth men to reverence and ſeeke after the truth: therevpon, to conclude that truth, opened, hath no other vertue, or cleare note, whereby to be diſcerned from conteſting errour, but the authoritie of men affirming it. For, being admitted to plead for it ſelfe, it is not ſo weak (as to blindfold men, our adverſaries would make thē believe) but that anie, whoſe eyes the prince of this worlde hath not pyked out, or, whoſe hearts, forſtalled prejudices have not hardened, may eaſilie diſcerne it from lyes: indeed, theſe, to whom, in God his iuſtice, the myſteries of the kingdome are ſpokē in parables, that hearing, they ſhould not heare or vnderſtand, and ſeeing, they ſhuld not ſee or perceive, can never diſcerne them. But, they to whom it is given to vnderſtand them, wil clearlie & wel. *for a ſcorner ſeeketh wiſedome and findeth it not, but knowledge is eaſie to him that will vnderſtande.* and, as it is a vaine thing to reaſon with, or offer any ſound inſtruction to a drunken man, while his wine is on him, and poſſeſſeth all his ſenſes: ſo, is

Iohn 4.42.

Auguſtin. contra Ep. fundamental. cap. 14.

2. Cor. 4. 4.

Matth. 13. 11. &c.

Prov. 13. 4.

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all travell, taken for clearing truth but fruitles towardes such as God hath given over to the bewitching cuppe of fornicatiō. but, who neither in pride, singularitie, nor bitternes, are wedded to their owne will, or to the will and appetit of men. and, give a free and an vnforstalled heart to God, to doe in singlenes his will, *they will know of the doctrine whither it bee of God, or whither men speake of them selves.* as witnesseth the Lord him selfe: and, as *Solomon*, in the spirit, speaketh of the words of wisedome, *They are all plaine to him that will vnderstande, and streight to them that would finde knowledge.* For, as saith the Apostle: *The day maketh every man his worke manifest: for it shall bee revealed by the fire.* The word of God is not like the word of men. *He that hath the worde of the Lord, let him speake it faithfullie what is the chaffe to the VVheat, saith the Lord. Is not my word even like the fire; and like a hammer that breaketh the stone? as the lilie among the thornes, so is my love among the daughters: and, as the apple tree among the trees of the forrest, so is my well-beloved among the sonnes of men: The wordes of the VVyse are like Goads and like nails, fastened by the Maisters of the assemblies, given by one Pastor.* Yea, even as the night flyeth before the sunne, in such sort, as no thiknes of clouds or foggie mist can so farre darken, but that men doe easelie discerne the light of day: so trueth, once shewing her face (howe fewe, howe base, or howe weake soever the instruments bee) then, nether multitude, nor high qualitie of maintainers, nor prescription of tyme and prevailing darknes, can give to error any strength to stand against it. For, the wise resolution of Gamaliel holdeth, ever, true, *that if the Counsell or worke bee of men, it will come to nought, but if it be of God, none can destroy it:* but, even, in that wicked endeavour, *they will be found fighters against God.* The powerfull, yea & miraculous prevailing light of the Gospell, whereby, against all the deceit, force, and malice of Satan, & power of the world, Antichrist is so sensiblie going to destruction: that, howesoever they obstinatlie blaspheme, yet, they are gnawing their toungs for sorow: it sheweth sufficiently, what power is in the word of truth against al oppositiō whatsoever.

Iohn 7.17.

Prov. 8.9.

1. *Cor.* 3.13.

Ephes. 5.13.

Ierem. 23. 28.29.

Cant. 2.2.3

Ecclesiast. 12.11.

Act. 5.38. 39.

24. And

24. And, this miraculous ſucceſſe, and evident finger of God, wee, indeed, glorie of, in the Lord, who, thus, beareth witnes to the worde of his truth. Whereby as by the roare of a Lyon ſeconded with ſeven thunders, Antichriſt is thunderſtricken with aſtoniſhment and going, ſenſiblie, to pouder. Neither doe wee this, for that wee thinke vs holden to produce miracles for a warrant of our doctrine or callings: as our adverſaries, ieſting (but with fained chear) at this our ſucceſſe, require of vs. For, a wicked and adulterous generation requireth a ſigne, and no ſigne ſhall be given them but that of the Prophet Ionas: and, that, albeit they deſtroy this Temple, yet God ſhall raiſe it vp againe in three dayes. This ſigne they have gotten, and have ſeene it to their terrour and iuſt confuſion. In that, howſoever, with al malice, fraud, and barbarous feritie, they have crucified the Lod Ieſus in his members, and deſtroyed his true Temple: albeit his faithfull witneſſes lay ſlaine and vnburied in the ſtreetes of their great Citie, three dayes and a halfe, yet God raiſed them vp againe. But, to diſcover yet, more clearelie, in this point, their either ignorance, or evill cõſcience, or both, I would aske thẽ, who, thus, cry after miracles, if we did work alſe many, yea and in appearance, alſe great miracles, as ever did Chriſt, and all other Prophets or Apoſtles: would they therefore beleeve vs, teaching any other goſpel thẽ which is alreadie taught and written? they are worthie, indeed, whom God ſhould give vp, in his iuſtice, to this groſſenes, who, by falſe miracles and lying wonders, have ſeduced the world to believe lyes. Yet, I think there is none of thẽ that dare ſay ſo. If thẽ, our doctrine be new, (as they ſtoutlie affirme) how vaine are they to require, of vs miracles? when onely, this, that it is new, may ſufficientlie improve it not only being deſtitut of miracles, but even albeit it were backed with al the wonders of the world. But if our doctrine be not new, but even that *everlaſting Goſpell*: then, their deſire, prooveth them to bee a wicked & adulterous generation. If anie man or Angell preach any other Go-

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Revel. 14. 6.

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Revel. 14. 6.

ſpell then which hath beene taught and written, though
Deutr. 13. hee remove mountaines, let him be *Anathema*. In the verie infancie of the old Church vnder the law, when, in a ſmal meaſure of diſpenſation, miracles had their owne place & vſe: the Lord, yet, was ſo farre from making them the warrant of truth, as, even then, hee would have them controlled by the word of truth. Now, ſhame, I think, ſhall dryve our adverſaries to ſay, that they requyre not miracles of vs for a warrant of doctrine: but that, ſeeing wee have no ordinarie vocation, of Paſtours in the Church, that for maintenance of the lawfulnes of our extraordinarie calling, wee have to worke miracles. Who, of any ſound mynd, can not but extreamlie wonder; how, by ſo manifold and childiſhe a cavillation, men affecting the opinion of learning and holynes, ſhould ſo evidentlie make themſelves ridiculous and bewray openlie an evill conſcience? For, firſt, as I have already cleared, for our Churches, in common, they are impudent to deny our ordinarie vocation. But, to let this paſſe with them, if my doctrine proove it ſelfe to bee the truth, what place have ſuch men as it convinced to bee lyers, to except againſt my vocation; which juſtifieth it ſelfe ſufficientlie even by that ſame? *Doe men gather*
Matth. 7. 16. *grapes of thornes, or fygges of thiſtles?* And, if neceſſitie were
Mat. 21. 42 of miracles, what greater can bee then this; that, *The ſtone even reiected of the builders, is yet made the head of the corner?* Which by the Lord his owne Teſtimony, *is marveilous in our eies, and, yet it is the Lords doing.* If our doctrine bee truth, their mouthes are ſtopped who, directlie, impugne it: and, if it bee falſe, what fooliſhnes is it to crave a warrant of our callings; as if all the miracles which ever were wrought, could warrant a man to teach lyes? Beſides all this, that miracles are, alwayes requiſite for iuſtifying an extraordinarie callinge, it is falſlie aſſu-
Mat. 21. 25. med. For, of *Iohne Baptiſt* (whoſe callinge, Chriſt his anſwer to the Prieſtes, prooverh to have beene extraordina-
Iohn. 10. 41. rie) it is witneſſed, that hee wrought no miracles: as

neither

neither did divers Prophets, before him. And, whatsoever was, then, either vsed or requisit, while that manner of dispensation had place, yet, now, when the whole Counsell of GOD is reveiled, and, that manner of dispensation altered: miracles, in these our tymes, without any more, were even enough, wherefore to mistrust the worker. For that, howsoever at the beginning of the Gospell (in so strange and great alterations, as were, the inbringing of the Gentiles, and the abrogation of the legall worshippe, which was of GOD his owne appointement) it was, as sayeth Augustin, *miraculis inchoata* (begun with miracles:) yet, now, the Sonne of man having long agoe, come in his kingdome with power, and the Sinagogue beeing buried with honour: the case, in these last tymes, varieth so farre, as, miracles and wonders are the badge of Antichrist: who hath come with all effectuall working of Sathan, in signes, lying wonders, and strong delusion. So, as, whosoever, now, worketh miracles, *quanto magis mirabilia confitemur, tanto cautius vitare debemus.* (How much more wonderfull wee confesse them to be, wee ought the more warilie to eshew them) as sayeth the same Augustin. And, this diversitie of dispensation, the holy Ghost, in goodly and convenient types, most fitlie expresseth, Chapter 4. and Chapter 15. of the Revelation. In the first is put a cleare Christallin Sea, with seven burning Lampes, apart. So, to designe the pure word & worship according thereto, in these first tymes, accompanied with the powerfull cooperation of the holy spirit: but, in such sort, as then, there was a distinct outward and visible dispensation, and donation of the holy spirit, by imposition of hands: and kything in visible symbols of the holy spirit, and divers gifts, and miraculous operations. In the fifteene Chapter, is shewed again, that the Sea is cleare as Christall, and hath the ioyned operation of the holy spirit: but, the Sea is mingled with the fyre. To shew, in the last dispensation, for overthrow of Antichrist, a puritie of the word

Chrisost. in Math. homil. 47.

2. Thes. 2.

Lib. 21. de ciuitate Dei cap. 7.

and worſhip, & the vertue of the ſpirit ioyned therewith, as at firſt: but yet ſo, as no diſpenſation of the ſpirit ſhould be, but by and with the word, as mingled therewith: all outward, and viſible extraordinarie donation of the ſpirit, and miraculous operations, now, ceaſſing. And verelie, an other manner was requiſite for bringing in firſt the Gentiles to the faith, and ſo, caſting Satan from heaven, (even that the Goſpell ſhould be *miraculis inchoata*) then for overturning his fraudfully reerected throne in the church vnder pretence of the Lambe his hornes: and to much different dealing for burying the Synagogue with honour, then for thruſting Antichriſt to the doore with ſhame. At firſt, the Lord had to procure credit to his Goſpell as to his owne ſacred will & word: next, again, he had by this Goſpell, ſo now obtaining, as the partie to be detected and overthrowen thereby dare not openly denie the authoritie thereof, but to convince the traitour covered vnder falſe pretences.

25. To diſproove this power of plaine and prevayling truth, and, to diſcredit the argument of our miraculous ſucceſſe thereby: our adverſaries yet ryſe againſt vs with two obiections. The firſt is, that, if ſucceſſe and wyde obtayning were a note of truth, then alſo, or more iuſtlie, might Arrianiſme and Mahometiſme acclaime the title thereof, as wee. But, theſe inſtances are ſophiſticallie, brought againſt the truth and vs. For, albeit wee confeſſe hereſie to bee verie contagious, and the word thereof to be fretting as a gangrene: through the conveniencie it hath with the vaine humour of man, who is, naturallie a lyer: yet when ſoever it is put to iuſt tryall by the truth, then can it retaine no ſtrength. It is indeed, true, that truth alwayes prevayleth not. (for then, the myſterie of iniquitie had never attayned to ſuch height,) but, this falleth not through the weaknes of truth, but partlie, through the vanity of men, who falling away frō the love and due regard of truth, are, in God his iuſtice, given vp to the efficacie of errour: Partlie, through their vniuſt furie, reiec-

reiecting and perſecuting the truth vntryed. wherein, yet the great odds betwixt veritie and lyes, is wonderfull: in that, even in the higheſt degree of prevailing error (while Satan hath a throne in the verie temple of God) yet, even then, as, in *Pergamus*, the truth ſtill dwelleth, and a number keep the name of God, even where Satan his throne is, and againſt the terrour of bloodſhed. Whereas, on the other part, truth being but admitted to plead for it ſelfe, albeit the holders have little ſtrength (as, in *Philadelphia*) yet, the adverſaries are forced to come and worſhip at their feet. But, this we maintaine and hold, that whenever it pleaſeth the Lord to ſend out his light and truth for leading men to his holy mountaine: and, that hereſie, howe ſtronglie ſoever grounded, is reduced to due examination thereby: that, then, albeit it hath vſurped even the holy citie & court of the tempel, yet, by the true measuring reed, it will be clearlie found to be caſt out. Their argument is a deceitfull falacie by confounding of divers caſes and cauſes: of the truth admitted to plead, and of the ſame, againe, after in God his iuſtice hid, or, by mens crueltie and vniuſt violence, debarred from all defence. And, this is evident, in both the alleadged inſtances. For, Arianiſme, albeit having, for it, great (but vnſanctified) both learning and eloquence, yet was ever aſhamed before the truth: till by the crueltie and violence of Eaſterne Emperours, in *Aſia*, and by the Barbarous feretie of *Vandall* and *Gothik* Kings in *Africk* and *Europe*, it was inforced. and yet, neither, ſo, could it ever either beare downe the truth, or continue long vngone in ſmoke before it. As for Mahometiſme, nothing bred it, but preceeding degrees of Antichriſtian darknes & decay of light in the Church: and, with Antichriſt his aryſing to a heigh, it, ſtill, increaſed as, which was both an effect thereof, and, in God his wrath, a puniſhment of Antichriſtian Idolatrie. Neither doeth ought yet ſtill maintaine it, but ignorance of the Goſpell: the revived light whereof, hath not, as yet, come to them. For, thereby, firſt, the waters of *Babylon* (at which

Revel. 2.

Revel. 3.

Revel. 12.

Revel. 9.

Revel. 16.

both they and the Iewes doe ſtill ſtumble) muſt be dryed vp: that, ſo, the way may bee prepared for the Eaſt to receave the Goſpell: as, increaſe of Antichriſtian Idolatrie (the ſwelling of *Euphrates*) firſt alienated the one from it, and, ſtill, holdeth the other in induration. Moreover, this inſtance of Mahomet, and the compariſon thereof with our powerful prevailing light of truth, is ridiculous. For that Mahometiſme never was advanced one foot of earth, but ſo farre as by ſword and fyre it was ſet forward. Whereas the Goſpell, having ſword and fyre, and when ſworde and fyre, even in the hands of pitileſſe perſecuters, yet by the patience of Saints, have fainted, having nowe, at laſt, privie poiſonings, bloodie complots, and all the treaſonable and tragicall machinations, which the Emiſſarie frogges of hell can hatch againſt it: yet, it prevaileth: and, ſtill, ſhall, in deſpit of all oppoſition: till, Antichriſt being vndone, theſe errors of Iudaiſme and Mahometiſme ſhall alſo vaniſhe at the cleare light thereof, when they ſhall even ſee him who pearſed him, and ſhall mourne apart for him: which great events, no doubt, are approching neere: in ſuch ſtrange and buſie endeavour of the frogges of Satans mouth, to aſſemble their forces to *Armageddon* that their iuſt deſtruction, may, much againſt their intention, miniſter matter even of an Ebrew ſong: in a ſweete and high tuned *Halleluiah*.

Revel. 19.

26. Their other obiection, is, the manifold Sectes which have ſprung vp with the revived light of the Goſpell: each contrarie to other, and, all ſtoutlie acclayming the prerogative of truth. And, O, howe our adverſaries doe heere applaud themſelves, of their vnitie, and, how skoffinglie they exagitat this (as they call it) our diſtraction and multitude of opinions, ſo, as, one of them, in a faire, but faintlie fought, challenge, ſent to the Miniſters of Scotland: at the end of his weake wreſtling, minding to finiſhe it with a deadlie blowe, concludeth his diſcourſe in a good tale faire tale, forſooth, of this our diverſitie: which, for the greater force, hee fetcheth from a tip-

a tippling Taverne in Germanie, ſeeking, belike, *in Vino veritatem.* But, doe not theſe men erre; becauſe they know neither the Scriptures nor the power of God? yea, though they themſelves bee Miniſters of Satan his deceit, and men of his right hande, yet, are they not skilled to diſcerne his ſlight and malicious maner of working: Might not this, wherewith they reproach our Churches, have bene laid alſe, yea and more iuſtlie, againſt the firſt outgoing light of the Goſpell, and primitive Churh raiſed thereby? yea, was not this, then, the common accuſation thereof, in the mouthes of all ignorant and earthlie men? for that, even with the beginning and prevailing light of the Goſpell, Sathan ſtirred vp ſuch an infinite number of deteſtable hereſies, and prodigious opinions, abhominable even to any naturall man of ſtayed witts, and all, vnder the name of Chriſtianitie: that, thereupon, without more ſifting or tryall, the worlde was ſtirred, madlie, to reiect and condemne the whole profeſſion: and, with ſword and fyre, to perſecute it as a horrible Peſt. When Satan brooketh all at eaſe, then is hee at reſt: but, if a ſtronger then hee come in to ſpoile his houſe, then hee imployed might and ſlight. When, by the valour of Michael and his Angels, Sathan is thruſt out from brooking a place in Heaven, then, commeth hee downe on earth, with great rage: then, *VVoe to the inhabitants of Sea and earth.* For, being, by the power of the Goſpell, caſt out of Heaven, and falling downe, thence, as lightning, then, ſeeing hee can not brooke a roome in God his houſe, hee, furiouſlie, miſtrammeth his own. When hee can not keepe downe the light of the Goſpell, nor, by all his guyle and malice, obtaine, but, that precious pearle muſt come foorth: his next endeavour, is, to caſt in, therewith, ſuch a multitude of counterfaits, as may make the vpright pearle either hardlie to bee diſcerned, or then, with the reſt, to be eſteemed all alike falſe. ſo, to divert mens heartes from it. This their obiection, then, maketh ſo little againſt the Goſpell, as,

Euſeb. lib. 3. Eccleſiaſt. hiſt. ca. 20. & libro 4. cap. 7.

Luk. 11. 21.

Revel. 12.

Luk. 10. 18.

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it sheweth evidently, by this angrie busines of Satan, that he is, indeed highlie chafed. and therefore the wyse hearted ought the more diligentlie to search after that precious pearle, the manifestation whereof so breeveth him, & for that true and vpright money, which hee laboureth among the mids of his counterfaits and false coine to conceale, or then to discredit. When Satan by the beast of his throne and authoritie, brooked all: then, was that ease and vnitie whereof our adversaries glorie. For, God had put in *the heartes of the Kings of the earth, with one consent to give their Kingdomes to the beast, till the wordes of God were fulfilled.*

Revel. 17. 17.

Sahtan never invyeth vnitie in errour, nor zeale in a false religion. If vnitie, simply, without respect of that, wherein parties are vnited, were a note of the church, then might hell vindicate to it selfe that title. For, the Deuills have an vnitie, and Satan his kingdome is not divided against itselfe. Brigands, conspiring to shed blood, and having one purse, are vnited. It is then vnitie in truth, and not a conspiracie in errour or brotherhood in evill, which men may glorie of. As, at the first publishing of the Gospell, Sathan was put besides his possession, and, thereupon, stirred vp swarmes of heresies: so, having, once again by the beast of his power, gotte his throne erected even in the Temple of God, & brooking al peaceably therein: when, again, the litle, long closed but at length opened & sweetly swallowed, booke, gave hability, by the right rule to examin him & cast him out: then, he returned madly to his former policie. Thus the sorcerers of *Egipt*, to discredit the works of *Moses* & *Aaron*, did work the like: and, thus, ever, the invious one, with the good seed, soweth in his tares. But all this maketh so litle against the truth, that (by the cõtrarie) the vertue & power thereof ar so much the more clearly manifested: In that these, who are the Sinagogue of Sathan (*calling themselves Iewes and are not*) ar evẽ forced to come & worshipe before the feet of *Philadelphia*: and are compelled to know that God loveth her, in that shee only is stablished, and made a piller in the house of GOD, which shall goe out no more: and,

Math. 12. 26.

Proverb. 1. 10. &c.

Revel. 10.

Revel. 11.

Exod. 7

Math. 13. 24

Revel. 3. 9.

and, ſhal, at length, beare away the name of the true Church written on her evidently with her Lord his finger, even of the true and new *Ieruſalem* from heaven, in deſpyte of all this ſlight of Sathan. Wheras all counterfaits, calling themſelves Iewes and are not, ſhall, either come and worſhippe at her feete, or be caſt out of God his houſe, & loſe the name which they doe falſlie vſurp. In one word, though al the Inchanters of *Egypt* (ſtrengthened with all both the craft and power of darknes) ſhould make, apiſhlie, to imitat *Moſes*, yet *Aaron*, his *Rod* ſhall, alwayes, devour the *Rods* of all inchanters. Even truth, ſhall, both diſcover and cõſume errour in the end. And this vertue, in the truth now preached, all, who with ſingle eyes, looke on things, may evidently perceave: and ſo much the more, as, in litle outward ſtrength, walking in meeknes and patience, and oppugned with all wordlie power, and great pryde and bitternes, yet, in deſpyte of all oppoſition, it prevaileth. Glorified be the Lord our ſtrength. *Ex. 7. 12.*

27. All, whatſoever our adverſaries lay againſt vs, & wherby they ſyle the eyes and beguyle the mindes of the ſimple, being lookt on with iudgement, is founde but meere Sophiſtrie and cavillation; ſo as they have to bring more ſolide ſtuffe, if they would ſpoile our Paſtours of all lawful calling, and vs of any true church.

28. We plead ordinarie vocation for our Church, in common, and, this, becauſe ſo it is, and not, for that of abſolut neceſſitie it behooved to be ſo. Neither ſpeak I thus, as partialie caried to maintaine the credit of ſome particular men, whoſe defect, herein, (if it were any) could never preiudge our Churches. For mine owne part, as, in all ſobernes and cleannes of heart, by the gift of GOD, I have beene carefull to know the truth, ſo, was I never much curious to inquire of the particular ſtate of our firſt mens callings. Which, whether it were ordinarie or extraordinarie, and, that, whollie or partlie, in ſome men or in all, as it matereth litle or nothing (in ſo great & extraordinarie a worke wrought by their miniſterie, as is the diſcovery and conviction of Antichriſt, ſitting masked in the Temple) ſo is the diſputation thereabout,

but idle and childish. For, if ever any such evill and confusion did befall the church, as that, for reformation therof, any extraordinary dealing was requisit. The vsurpation of Antichrist, most of all other: as I doubt not but God, accordingly, shewed, in some, either persons workers, or works of persons or both. I approve our men who sustain our ordinarie vocation, in common, but, who plead so for it as a point absolutly requisit for approoving our cause, and in such a case of the church, doe place al defence therein: in my iudgement, they doe, wronglie limit the holy one of *Israel*, against both the priviledge of his power, and his vsuall manner of dealing in such cases. And, who defend our first mens callings to have bene partlie ordinarie, partlie extraordinarie (whither that some extraordinary persons were raised by GOD, or, that, ordinary persons were, by him, stirred to extraordinarie motions and actions (I think, for me, they have fallen vpon the right defence: and which is both most agreeable to GOD his honour and manner of working, and also most strong and honorable for our church and cause.

29. And, these, now, forsooth, are the invincible arguments, in confidence whereof, they are bold to offer, that, if wee can bee able to maintain the lawfulnes of our callings, and, that, so wee have any true Church: they will, without any more doubt or disput, about other points in controversie, joyne in communion with vs. But, certainlie, if truth bee with vs, and they, consequentlie, bee heretiks, they jangle with vs, impertinentlie of outward calling: the having whereof, as it will never justifie errour, so, neither will the defect thereof bee ever a relevant exception against truth, clearlie, convincing it. *For an evill tree cannot bring foorth good fruit, nor a good tree bring foorth evill fruit.* And, whosoever is not against vs, is on our part. And, if our doctrine may be prooved false, why make they such adoe about, calling, or why, thus flee they the tryall of the cause, and goe not the neerest and plainest way, to justifie themselves; and to bereave vs of all defence? An evill conscience maketh men to seeke subterfuges. And, as they bewray it, evidentlie, in this

Math. 7. 18. Mark. 9. 40. Luk. 9. 50.

this their quarrelling of our vocation: ſo, when, in courſe, they are put to their defences, they manifeſt themſelves yet more.

30. When, by cleare ſcripture, we proove their Pope to bee Antichriſt: to free him of that blot, albeit they be otherwayes extreemelie impudent and malicious, in forging falſe criminations, and calumnious ſlaunders, yet, with all the ingyne of hell finding none other, vpon whom to lay over the ſtaine of that odious title: they are faine to refuſe that hee is yet come: and, that, when hee commeth, hee ſhall openlie overthrow all true worſhippe, and obtaine rule over the whole earth. Yea, ſome of them are ſo ſtraited by evident truth, that, with pale faces and trembling lippes, they are forced to confeſſe, that probablie, hee may expell the Pope from Rome, and Domine there. And, ſhall, ſo ſtrangelie deſtroy all truth and true Profeſſoures, as, forſooth, *Enoch and Elias* muſt returne (I know not whence) to fight with him, and to bee killed of him. Now, in this caſe, I pray you, where ſhalbe all the long boaſted of prerogative of Rome, and of Peter his chaire; whereto, againſt vs they infalliblie doe chain all truth? Where ſhalbe theſe goodlie and true promiſes; which they wronglie wreſt, and falſlie vſurpe againſt vs? Where ſhall, then bee the notes of vniverſalitie (in their ſenſe) multitude, viſibilitie, perſonall ſucceſſion, and externall maieſtie and Pompe? If theſe, bee the certaine and infallible notes of the true Church; how faile they at any tyme? Or, if, as they themſelves confeſſe, in Antichriſt his vſurpation, the caſe ſhalbe ſuch: why ſee they not that, vainlie, and abſurdlie (for eximing their Pope to bee that Antichriſt) they obiect to vs, as impoſſibilities, and horrible blaſphemies; theſe ſame, yea much ſmaller things, then they themſelves grant, that, in Antichriſt his vſurpation the Church muſt ſuffer? If, when Antichriſt commeth, multitude, viſibilitie, and vniverſalitie ſhall bee with him, if all perſonall ſucceſſion of Paſtours ſhall ſo farre faile, as, that, for pleading the truth, *Enoch* and *Elias* muſt come from another world againſt him:

Rhemiſts in their annotations vpon the 17. of the Revel.

but idle and childish. For, if ever any such evill and confusion did befall the church, as that, for reformation therof, any extraordinary dealing was requisit. The vsurpation of Antichrist, most of all other: as I doubt not but God, accordingly, shewed, in some, either persons workers, or works of persons or both. I approve our men who sustain our ordinarie vocation, in common, but, who plead so for it as a point absolutly requisit for approoving our cause, and in such a case of the church, doe place al defence therein: in my iudgement, they doe, wronglie limit the holy one of *Israel*, against both the [illegible] and his vsuall manner of dealing in [illegible] to have

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Math.7.18. *Mark.9.40.* *Luk.9.50.*

this their quarrelling of our vocation: ſo, when, in courſe, they are put to their defences, they manifeſt themſelves yet more.

30. When, by cleare ſcripture, we proove their Pope to bee Antichriſt: to free him of that blot, albeit they be otherwayes extreemelie impudent and malicious, in forging falſe criminations, and calumnious ſlaunders, yet, with all the ingyne of hell finding none other, vpon whom to lay over the ſtaine of that odious title: they are faine to refuſe that hee is yet come: and, that, when hee commeth, hee ſhall openlie overthrow all true worſhippe, and obtaine rule over the whole earth. Yea, ſome of them are ſo ſtraited by evident truth, that, with pale faces and trembling lippes, they are forced to confeſſe, that probablie, hee may expell the Pope from Rome, and Domine there. And, ſhall, ſo ſtrangelie deſtroy all truth and true Profeſſoures, as, forſooth, *Enoch and Elias* muſt returne (I know not whence) to fight with him, and to bee killed of him. Now, in this caſe, I pray you, where ſhalbe all the long boaſted of prerogative of Rome, and of Peter his chaire; whereto, againſt vs they infalliblie doe chain all truth? Where ſhalbe theſe goodlie and true promiſes; which they wronglie wreſt, and falſlie vſurpe againſt vs? Where ſhall, then bee the notes of vniverſalitie (in their ſenſe) multitude, viſibilitie, perſonall ſucceſſion, and externall maieſtie and Pompe? If theſe, bee the certaine and infallible notes of the true Church; how faile they at any tyme? Or, if, as they themſelves confeſſe, in Antichriſt his vſurpation, the caſe ſhalbe ſuch: why ſee they not that, vainlie, and abſurdlie (for eximing their Pope to bee that Antichriſt) they obiect to vs, as impoſſibilities, and horrible blaſphemies; theſe ſame, yea much ſmaller things, then they themſelves grant, that, in Antichriſt his vſurpation the Church muſt ſuffer? If, when Antichriſt commeth, multitude, viſibilitie, and vniverſalitie ſhall bee with him, if all perſonall ſucceſſion of Paſtours ſhall ſo farre faile, as, that, for pleading the truth, *Enoch* and *Elias* muſt come from another world againſt him:

Rhemiſts in their annotations vpon the 17. of the Revel.

if, the church then ſhall, not only in truth and true profeſſors, but even in all publict enſigne of profeſſion, bee inviſible: if he ſhal (poſſiblie) ſit in Rome and peaceablie brook all: why (in the diſput about Antichriſt) are multitude, vniverſalitie, perſonall ſucceſſion, and viſibilitie, ſtill laid againſt vs? Why is ruinous *Rome* as an infallible rock oppoſed, for al defence, vnto vs? and why ſee they not, that by their owne confeſſion, they muſt otherwayes vindicat their Pope from that blot; & that wee have, but, to cleere, whither the Pope bee hee who was to come, or, if we muſt looke for another? If they would pretẽd the ſhort ſpace of the churches defect vnder Antichriſt (according to their dreame of three yeeres and an half (yet, how doth the truth of God his promiſe conſiſt (as for their owne defence they interprete) if it faile but one day? or, if he may and ſhal, in a totallie prevayling evill, whereby, not onely truth, but alſo al pretence and profeſſion of Chriſtianitie is overthrowen, yet, preſerve both his Church and promiſe to her, three yeares and an halfe, why might he not alſe well; and vnder the vaile of permitted profeſſion, much better, for many ages? and if vnder their imaginarie Antichriſt, directlie impugning Chriſtianitie, and advowedly exalting him ſelfe againſt GOD and Chriſt, whoſe name he ſhall not ſo much as pretend, yet, both truth and a true Church ſhall lurke three yeares and an halfe: how much more (vnder him, who, of a degenerating ſucceſſion of ordinarie Paſtours, pretending Chriſt his name and power, &, who did not become extreamlie evill at once, but by degrees, mounted to the height of impietie, masked in a *Myſterie*) might the true Church, vnder the common enſigne of profeſſion, have lyen long hidden? For where deluding ſimple minds, they affirme, that Antichriſt muſt be one ſingular perſon, (becauſe in ſcripture he is named ὁ ἀντίχριστος) (that Antichriſt the adverſarie, and the man of ſinne) they proove exceeding either childiſh, or ſhameles cavillators. Might not the 4. Kingdoms of *Babel*, *Perſia*, *Macedonia*, and of the *Seleucides*, prophecied of *Daniel*, Chap. 7. have, by this reaſon, excepted, that the foure beaſtes there foretolde, could not bee meaned of them, in ſo farre

farre as in each of their Kingdomes was a ſucceſſion of moe perſons then one, and theſe foure beaſtes are of the Prophet interpreted, to bee but foure kings? Who would hereby refell any affirming that there is but one great *Turk*, becauſe that from *Ottoman* many divers perſons have ſucceeded in that Empire, ſhould he not prove but a ridiculous ſophiſt, reaſoning from one in ſeat, ſtate, ſucceſſion, and ſubrogatiõ, to one in perſon? the ſeat hath but one perſon at once, who by reaſon of ſucceſſion dyeth not. It is the Pontificality which we challenge, & not perſonallie, *Pius, Leo, Paulus*, or *Clemens*. And, to how hard ſhiftes our adverſaries are driven in this point, it is eaſie to perceave: when, to pul mens minds from eſpying their Pope, they propone to bee exſpected ſuch an Antichriſt, as, comming, could not, poſſiblie, in all his three yeares and a halfe, find three phrenetick fooles to be his followers. As if, foreſooth, one, directlie damning all Chriſtianitie, openlie blaſpheming the name of God and Chriſt, and impudentlie and advowedlie, challenging to him ſelfe all diuine honour (in ſuch daylie growing light of the Goſpell, and ſettled knowledge of God) could poſſiblie in three yeares & a halfe roote out all religion, and ſubdue all nations of the earth. in which ſpace, a verie deliver ſingle man in fulnes of bodilie ſtrength and continuing vigour, yet were ſcarce able, with all poſſible ſpeed, vpon a wager, to ſurvey them. And, that they ſhould not appeare vnreſolved, forſooth, in ſuch important matter (without ſo much as any mine of Scripture warrant) they will have him a ſingular perſone of the tribe of *Dan*: who (albeit it was the honour of ſaintes a thouſand yeeres, that they receaved not the beaſt his marke) yet, ſhall, in three yeres and a halfe, immediatlie before the day of iudgement, begin, accompliſhe, and end, in open and avowed impiety, that miſchief: which, (that in the own time it might come foorth, cũninglie & covertlie masked vp in a *myſterie*) Satan, in all deep deceipt, was working ſince the Apoſtolike times. and, thus, whereas God hath reſerved to him ſelf alone the knowledge of that laſt day, which ſhall come as a thiefe in the night, vpon a ſleeping and ſecure world: theſe men,

Revel. 20.

2. Theſ. 2 7.

Revel. 13. 11. & 17. 5.

ſet vpon it ſo faire & conſpectible a mark, as, either no Chriſtians at all, ſhall, at that time, be in the world, or then, they may alſe well know, and calcule that day, as we doe, now, Chriſtmas. namely, having ſo iumpe a ſpace of yeares and dayes, and ſo notable coincident caſes, as the returning of *Enoch* and *Elias*, their ſlaughter, and miraculous reſuſcitation. But, it is not my purpoſe, here, to handle this point of matter, either for prooving their Pope to be Antichrſt: or to refute theſe their fooliſhe dreames. for more full reſolution whereof, and, of ought elſe, that from that booke may appeare here, of me to be too ſhortlie touched, I referre the reader to my commentarie on the revelation.

31. The waxing light of the Goſpell, dayly more & more diſcovering the man of ſin, maketh our adverſaries to paint out *Tragelaphos* & *Chimeraes*. wherby they may ſtupifie & detaine fooliſh hearts in expectation of ſuch an Antichriſt, as ſhall come, I warrant you, *ad grecas Calendas*: ſome thouſand yeares after the Iewes have gotten their, long, but, vainlie lookt for, *Meſsias*, But, as theſe ſhall never get another Chriſt then whom they pearced, ſo, neither ſhall the others, any Antichriſt, but whom they follow. The Iewes, in God his mercie, ſhall, yet ſee their true Meſſias, and mourne for him: Our characterized adverſaries ſhall follow, ſtill, blindlings, their *Abaddon*, to the lake of fire and brimſtone, & waile, then, with him. And, they are ſo anxiouſly carefull of their credit herein, that, for holding, ſtill, ſimple mindes in a maze, leaſt, longing, perhaps, they ſhould looke more nearly, and ſo, with ſetled ſenſes, eſpy the Dragon his mouth vnder ſemblance of the Lamb his hornes: ſome ſurmiſe, for intertaining exſpectation, (of one, never to come) muſt be brought, nowe and then, from the Eaſt: of ſom dumb Devil borne at *Babylon*, and begotten, forſooth, betwix ſome feind or farie, and a deviſed *Daniel*, who hath I warrant you, two thouſand years agoe, loſt all the writings of his genealogie. It is not ſo ſtrange, that theſe men, whoſe filthines & ſhame, the glorious light of the Goſpel hath ſo farre detected, that, now they ſee no remedie, but, deſperatly to paſſe all bounds of ſhame, ſhould therfore,

ſo

ſo impudentlie delude the Worlde, with ſuch fooliſhe fantaſies. but, it is both wonder and pitie, in ſo cleare light of truth, that, ſtill, ſo many ſhould be abuſed with them. a iuſt puniſhment of the careles miſregarde of that light which is come in the worlde; but the worlde loveth darknes more then light. And howſoever ſome of the Auncients, whoſe tymes & perception were farre remooved from the knowledge of theſe myſteries, in a ſlender and careles conſideration of them, did fall vpon ſome points of theſe fonde ſpeculations: yet, nowe, when not only knowledge is, with courſe of time, increaſed, but alſo the eventes have made things cleare: it is not only a maigre defence, but, bewraying, alſo, evidentlie, perverſenes of mindes, and guiltines of conſcience, to runne to ſuch doting dreames, and ridiculous raveries, as, albeit they were not refelled by cleare Scripture, yet, were fitter to bee an addition to Rables, or to make vp the laſt booke of *Amades de Gaule*, then to bee reputed profound pointes of Chriſtian wiſedome.

32. Thus have I ſhortlie anſwered the maine obiections of our adverſaries, which, as, an vnreſiſtable ordinance, they proudlie plant againſt our callinges and Church: and, finding nowe, their batterie directed, ſpecialſie, againſt that quarter, wherein our Lord and Captaine hath aſſigned mee a ſtation in his ſervice (for that, by reaſon of our weak fortification, and their great inwarde intelligence, they conceave great hope of an eaſie ſurpryſe on that part:) I have, as becommeth, albeit a weake, yet a faithfull ſouldier, haſted to the breach, with ſuch armes as came to hand. That, if, perhappes, the courage of our weake once hath beene, in any degree, diſmayed, with the terrour of this recent alarme, yet, finding the ennemie effronted, their heartes may bee, thereupon, ſo farre ſtayed, as to ſtande and perceave, that all this ſupercilious ſhewe of a fierce aſſault, is but a vaine, and weakly backed bravado. which, to offer vs with a newe and high morgue, our adverſaries have newlie bene animated, by their late ſupplement of freſhe forces from beyond ſea. who, & their cuilliers, what

diſ-

diſpoſition they are of, is evident by this, that they are puffed vp, and made more inſolent, with that, which, iuſtlie, hath dumped in a deep ſorrow, all true hearts of both the Ilands. and the daylie ſurmiſes, from them, of yet, moe doolfull events, with the curſed hope whereof, they can not diſſemble but they are tickled: (albeit, all praiſe to God, yet found falſe, & we hope in the Lord, ſhall ſtil prove) yet, they clearlie ſhewe, either what plottes they are on: or, with what plotters they have intelligence: or, what practiſes, perniciouſly performed, would chiefly chear their poiſonable minds.

And, now, howſoever I be in a weake gueriſon, not the ſtrongeſt of all, yet ſo ſtronge is the truth, and that Lord, in whoſe ſtrength, and whoſe cauſe I plead: as I hope that, even heereby the deceit and imbecillitie of theſe their obiections are ſo clearelie diſcovered, that the judicious and free hearted Reader, ſhall remayne ſatisfied: and, even our ſimple once hearts ſtrengthened againſt our adverſaries high boaſting. To men of corrupt minds nothing is enough. Neither is our labour for any either eccleſiaſticke or (as they terme them) lay perſons, of that Antichriſtian body, which have receaved the beaſt his character, and are not reclaimable: who, deceaving, and being deceaved, waxe worſe & worſe: and, compaſſing ſea and earth, and with lying and murthering (to vphold their tottring kingdome) madlie mixing all, doe evidentlie bewray, what ſpirit they are of. but, *they ſhall prevaile no longer, for their madnes ſhall be manifeſt vnto all men.* As for ſuch, whether eccleſiaſtike or lay perſons, among them, who are, in ſimplicitie of heart, and blind zeale miſcaried, having but the name or number, but not the character of the beaſt: we both pittie them and pray for them, that the Lord would open their eyes and put in their hearts *to come out of Babylon, leaſt they be partakers of her iudgements. for, her plagues ſhall come in one day. even the Lord will cut of all lying lippes and the toung that ſpeaketh proud things.*

TO

TO A RECVSANT,

FOR CLEARING AND MAINTAINING SOME POINTS IN THE PRECEEDING TREATISE,

challenged by *a Roman Elymas, Bar-Ieſus-it.*

RECOVERING, ſome dayes ſince, a copy of my Treatiſe in defence of our callings, which had fallen in your handes ſome moneths a goe: I perceaved that it had paſſed the examination and cenſure of ſome one of your ghoſtlie Fathers: (if I miſdeeme not) even the ſame, whoſe pamphlet againſt our callings ſtirred me to the defence of them, yet ſo, as, amids divers dumbe draughts of a ſilent *Ariſtarchus*, there is but one onely open challenge through all. Which (while he is perhaps, a breeding of a bigger birth) his weak heart could not keep, til, with the reſt, it ſhould be timely borne: thinking, belike he had, theirin, ſo cleare an advantage over me, as, vpon that place, he might be bold to put out ſome ſpeach: thus to intertaine his applauders in hope that hee had alſo much to ſay againſt the reſt. But, if this his glorying *Goliath*, ſo confidently ſtepping out ſingle ſhal be eaſilie foiled, it may well be preſumed, that, with noe great a doe, the reſt of his dumbe Hoſt may be made both to flee and fall.

Over a place; in my Treatiſe, he ſetteth this ſigne, ✠. and therewithal, this ſaying, *agree this and the other places that is marked with this ſigne.* My wordes, firſt ſigned by him, are

39. 8. 3. 102



theſe. *And the Lord his wyſe providence for preſerving thus his church in the mids of Antichriſtian vſurpation (while hee appeared to poſſeſſe all) was wonderfull: in that, even in time of greateſt corruption, yet a ſure acceſſe and free way was ſtill reſerved through Citie and Court, to the Temple, the Sacrament of Baptiſme, in ſubſtance, remaining, and the doctrine of the Trinitie being keeped ſound. Sect. 7.* The places, thereafter, ſigned with the ſame ſigne, and, in the challenger his conceat, contradicting this, are two: and theſe both, Sect. 10. the firſt in theſe wordes. *Tea wee are ſo farre from this diſorder, & do ſo farre both reverence and maintain ordinarie vocation, that in a conſtitute Church holding the foundation (albeit, otherwayes, divers things therein, not only for maners but alſo for maner of worshippe, did require reformation) if any man of howe great gifts ſoever, yet, without ordinarie calling should intrude himſelfe to be a Paſtour: we would no otherwayes account of him then of a ſeditious and turbulent Spirit, who, either, fanatikly, preſuming of graces, would vainlie deſpyſe order: or, for ſome infirmities and defects, would arrogantly and vncharitably breake the vnitie of the Church.*

Now, that I may the more clearly recõcile any apparant repugnãcy betwixt theſe places, I wil, firſt, ſet down, (as I can take it) the challenger his conceaved cõtradictiõ, thus,

VVho in a conſtitute Church holding the foundatiõ, &c. would intrude himſelfe, without ordinary calling, to be a Paſtour, is to be accounted a ſeditious & turbulent deſpyſer of ordre, and an arrogant and vncharitable renter of Church vnitie.

But the Chriſtian Church, ſince her firſt conſtitution, alwayes, even in time of greateſt corruption, hath holden the foundation.

Therfore, who at any time, without ordinary vocation intruded himſelfe to be a Paſtour therein, he was but a ſedicious and turbulent deſpyſer of order, and an arrogant and vncharitable renter of Church vnitie.

I wil not, here, dallie vpon theſe words (*intrude himſelfe*) which in no caſe can ever be lawfull, and may never bee iuſtly ſaid of any who is truely, albeit, extraordinarlie, ſent out by God. I come to the argument. The propoſition of the ſillogiſme is mine owne, & I can not diſadvow it. The aſſump-

aſſumption (that we iangle not about the ſtate of our queſtion) muſt be cleared from equivocation. for, no queſtion, but the true Church elected according to the purpoſe of grace, hath alwayes, and ever ſhall holde the foundation, without which ſhee could be no true Church at all. But, from the true Church and elect, to the viſible Church, the argument concludeth not. Next againe, albeit, in a right ſenſe, it be true of the viſible Church, that ſhe ever holdeth the foundation: becauſe within the compaſſe of the viſible Church the true militant Church abydeth alwayes, as vnder the common enſigne: yet, hereupon, to conclude, that, alwayes, viſibly, & the viſible Church, *tota communiter* (whole in common) doth hold the foundation, it is a ſeene fallacie. for, ſhe may fall from the foundation *tota communiter* (the whole in common) but, never *vniverſaliter ſinguli in ea* (vniverſally each one within her.) And howeſoever mine adverſarie will not yeeld me this point, yet hee can not but condeſcend, that this is, here, the ſtate of our queſtion: whither I have, in my firſt ſigned wordes graunted ſo much, as will cõclude cleerly againſt my ſelfe that even the viſible Church, & whole in common, ever holdeth the foundation. which is the aſſumption of this ſyllogiſme: & which he thinketh to prove out of mine own words, thus:

VVhere the Sacrament of Baptiſme in ſubſtance, remaineth, and doctrine of the Trinitie is keeped, ſound, that Church holdeth the foundation.

But, in the Church, alwayes, even in time of greateſt corruption, the Sacrament of Baptiſme, in ſubſtance, remained, & the doctrine of the Trinitie was keeped ſound.

Therfore, the Church alwayes, even in time of greateſt corruption, held the foundation. and, conſequently, no place was at any time in her, ſince her firſt conſtitution, to extraordinarie calling. VVhich is contrarie to my poſition.

The propoſition hath an equivocation: which to diſcover, and, ſo, to avoid the deceit intended thereby, I diſtinguiſhe thus. If by the Sacrament of Baptiſme, in ſubſtance, bee vnderſtoode all the ſubſtantiall matter by Baptiſme

repreſented to our knowledge, ſealed vp through faith in our conſcience, and, all the grace thereby, through the cooperation of the holy Ghoſt, conferred to vs: and, if by the doctrine of the Trinitie, be vnderſtood whatſoever we are taught and doe beleeve of that triple one, either in himſelf or his diſpenſation towards vs, and our duetie againe to him: in that ſenſe, I yeeld the propoſition to be true. But, if by the Sacrament of Baptiſme, in ſubſtance, remaining, be vnderſtood only the ſacramental action in the ſubſtantiall rites thereof, ſo making it ſtill to bee counted lawfull baptiſme in ſubſtance, albeit otherwayes, miſerablie infected with many ſuperfluous and ſuperſtitious ceremonies: and, if by the doctrine of the Trinitie, no more be vnderſtood but that only one point of God one in ſubſtance and three in perſons: without which, and the ſolemne invocation thereof in baptiſme, even the ſubſtance of that Sacrament were aboliſhed: then the propoſition is clearlie falſe. And the proponer would but illude in the words *Subſtance and Doctrine*. except hee will affirme, that, for the foundation of our faith, no more were requiſite but theſe only two points. And thus, (outtaking *Samoſatenus*, *Sabellius*, *Arrius*, and *Manes*, and ſuch others as, either before or after them, vnder whatſoever divers names, ſymbolized with their particular errours) all heretikes of whatſoever ſect or tyme ſhalbe reputed to have holden the foundation. So ſhall *Neſtorius*, *Eutiches*, and *Appollinaris* bee abſolved from fundamentall errours: ſo ſhall the denyers of the reſurrection: ſo ſhall the followers of ſpirits of errours, and teaching doctrines of devills: ſo ſhall the *Nicolaitans* teaching and committing fornication and idolatrie, have kept the foundation. Shall not the incarnation of the æternall Sonne; the perſonall vnion of the aſſumer and aſſumed; the naturall veritie of both natures in that one perſon; bee counted foundamentall? Shall not the onely mediation and merit of that Perſon; his Propheticall, Prieſtlie, and Royal offices, and actions thereof; the perfection, efficacy, and vertue of all, be counted foundamentall? Or ſhall the

bare holding of GOD one in ſubſtance and three in perſons bee any foundation at al to ſuch as in the other points doe overthrow it? It is ſtrange that one acknowledging that the baptized by heretiks are not to bee rebaptized, &, conſequently, acknowledging the baptiſme miniſtred by them, to be baptiſme in ſubſtance: which yet it could not be without the invocation of the Trinitie: ſhould yet, vpõ baptiſme remayning in ſubſtance, and that one point of the trinitie of perſons thinke the foundation to be keeped, when not onely open perverters and direct oppugners of foundamentall points, but alſo adders of anie other to that only one foundation (by the Apoſtle his ſentence) doe even fall from the foundation which, otherwayes, they would appeare both to profeſſe and keepe. The Sacrament of Baptiſme and ſounde doctrine of the Trinitie ſtill kept in the viſible Church, and even in *tota communiter*, was ever a ſure and free entrie, and, as *Auguſtin* ſpeaketh, *opportunum inquirendi exordium* (a common and convenient beginning to inquire by: but yet ſo, as who, thereby entring, held the ſtraight courſe to the Temple, where were the Candleſtickes and the Olives, and to mount Sion, where was the Lambe: Theſe, indeed, held the foundation, and the gates of hell never prevayled againſt them. But, who entring by that common entrie, declyned from the right way leading to the Temple and mount Sion: and, did fall aſide vpon, and reſt in the common pollution of Citie and Court: following, wondering after, and worſhipping the Beaſt and the Dragon (even that abhomination of deſolation, ſtanding alſo within the viſible Church, *in Sanctis Eccleſiæ locis*, as ſayeth Chriſoſtome,) theſe fell ſo from the foundation, as, even that which to the others was the entrie and faire way to the Temple and Mountaine, was to them of no more value, then if they had never entered at all. For that, in miſſing of the reſt, they looſed even that alſo, which otherwayes they appeared to have, as, in the foundation of a large Citie, who raiſeth ſo the building as hee keepeth but one

ſtone of all, muſt of neceſſity even fall from that alſo: and bee no otherwayes ſaid to hold the foundation then *Saul* pleaded that hee had fulfilled the commandement of the Lord, which, notwithſtanding, the Prophet affirmed hee had caſten away, and, therefore was juſtly caſt away of the Lord from being king of *Iſrael*. Thus, then the propoſition of his argument being evidently falſe, his concluſion alſo faileth, and my two places doe well and clearly conſiſt. And, conſidering how we doe charge the Church of *Rome* with intollerable prevarications, almoſt, in all fundamentall points (againſt that one GOD, in giving his glorie to creatures: againſt the verity of Chriſt his humane nature by their prodigious tranſubſtantiation: againſt al his mediation, offices, and actions thereof, by manyfold and ſacrilegious derogation, vſurpation, mutilation, and overthrow of all the perfection, fruit, force, and effect thereof) ſo as the cenſurer cannot diſſemble the cleare knowledge of my meaning in granting them the Sacrament of Baptiſme in ſubſtance, and ſound doctrine of the Trinitie; in this conſideration (I ſay) how can his challenge of contradiction, in my wordes, bee excuſed of either childiſh triffling, or ſhameles cavillation; or both?

Now, albeit what I have already ſaid, aboundantlie ſerveth for reconciliation of the other place ſigned alſo by my cenſurer, yet let vs ſee what is the contradiction hee would inferre thereupon. My wordes, and continuallie, following the former, are theſe: *But if corruption hath ſo farre prevailed that the faithfull City hath become an harlot, and all her ſilver be turned in droſſe: if her husbandmen have become murtherers and her builders have become deſtroyers: if from the Prophet even to the Prieſt everie one followeth after lyes: if there be a conſpiracie of her Prophets in the mids of her like a roaring Lyon ravening the pray: if her watchmen be all blind and know nothing: if they be all dumb doggs and can not barke: if they lye and ſleepe, and love to ſleepe: if her Paſtours know nothing nor vnderſtand, and looke whollie to their owne wayes: if night bee to them for a viſion, and darknes for a divination: in ſuch a caſe, &c.*

Now,

Now, to commit my ſelfe, with my ſelfe, he would, appearantly, reaſon thus:

Extraordinary vocation (by my owne poſition) hath only place in ſuch a corrupt ſtate and caſe of a Church, as that the faithfull City hath become a harlot, and all her ſylver is turned in droſſe: her husbādmen are become murtherers, etc.

But, the caſe of the Chriſtian Church even in tyme of greateſt corruption was never ſuch.

Therefore, by myne owne poſition, no place, was in her, at any tyme for extraordinarie calling. And, ſo, I am contradictour to my ſelfe.

The Propoſition is mine owne. The Aſſumption (of the viſible Church) is falſe. And hee ſeeketh to ſuccour it from my Poſition thus:

Of a Church keeping the Sacrament of Baptiſme, in ſubſtance and ſound doctrine of the Trinitie, no ſuch caſe, as I have put, can be truely affirmed.

But, by mine owne poſition, the Church, even in tyme of greateſt corruption, hath keeped the Sacrament of Baptiſme in ſubſtance, and ſound doctrine of the Trinitie.

Therefore, of the Church, at no tyme, ſuch a caſe could bee truely affirmed. And conſequently, no tyme ever for extraordinarie calling. VVhich, by mine owne Poſition, hath only place in ſuch a caſe.

The æquivocation of the Propoſition, I cleared in my anſwere to his firſt conceaved contradiction. Now, in the ſenſe, ther, ſhewed to be mine, a church, holding only theſe points, albeit ſhee erre in, yea and overthrow moſt part of all other foundamentall grounds, and, conſequently, even theſe ſame which ſhe ſeemeth to hold, alſo: that, notwithſtanding, the holding, barely, of theſe, may vindicat her from the blame of my proponed caſe, I even muſe if my challenger will affirme it. And, that (taking hold, perhaps, on the peremptorie and preciſe ſtrictnes of the wordes) he would, thus, reaſon: that where but even ſo much is holdē as I have yeelded, & even in the ſenſe I have called myne, there, all cannot bee turned in droſſe, neither can Paſtours,

there,

there, be ſaid to know nor vnderſtand nothing, &c. and conſequentlie, that no ſuch caſe, as I have put, hath ever be fallen, I will hardlie be induced to beleeve, or that a man of any ſenſe or ſhamefaſtnes will bewray himſelfe to be ſo ridiculous a jangler. Wherein yet he ſhould not contend with me, but with the Lord, whoſe the wordes are, and not mine: and who chargeth therewith a Church holding more of the foundation, then ever we will grant to the Church of Rome: who, in the abhominations ſhe doth commit, hath iuſtified the Church of Iuda, of whom the Lord affirmed my proponed caſe: and, which, therefore, more iuſtlie, a great deale, might have alledged againſt the preciſe ſtrictnes of the Lord his accuſatiō. They held the Sacrament of circumciſion, the name of the God of Iſraell, the outwarde profeſſion of his Covenant and worſhippe; and the publike practiſe thereof in dayly ſacrifices & oblations. And, had they place, herefore, to plead, that all their ſilver was not turned in droſſe? The Lord, in challenging our defections, whē the ſubſtantial groūds are moſt parte ſubverted, hee pleadeth a totall apoſtaſie. His owne *Bellarmine*, telling howe, iudiciouſlie, to reade and make right vſe of the ſayings of the Fathers, might have taught your man, that in Homilies to the people, where, in vehement conteſtations, ſpeaches are, of purpoſe, framed, rhetorically, and hyperbolically to force of perſwaſion, for ſturring motion, and for agreaging and amplification: they are, then, to be wyſelie diſtinguiſhed from a ſcholaſtike and more preſſe and proper maner in laying down foundamental points: and, that they are not to be alike or indifferentlie drawn for ſtabliſhing or prooving heads of faith, in the præciſe ſtrictnes and proprietie of wordes. for, one and the ſame man will have a much different maner of ſtile in homilizing and in dogmatizing. Not that, therefore, the Fathers, and much leſſe, the Lord (who though all men were lyers, yet abydeth true) did ſay more then truth. But that from a figurative, rhetoricall, & hyperbolike truth, to conclude a truth, in præciſe

ſtrictnes

ſtrictnes of proper ſignification, it is either fooliſhe ignorance, or perverſe tergiverſation. And, to ſhorten all diſput, herein; I would aske your ghoſtly Father; ſo beeing that all, wherewith we do charge the Church of Rome, & wherupon they with vs and we with them have nowe, ſo many yeares conteſted, and doe conteſt ſtil, were verified againſt her; if, in that caſe, ſhe could bee denyed to be the very Synagogue of Satan? and, that the caſe, proponed by me, might not be as iuſtlie ſaid of her, as hee dare not deny but it was obiected to *Iuda*: except hee would belye the almightie? Nowe, whither wee charge her rightly or not; in our diſput here, it were impertinent, and a ſlyding from the cauſe in hand, either for him to pleade the one, or me to proove the other: the queſtion, here, betwixt vs, ſtanding ſo, as I having laid this ground, that in a condition of a corrupted Church, (and ſuch as I proponed) extraordinarie vocation may have place. and, againe, pleading, that the condition of the Church, in common, at the beginning of our reformation, was ſuch: whither, if, by yeelding her, ſtill, and, even then, the Sacrament of Baptiſme in ſubſtance, and ſound Doctrine of the Trinitie; I have admitted ought which contradicteth mine own poſitions. which to evince againſt me, I thinke it muſt coſt your Confeſſour ſome more paines, then, but in paſſing by only to point at it. This his propoſition beeing falſe, hee concludeth nothing, and my places doe yet well conſiſt.

In an other place, he placeth on my margent this word (*REMARK*) without any furder ſignification for what defect he would make me, there, remarkeable. thinking, belike, the abſurditie of my ſpeach ſo evidently expoſed to the perception of any, as a general warning was ſufficient to make the Reader advert it. My wordes are theſe. Sect. 8. *And, ſeeing that outward ordination, and all the action of the Miniſters thereof, ſerveth but for outward order, all inward grace, power and vertue, comming from God the Author of the calling: what abſurditie is it that a good paſtour receave ordination of a VVolfe, who, yet, hath the place of an ordinarie Paſtour in the Church; more then a true*

Christian to receave the Sacraments from a reprobat, beeing, alwayes, an ordinary Minister? which Sacraments, yet, by the inward cooperation of God, are effectuall to the receaver. for, it is sufficient for an outward ordinary calling that the Minister thereof have outward place & power of ordination, albeit he be but a Hyreling and a Thiefe. And, the receaver of outward ordinary vocation, as he hath all gift and grace from God only, whose the worke is, so is he not tyed or sworne to the will or appetit of the outward Minister, but only to the Lord: no more then any Minister, Baptizeth in his owne name, but in the Lord his, whose badge and cognissance only we take on, thereby, and not of the Minister thereof, &c. I will not thinke my remarker so remarkeably grosse, as that he thinketh the efficacie of the Sacraments to depend on the worthines or vnworthines of the Minister thereof. for, in the contrary of this, I hope wee doe both agree. and, againe, that he, who holdeth ordination to be a Sacrament no lesse then any of the other, wil deny the same common case of it also, I have no reason to imagine: Neither yet, for my similitude, taken from the common condition of Sacraments, that therefore, hee would think me to make ordination also a Sacrament (with him) in the most strict and proper signification. for, the similitude of things, in some cases, maketh not things, alwayes, to be the same. and, thus farre, I hope wee shall accord in the truth and convenience of my similitude: that, as the Minister of Sacraments (having still outward place and power) neither conferreth inward grace, for any worthines in him, neither letteth the collation thereof through his vnworthines, so, neither doth the vnworthines of the ordainer (having still place and power of ordination) let the effectualnes of ordination in him who is ordained: everie good gift descending from above from the Father of lights. For, there is but one Lord who hath led captivitie captive, & giveth gifts to men: my adversarie wil confesse this also, that frō what Bishop soever the Sacraments may be receaved (except Baptisme, which, in honour of Christ, forsooth, he relegateth not only to Woemen but even to Iewes and Turkes) from the same Bishop ordination, may

be

be receaved alſo. but, as I can ſcanſe at his meaning, hee thinketh my errour to be, in this remarkeable: that, to him, I appeare to make it all one thing or alike to receave the Sacraments or ordination from a Wolfe or Thiefe, as to rereave them from a hyreling or reprobate. which, if I did, abſolutly, hold, and did accordingly, reaſon, from the one to the other: it were, indeed, a manifeſt halting in Logike, and therewith, no founde point of Divinitie alſo. The courſe of my argumentation, in my treatiſe, is ſo at length and evidently led, and my caſes ſo clearly put, as, I am ſure, no vpright hearted Reader could ever have fallen vpon ſo finiſtrous a conception. but, it is the maner of men, who read only to reſiſt, to ſnatch at ſyllables, and wreſt parcels of mens ſpeaches ſo to maintaine iangling. And ſeeing that my remarker, albeit hee hath buſied himſelfe moſt, yea, and almoſt, only on the 6. 7. and 8. ſections of my Treatiſe (as his tokens left thereupon well ſhewe) yet even there hath vnderſtood leaſt, and, either hath not conceaved, or deceitfully diſſembled my meaning: I will, therefore, heere, ſummarily reſume the ſubſtance of my matter, and drift of my diſcourſe there.

Vpon the prerogative of the Biſhop of Rome, a long tyme reputed head of the Churche, and all ordinarie vocation flowing (in that reſpect,) either mediatlie or immediatly from him, our adverſaries labour to inferre againſt vs, that either we have never had any lawful ordination at all, or then have fallen from it. Becauſe, that the Biſhop of Rome was, then when our ordination flowed from him, either the Antichriſt (as wee affirme) and, conſequentlie, beeing a Wolfe and Thiefe, could have no power of ordination: or then a lawfull Paſtour holding truth: in which caſe, wee falling from his communion, have fallen from the truth, and all lawfull vocatión alſo. againſt this (to ſhew howe, in that, which, in the pamphlet that came to my hands, was inſcribed the invincible argument, there is no more vigour then in a roape of a rotten ruſhe) I laid down this contrary poſition.

That our outward ordinarie callings did, in a ſort, flow from the Biſhop of Rome, without any diſcredit or derogation to the dignity or lawfulnes of them: notwithſtanding that he is that verie Antichriſt and man of ſinne: and, ſo, not onely a Wolfe and Thiefe, but even of al other the moſt execrable. The ſumme of that argument, whereby to inferre this my Poſition, and which, at large, I did ſet downe in my treatiſe, and the mentioned ſections thereof, is this.

From a VVolfe or Thiefe, who, deſcending in an ordinary ſucceſſion from good and lawfull Paſtours at firſt, and who degenereth not at once, but by long and ſlow degrees, and, that, not as an open outward enemy directly oppugning the enſigne, but, ſtill, pretending Chriſt his power and ſervice, and, covertly, by pretence of the enſigne, deceaving: before he be detected and knowen to be a Traitour, VVolfe, & Thiefe, and, ſo, retaining ſtill, with all, in common, the account and place of a lawfull Paſtour: lawfull ordination may flow: and the ordained by him, taking ordination vprightly as from a lawful Paſtour & reputed ſo ſtill, in common, not knowing nor beeing partakers of his treaſon, may even, ſo, have lawfull outward vocation: and, falling from their ordainer, eſtſoones detected to bee a VVolfe and Thiefe, yet ſtil retain the prerogative of their callings.

But, ſuch a Traitour, Wolfe, & Thiefe was the Biſhop of Rome, what tyme our ordination, in a ſort, did flow from him; before it was ſaid to the revived witneſſes, *come vp hither*, Revel. 11. & he proclaimed a Traitour 14.8. and al, thereupon, interdicted his worſhippe, and character 14.9.

Therefore from the Biſhop of Rome, our outward callings, in a ſort, might flow: and, wee ſhrinking from him (now declaired Traitour) yet ſtill retaine the prerogative and priviledge of our callings.

In the tenour and drift of this argument (that divers points & caſes be not ignorantly or deceitfully confounded, either to the obſcuring or perverting of my meaning) two things are, heedfully, to be eied, and the diſtinct conſidera-

ſiderations of them. Firſt, my Poſitions: and, theſe diſtinctlie, als well the ſpeciall and definit poſition which I take to proove, as the generall and indefinit which I bring for a mids or argument to inferre the other. And, ſecondly, the reſtrict caſes of both. The ſpeciall definit poſition, which I take to proove, is the concluſion of my ſillogiſme. The generall and indefinit, whereby I conclude it, is the Propoſition thereof: the reſtrict caſe of my ſpeciall and definit poſition is, that, I affirmed not our callings to have flowed from the Biſhop of Rome, abſolutly, but, *in a ſort*: The reſtrict caſe of my generall and indefinit poſition, is, that I affirmed not lawfull ordination might be taken of a Wolfe or Thiefe, abſolutly, but from ſuch a Wolfe & Thiefe as in my Propoſition is ſet downe at length, and in my treatiſe, more amply. Now, who either doth confound my poſitions, or draweth them frō my reſtrict caſes to abſolut aſſertions, he wrongeth me, therein, greatly. And to cleare this. In the reſtrict caſe of my ſpeciall and definit poſition, that I affirmed our callings to have flowed frō the Biſhop of Rome, *in a ſort*, it hath two conſiderations to be wel adverted: Firſt, that the Biſhop of Rome was not the proper, particular, & perſonal miniſter of their ordination (at leaſt in common) howſoever *in a ſort or mediatly*, it did flow from him. Secondly, that even this *in a ſort or mediatly*, muſt not be ſo vnderſtood as if the particular, proper, and perſonall ordainers had done it but as the Biſhop of Rome his deputies or procurators: but, as having alſo themſelves properly place & power of ordination. Wherein, (by your adverſaries doctrine) the Biſhop of Rome might well have the firſt place and higheſt power: but, not the only place or onely power. For, giving him this that he were, not only, *primæ ſedis Epiſcopus* (in which degree the Fathers would faine have ſtayed his vſurpation, and yet by canons of counſels, could not) but, (which was, then, interdicted) that he were alſo *primus Epiſcopus*: yet was hee never ſole Biſhop. And, though hee got at length, (by prevailing iniquity) cheefe place & power of ordination, yet never only place. For, if

hee onely were properly to bee held a Biſhop, and, if ordination were only proper to him, then could not he him ſelfe be any Biſhop at all. For none can be a Biſhop without lawfull ordination: and none can or may ordaine him ſelfe. Neither can any other ordaine him by any power flowing from his predeceſſour, *quia mortuo mandatore expirat mandatum.* And, as Grogorie Biſhop of Rome doth inferre, if he were ſole Biſhop, then, *vniverſa Eccleſia corruit vbi ille vniverſus cadit*, (he falling, the vniverſal church ſhould faile alſo.) And, how hardly the ſaid Grogory did eſteeme of any ſuch vſurpation, theſe words doe ſhew. *Triſte valde eſt patiẽter ferre vt omnibus deſpectis, frater & coepiſcopus noſter ſolus nominetur Epiſcopus.* (It is a heavy and hard matter to beare that our brother and fellow Biſhop ſhould be called onely Biſhop) and he giveth the reaſon in another place. *Quia ſi vnus Patriarcha vniverſalis dicitur, Patriarcharum nomen cæteris derogatur*, for if one be called vniverſal Patriarch, the name of Patriarch is taken from the reſt) ſo, then, is ordination of all Churchmen flowing *in a ſort frõ the Pope*, to be vnderſtood: not, that either hee was the perſonall miniſter of all, or that hee had ſole power of ordination: but, becauſe he was acknowledged firſt in that power: and, for that, in the outward order, policy, and forme of church governement, al did acknowledge their ſubiection to him. Now, for that ordination is graunted to flow from him in this ſort, therefore, vpon the conviction of him to be a Wolfe & Thiefe; ſhal al ordination in the church, particularly, properly, and perſonallie miniſtred by whatſoever other Biſhops, be vnlawfull? Or, ſhal he (convinced to be a Thiefe and Traitour) neceſſarily involve al other paſtours of the church in the ſame guiltines with him, becauſe their ordinatiõ hath, *in a ſort*, flowed from him? This were indeed, to admit that, which even a Biſhop of Rome counted an execrable abſurdity, *quod vniverſa Eccleſia corruit vbi ille vniverſus cadit.* your man might have learned from his owne Bellarmin (by force of truth driven thereto at laſt) that, though the Pope ſhould become an heretike, yet ſhould not the church therefore fail, or fall from truth,

truth. We wil never yeeld him this, that at any time in the church, vniverſally all and ſingularly each paſtour, or ordainers of paſtours were Wolves and Thieves, albeit wee affirme that he from whom al ordinatiō, *in a ſort*, did flow, was, long agoe, a Wolfe and Thiefe. Now, then, I having, in the ſpecial and definit poſition of our callings flowing from the Biſhop of Rome, put this reſtrict caſe, that they flowed from him *in a ſort*: hee ſhould greatly wrong me & ſophiſtically alſo reaſon, who would make this all one thing, as if I had granted them to have flowed from him particularly, as the proper & perſonal miniſter thereof: or, from the Wolviſh & Thieviſh condition of him frō whom they but flowed *in a ſort*, would conclude of all and everie particular, proper, and perſonal ordainers: or if hee ſhould reaſon from ordinatiō, as it floweth *in a ſort*, to ordination properly and perſonally proceeding. My remarker might indeed have made me remarkeably forgetfull of my ſelfe & truth both, if in my anſwere to their firſt obiection (ſect. 5.) not admitting them therfore, any iuſt claime in the title of the true church, for that we, forſooth, could have no ordinary vocation but with & amongſt thē (who, howſoever they were in the church & even bore ſway and obtained *in tota communiter*, yet were but a part in the church, and no true part of it: in that, alwayes, within the church alſo were true both paſtours and profeſſours) if now (I ſay) I ſhould againe confeſſe that all our paſtours ordination had flowed properly and perſonally from the deteſtable head of all that miſchiefe. Which were not onely a manifeſt lie but an abſurde impoſſibilitie alſo. If any heere, would oppone, that this my diſtinction is vaine, and, that it freeth vs nothing more to have had our ordination but *in a ſort* from the Biſhop of Rome, and properlie and perſonally from others, then if we graunted the having it of him even particularly, properly, & perſonally: becauſe all others particular and perſonal ordainers whatſoever, *were not onely in outward order of Church governement ſubiect to the Pope of Rome*: but alſo agreed all in one and the ſame faith and

and doctrine with him, approving both his opinion and power: and, moreover, had, all of them, or their ordainers or the ordainers of their ordainers, &c. their ordination even properly and personally of the Bishop of Rome. In which respects, neither could the personall ordainers bee free of any imputation laid by vs against the Bishop of Rome, neither yet ordination from them be any better to the ordained by them, then if it had properly and personally proceeded from him, as the particular Minister therof. I answer that in this allegation, is a manifold sophistication. First, as I have already shewed, from common subiection in the obtaining state of Church policie, to conclude Vnitie in opinion and all points of faith: and, from the overruling Pope, or Metropolitan his corruption and guiltines, to conclude the same of al, who by the course of the time, and prevailing lawes of Church governement are, ordinarilie subiect to him, it is, even in common experience, ridiculous. and, albeit of all, in common, it might, perhaps, be said, yet never of vniversally each one: as, in my treatise, I have shewed at length, &, in my commentarie on the Revelation, more plainly. Secondly, he should thus conclude from toleration to approbation, most falsly. For many did tolerate the evils and vsurpation which they never approoved but even detested and lamented: as did the Church in *Pergamus*, dwelling even where Satan his throne was: and the Church of *Thyatira*, where *Iezabel* vnder proud pretence of propheticall authoritie, impudently domined. Against which Churches, howsoever the Lord had some thing, for that their weaknes: yet, were they, no the lesse his true Churches: and, as taxed for toleration of the obtaining & proudly borne out evill amongst them: so on the other part even praised for keeping the name of God, and for increase of workes, even there, where Satan his throne was, and Fornication and Idolatrie craftilie and proudly set forwarde: which, yet, and the (first) subtill, and (nixt) proud and cruell vsurpation of the committers, teachers, and imposers therof,

they

they had not the either knowledge or courage to challenge, directly, in the tyme. And, in theſe two Churches, the holy Ghoſt, in a depth of wiſdome, and purpoſelie, ſetteth downe the type of the cõdition of his true church firſt and laſt in the mids of Antichriſt his vſurpation, & all the tyme within his compas. Thirdly, in alledging that al having place & power of ordinatiõ, or then their ordainers, or, at leaſt, the ordainers of their ordainers, &c. have receaved ordination even perſonally and particularly from the Biſhop of Rome: beſydes that, for many ages after Chriſt no ſuch vſurpatiõ was knowen or had place in the Church: & that even after the firſt proud acclayming thereof many churches ſtood long out & refuſed the yoak: in reaſoning even from the ſtate of the prevailing tyrãny ſince the time it tooke place, there is a double fallacy. Firſt, in not diſtinguiſhing betwixt any one particular Biſhop of Rome, and the Biſhop of Rome in ſucceſſion of ſeat. And, next confounding the different and much divers conſideration of diſtinct times, and of an evill, in time, waxing, and by degrees, arryſing from not ſo intollerable beginnings at firſt, to the height, at laſt, of al deteſtable miſchief and importable impiety. If any ſhould affirme the perſonall and proper ordination of all ordainers, or, of their ordainers, or at leaſt, of the ordainers of their ordainers, &c. of any one particular Biſhop of Rome, hee were ſenſeles. If, of, the ſeat: then the anſwere is eaſie: that none ſhall ever be able to ſhew it ſo poſſibly perſonall, in that ſort, throw all the viſible Church: but, that, in a ſucceſſion of many Biſhops, and theſe (ſingularly) almoſt all, of ſhort aboade, and litle painfull in the perſonal actions of their calling, &, in the progres (as I have ſaid) of a waxing evil: we may eaſely and clearely evince not onely a probable but even a plaine poſſibility of preſerving and reducing vpward lawfull ordination in the Church (at leaſt in freedome from all perſonall contagion of that peſtilent ſeat) to ſome more tolerable times & a leſſe corrupted ſtate of a church.

Thus have I cleared the ſpeciall and definit poſition

of our outward ordinarie callings flowing from the Bi-ſhop of Rome, and reſtrict caſe thereof. Which poſition, as it was the concluſion of my ſyllogiſme, and al that I either affirmed or tooke to proove of them: ſo will I never grant the Biſhop of Rome any furder intereſt in them. And, thus, the flowing of our vocation *in a ſort* from him (even confeſſed to be and to have then bene the very Antichriſt) derogateth ſo litle either to the dignity or lawfulnes of thē: as, though it were granted that not only not from him, but even from no Wolfe or Thiefe any proper or perſonall ordination might be lawfully receaved, yet our ordination, and flowing, *in a ſort*, from the Biſhop of Rome (the Antichriſt) may bee well ſuſtained to bee lawfull. Neither am I thus preciſe in the ſpecial caſe of our ordination, becauſe I think my ſelfe ſo ſtraited (in granting even perſonall and particularly miniſtred ordination by a Wolfe and Thiefe, in ſome caſe to bee lawfull) as that therefore I would narrowly ſeeke out this evaſion: but, becauſe it were fooliſhe prevarication to ſtaine the honour of our vocation more then is neceſſarie, by yeelding any furder place therein to Antichriſt his contagion, then the nature of the caſe and truth of ſtory enforceth: for, as in the Church, alwayes, even in moſt miſerable tymes, have beene ſome (albeit few) lawfull and true paſtours, ſo, conſequently, alwayes, ſome remnant alſo of lawfull ordination. And, I pray you, with or amongſt whom could it poſſibly remaine; but theſe, who were, firſt, the Candelſtikes and Olives (miniſters of light and grace) while no poſſibilitie appeared of any: and, for applying the right rodde of examination whereby Citie and Court were found to bee caſt out, were next cruellie murthered: and yet Thirdly, in vigour ſtanding vp againſt Antichriſt, were at laſt ſeparated ſo from his contagion, as thencefoorth Babylon falleth, and they beare away the name of heaven, the true church? Now then, howſoever, in the ſpecial caſe of our ordinarie vocations, and *in facto*, (as Iuriſtes ſpeak) I willy eeld no more then my poſition thereof beareth:

yet,

yet, *in jure*, I have not forgotten what my generall and indefinit poſition ſpeaketh: neither mynde I ſo to ſlyde from it. But, as I brought it for my argument, whereby as from the more to the leſſe, to inferre my ſpeciall poſition: ſo will I, now, come cloſe to your man his hande: and although no neceſſitie of maintayning our callings cõſtraine me thereto, yet, for cutting from him of all matter of cavillation, even graunt this alſo to be my poſition.

That from a Wolfe and Thiefe (ſuch as my propoſition proporteth) lawfull Ordination may bee even properlie and perſonallie taken as from the particular miniſter thereof. And, (to bee yet more indulgent to my Remarker then hee, perhaps, exſpecteth) that, in that caſe, it might even ſo have beene taken from the Biſhop of Rome alſo. Whereupon, if my Remarker marketh mee as holding that Ordination may bee lawfullie miniſtred by, or taken from a Wolfe or a Thiefe, abſolutelie, hee hath taken his markes by the Moone, or then by his owne imaginations: whereto my wordes will never affoorde him any ground. For, beſides all that, which the tenour of my Diſcourſe, on that parte, did clearlie expoſe to anie not wilfullie wincking even over againſt his [REMARK] was put the reſtriction of a Wolfe, *Retayning ordinarie place and power of Ordination*. If there he had thought, that theſe two can not conſiſt: to bee a Wolfe and a Thiefe, and yet to retayne place and power of ordination, from which, even thereby, hee doeth fall: yet, he might have remembred to diſtinguiſh betwixt a Thiefe without, and a Thiefe within. And againe, of inward Theeves, betwixt a Thiefe detected, notore, noted, and proclaimed to be a Thiefe, and a Thiefe ſtill covered vnder falſe pretences, and, ſo, retayning with all in common the reputation, if not of a true or faithfull, yet of a lawfull Paſtour. Hee ſhould not ſeparate my poſition from the reſtrict caſe thereof. For, as calling is double, outwarde, and inwarde; and, a man may have the inwarde calling (by a convenient meaſure of gifte, and a Divine motion to conſecrate

it to the giver) who hath not yet gotten outward ordination: and, againe, one may have outward lawfull calling, who, inwardly, hath none, but, by the contrarie, is even a Thiefe in his heart: ſo may an ordinary Paſtour, being, or becõming a Traytour and Wolfe, fall, ſo from all inward vocation, and, yet, retaine, ſtill, outward place & power of ordination, becauſe, albeit a Traitour & Thiefe, his treaſõ notwithſtanding, is not yet detected: whither through his owne craftie cariage & deceitful pretences, ſtill, of a lawful Paſtour: or, through the ſimplicitie of theſe, who, receaving ordination of him, ar not skilled to diſcerne his treaſon, albeit even then deeply and pertly practiſed. Who, if they knewe it, and yet, would receave ordination of him: as they could not but, in that caſe, be Traitours alſo, and have no ordination at all: ſo, comming, in ſinglenes, to him, as to a lawfull Miniſter, and ſo accounted of all, in common, through the pretence of his Lord his enſigne and ſervice: they may (that way) receave from him a lawfull ordination. the hidde or vnperceaved defect of the ordainer no more derogating to the lawfulnes of the ordination, then doeth the open and ſeene wickednes of a hyreling Miniſter impede the efficacie either of ordination or the Sacraments miniſtred by him, in the faithfull receaver. And, if the equitie of this be ſo evident, alwayes, as, even in the ſtate of a Church holding purity, al in common, and, where, in that reſpect, the ordination of but one or fewe perſons (who had beene thus ordained by an vnknowen, in the tyme, and, eftſoones detected Wolfe) might with leſſe commotion or perill to the body of the Church, be annulled: albeit ſome men, in deteſtation of hereſie, would vrge it, and, even the, ſo, ordained, alſo, (for the more clearing of themſelves) ſhould aſſent to the receaving of newe ordination: yet, if, even in ſuch a caſe and condition of a Church, no neceſſitie could ever inforce it vpon the conſcience of any: howe much greater, yea and a divers conſideration ought to be had, when the whole body of the Church, in common, being affected;

ordi-

ordination is, in common, ſtained through all? moſt part, in common, being Wolves and Thieves, albeit not, as yet, in common, reputed ſo. For, as *Auguſtin*, wiſely both wayeth and adviſeth, a much different courſe and cure is to be taken and vſed, in a common evil, which hath overgone the whole body: then when, in a well conſtitute body (in common) but one or few particular members are affected. And, hereof, Chriſt, the true both Maiſter and mirrour of all Wiſdome, in his owne practiſe, gave a cleare leſſon. The Scribes & Phariſees were, all, in common, Wolves and Thieves: if perverters of the true ſenſe of the law, and corrupters of all true both word and worſhippe, by mixture of their leaven: if perſecuters and murtherers of Prophets and of the Lord himſelfe: if, who had loſed the key of knowledge, and neither themſelves entred nor ſuffred others to enter in the Kingdome of Heaven: if deſtroyers of ſoules, making their Diſciples, doubly, the children of the Gehenna, may be counted Wolves and Thieves. and, yet, in conſideration of their ordinary place in the Church (totally, in common, as then, affected) and, the reputation which they retained, notwithſtanding, with all, in common, of lawfull Paſtours: the Lord commandeth to heare and obey them, in the tyme ſo farre, as, ſitting in Moſes his chaire, they ſhould teach accordingly. from whom, notwithſtanding, as from Murtherers and deſtroyers, he had reſolved to transferre his vineyard and houſe. And, is, I praye you, the baire receaving of outward ordination, from a man, of more importance, then is our totall ſubmiſſion to him, as to our Paſtour, for the whole diſpenſation of grace to vs in the word and Sacraments? and, if, in ſuch a condition of a Church, wee not only may, but even are commanded to ſubmit our ſelves ſo, as, in the tyme (till the Lord diſcover them and caſt them out) we may take good of them, and eſchew their evil, in the whole outward ordinary diſpenſation of grace: may not ordination alſo, in ſuch a caſe, be lawfull? And may it not be taken alſo without contagion of the orday-

ner his treasonable wickednes? and thus my generall position also standeth true, that, even from a Wolfe or Thiefe vndetected, and, so retaining still the account of a lawfull Pastour, and outward place and power of ordination, &c. lawfull outward ordination may properly and personally flowe. If your *Elimas* hath remarked me for more then this (I having ever, ioyned the restrict case so clearly) he hath wronged himselfe more then me. for, if I had but put these wordes for all (*seeing outward ordination serveth but for outwarde order*) they might, with any honest hearted Reader, have freed me from all suspicion of so lourd an absurditie. For, what order can be imagined there, where knowne and advoued Hæretikes retaine any place or power in the Church? Nowe, Antichrist, in divers considerations is said to be hidde or covered: and, in divers considerations, to be revealed and detected. First, albeit hee was in the world (as in the seed and first beginnings of his hatching, while the mysterie of iniquitie was covertly begunne to worke) yet he was hidde and covered while light and the truth of the Gospell so prevailed, in common, as, errour was borne downe, and he did not aryse to any sensible height. And, accordingly, he is said to be revealed, when, through prevailing darknes of the bottomles pitte, he obtained a throne even in the Temple of God. And, even thus, againe (albeit, in a sort revealed) yet he is hidde and covered, so long, as, by his effectuall deceit and pretence of the Lambe his hornes (men not adverting the Dragon his mouth, or made yet wyse to count the number of his name) all, in common, doe still followe him, and wonder after him. and to bee revealed, againe, but that in two degrees (requiring a distinct and wyse consideration, and, which, most plainlie, in his story, are delivered by the spirit,) First, when, by the reviving light of the Gospell, men were brought to see great pollution both in manners and worshippe, and most part flowing from that execrable seat: wherevpon they were moved to detest, and even grievouslie to complaine of the obtaining

evils,

evils, and corruption of that ſeate in ſpeciall. And, yet, this was ſo, as, his great place and proud pretence of Propheticall authoritie dazeled their weake eyes, in common, from perceaving him clearly to bee, as a corrupt Biſhop, ſo even the adverſarie alſo and Antichriſt. and, therefore, ſcarce daring, yet to challenge him ſo, or to reſolve ſeparation from him: they vrged, only, and inſtantly, reformation of worſhippe and manners. in ſimplicitie (poore honeſt ſoules) yet thinking, or not altogither diſpairing, but, that the pard could leave his ſpotts, and the Thiefe and Traitour would reforme: and not yet fully reſolved that Babylon could not bee cured. And in this degree, (while not only the Churche in *Pergamus*, but even in *Thyatira*, albeit waxing in good workes, yet tollerateth: yea even while that firſt of the three Angels fleeth and preacheth through the middes of heaven, Revelat. Chapter fourtheene, verſe 8.) yet is hee not fully detected. But, when his impatiencie of any cure, and bloodie crueltie in murthering the Saintes (whereby the, earſt, ſpotted Pard becommeth whollie of the Dragon his collour, and, where, firſte, but the heade, nowe the whole bodie is full of the names of blaſphemie) ſtirre men not onely to applie the rodde of examination, (whereby to trie, if, poſſiblie, ſo bloodie and blaſphemous a bodie could bee the true Churche of God) but alſo, that, thereby, Cittie and Courte are clearelie, founde to bee caſt out, when the revived Witneſſes are called vp and viſiblie ſeparated from his contagious fellowſhippe: when the ſeconde Angell Revelat. Chapter 14. plainlie denounceth Babylons fall, ſo, proclayming the Traitour: then was hee fullie revealed to bee a Thiefe and Wolfe. and, from that time foorth, no lawefull Ordination could either bee given by him or taken from him. As, thereupon, convenientlie, the thirde Angell Revelat. Chapter 14. verſe 9. warneth, and, that, ſadly, that none receave his marke.

The

To reason, then, from Antichrist in the first degrees of the mysterie of iniquitie working towardes a height, to Antichrist inthroned in the Temple: or, from Antichrist sitting, and, by effectuall deceit obtaining in the Temple, to Antichrist revealed: or, from the first degree of detection, to him, now, publiklie, proclaimed a Traitour, and the true church separated frō his fellowship: or from ordination, flowing from him in the one case, to ordinatiō flowing from him on the other: it is deceaving, and yet but grosse sophistication. Now, if even thus, and, in the sense, which I have cleared to bee mine, your man yet hath remarked my position to bee erroneous. And, if hee holdeth that from no Wolfe or Thiefe of whatsoever qualitie or condition any lawfull ordination could ever properly & personally be taken. Then you may tel my remarker, from me, that hee hath remarked that for an errour, which is so evident and stable a truth, as all, any where bearing the Beast his marke, shall never bee able to overthrow it. Though it should never so much grieve him, that thereby, his invincible argument is so vtterly overthrowen, as it, shall never any more find one foot to stand on.

What your man his (REMARK) doth point at in this part of my words: [*And he who receaveth outward ordination is not sworne or tyed to the will or appetit of his ordainer, more then any minister baptizeth in his owne name, &c.*] For these wordes he draweth also, I could hardly, coniecture. To shew that the forsaking of the obedience, and deserting the fellowshippe of ones ordainer (tryed a Traitour) taketh not away the deserters ordination: I vsed this argument. That, in our ordination, wee are consecrated, not to men, but to God. And to proove this, I brought the Apostel his reason of the common condition of all Christians. Whom, as Christ hath redeemed with his owne blood, and vindicated to the liberty of the Sonnes of God, so, hath he thereby exemed them, in their spirituall state, from being servants to men. For we have but one Lord: and, we are, no more Paul his, nor Apollo his, nor Cepha his, but Christ his.

And

And accordingly, with the Apoſtle, I brought the vſe and priviledge of our baptiſme, the ſacrament of our initation and entrie to that libertie in Chriſt: in whom only we are baptized, and, to whom only we are thereby conſecrated, & not to men. according to which cõmon and cõſtant libertie of al Chriſtians by baptiſme, I did argue, that, ſo, in our ordination to any publike office in the church, we are conſecrated to Chriſt and not to men: to be his ſervants, & not the ſervants of men. Otherwayes, our ordinatiõ ſhould deſtroy the libertie of our baptiſme: being baptized, firſt to Chriſt, & being ordained, next to men: and ſo ſhuld Chriſt be robbed of his inheritance, ſo dearly purchaſed, & we of our liberty alſo. Wherevpon, it doth clearly follow, that in deſerting the miniſter of my ordination (beeing found a wolfe) and, ſo, cleaving ſtil to Chriſt, whoſe I am, I do not fal away from the prerogative of my calling. For, who did ſeparat vs, Chriſt or the Pope? and to whoſe ſervice were we ſeparat, Chriſt his or the Popes? were we baptized the children of God; to be thereafter, ordained ſervants of the Pope? what doth your *Elymas* remarke here? or, becauſe I but touched the argumẽt, in a word, thinking it enough in ſo plain a matter, to point at the place, hath therfore, a Doctour of divinitie, miſtaken my meaning; whereof no ſenſible chriſtian could miſſe the perceptiõ? Or, doth this perhaps offend him; that, where in ordination, ſubiection was profeſſed & ſworn to the Pope: yet I make the ordained to be no more ſworn to the wil or appetit of the ordainer, thẽ any miniſter baptizeth in his owne name? But, I was not cõparing the rituall action or outward forme of baptiſme with that of ordination. But (with the Apoſtle) frõ the liberty obtained & ſealed vp to vs in baptiſme, pleading the ſame in ordination alſo: the outward miniſterie whereof maketh me no more ſervant to him who is miniſter thereof to me, then I was baptized in the name of the miniſter, but of the Lord. next, it is childiſh fallacie to reaſon frõ the oath of ſubiection given to our ordainers in the matter of outward policy & governemẽt, & for keeping decẽt order

in the houſe of God: to our ſpirituall ſervitude and ſubiection of our conſciences to the will and appetite of men. I let goe, that it is a fallacie alſo to reaſon from the ordinarie and ſubiection to him, to the miniſter of our ordinatiō, who is not alwayes the ordained his ordinarie. In our reformed Churches, we give our oath of ſubiectiō to our ordinaries: for, wee know that the houſe of God is not the houſe of cōfuſion, but of order: and that the ſpirits of Prophets, are ſubiect to Prophets. but, doth this mancipate either vs or our miniſtrie to their will or appetit? Thirdlie, I would aske, if your mā thinketh it all one thing to ſwear ſubiection to the Pope; and to be ſworne or tied to his wil and appetit? I aske fourthly, if that oath of ſubiectiō to the Pope was eſſentiall to lawfull ordination; or, but acceſſorie? if eſſentiall, then for many hundreths of yeres in al the Church, almoſt, there was no lawfull ordination. yea, and the Pope him ſelfe could have no lawful ordination who can not, neither doeth ſweare ſubiection to him ſelfe. and, if it be not eſſentiall, but acceſſorie, then may both ordination conſiſt without it, & the looſing of it annulleth not the ſubſtance of ordinatiō, and the man, who holdeth ordination to be a ſacrament (whoſe common nature is to have relation to the graces of God only, ſealed vp or conferred to vs therby: and to ſerve for notes of our profeſſion of theſe dueties we owe againe immediatly to God) he ſhould know this alſo, that by making any oath, in ordination, given to man, to be an eſſentiall part thereof, hee maketh that man to be God, and that to bee his ſacrament & not the Lord his. finallie, I demand whither the oath be given, firſt, properlie, and principally, to the Pope: or, firſt, properly, and principally, to Chriſt? And, whither it be given to the Pope, abſolutly, or but in Chriſt, as to his vicar and miniſter? If firſt, properly, and principally, to Chriſt, & to Chriſt only, abſolutlie: and to the Pope but ſecundarilie, and in Chriſt (as I hope none dare deny: except they would, in plain termes, avouch this Pope to be that adverſarie exalting himſelf as God above al that is called God,

or worshipped) thē, I aske, whither finding the Pope to be not Christ his vicar, but the vicar of Satan his throne; king of locusts, and head of apostasie, & thervpon, falling from him; if I have broken any oath given in my ordination? or, if my renūcing of his obedience (found a traitour) looseth my oath first, properly, principally, and absolutly made to Christ? or, if it annichilateth my cōsecration to his service only, in my ordination first & properly frō him, and only to him? whither we do iustly charge the Pope to be Antichrist or not, it is not here the question, but whither he being Antichrist by our doctrine, and wee therevpon deserting him to whose subiection we were sworne: if that annulleth our ordination.

I have bene the larger in this matter remarked by your man perceaving his chiefe endeavour bended against me there. whither he hath esteemed me, in that part, weakest: or if he hath felt himself assailed, there in the foūdation of his strength: the peril of his invincible argumēt pricking him. for, except vpon the 6.7.& 8. sections of my treatise, he neither vttereth any word, nor giveth any other signification of his meaning throw al, but that vpon the 28. section, he setteth this signe ✠. & that so sensibly as any may well perceave he was careful it should be seene, for shewing therewith my defect also signed thereby: & accordinglie I stirred my owne minde to find out what so notable a slippe that could bee, which hee had so singularly noted. But in my dulnes could see nothing, except that there perhaps he thought some occasion might be catched to calumniat, or that there, was ministred to him some matter of mirding. Which sort of wares, these men, in dealing with vs, are accustomed to give vs in steed of solide demonstrations. My wordes to which his signe looketh, are these: *for myne owne part, as in all sobernes and cleannes of heart, by the gift of GOD I have bene carefull to know the truth. So, was I never much curious to inquire of the particular state of our first mens callings. VVhich, whither it were ordinarie or extraordinarie, and that wholly or partly, in some men or in all: as it matte-*

reth litle or nothing (in ſo great and extraordinarie a work wrought by their miniſtrie, as is the diſcovery & conviction of Antichriſt ſitting maſked in the temple) ſo is the diſputation thereabout but idle and childish, &c. If vpon my aſſertion here (in the caſe ſo clearly put in my wordes) that diſputation about calling is idle & childiſh: he would build vp this calumnie, that, abſolutelie I miſregard all reſpect of calling, and count abſolutlie al diſputation thereabout, idle & childiſh: he bewrayeth what ſpirit he is of: and, both my words here, and the whole tenour of my treatiſe wil anſwer for me. If he would skoffe, perhaps, at this: that confeſſing my ſelf never to have bene much curious to inquire of the particular ſtate of our firſt mens callings, &c. I ſhuld yet vndertake the defēce of that which I cōfeſſe I know not. he ſheweth him ſelf, forſooth, to be a ſolide & ſerious diſputer: who out of 29. ſections of my book hath pycked out this great point againſt me. But, doth it follow, becauſe I was not much curious to enquire that therfore I do not know thē? do mē never know ought, but which they thinke of ſuch momēt as meriteth to be curiouſly inquired? becauſe I eſteemed it no material point, can I not therfore know it? doth it follow, that I have not ſought to know it for other reſpects? Our adverſaries vanitie and perverſenes make vs to ſeeke and know divers things: which for any fruit in them, otherways, we would never paine our ſelfs: but that for ſtopping their mouthes, and informing the ſimple againſt their deceit, we are forced, though with ſmall delight, yet to digge in the dūghils of their durtie deviſes: ſo to make the ſtink of thē knowen. becauſe I have never bin much curious to know the particular ſtate of our firſt mens callings; can I not therefore, poſſibly, know the cōmon caſe? or, can no man be able to defend our firſt mens callings, in cōmon, but he who hath curiouſly inquired, by whom, where, and in what particular forme every one ſingularly was ordained? it becōmeth one profeſſing Divinitie, conſcientiouſlie and gravelie to conferre for edification; & not, for ſeducing ſimple ſoules, either ſophiſtically, to diſput, or childiſhly, to dally, to his owne diſgrace. What is this to the matter in hande; that,

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forſooth, I am ignorant of our firſt mens callings? Or what advantage hath he even in the confeſſion of my ignorãce? If, how litle ſoever my care or curioſitie hath ben to know that matter: yet, in this my careles ignorance, I have ſaid ſo much for our callings: as (howſoever they would appeare to vilipend it) may make them not only carefull and curious, but even perplexedly anxious alſo for their owne credit: who alwayes, & everie where, vantingly & vainly gloried, that we were all mad dumbe in the matter of our callings. And albeit I know, that, according to their manner, they will make no end of boaſting and altercation: (wherein, I mind not, by the grace of God, to be ſo badly buſied, as to keep a part with them) yet I may boldly affirme: barke, at it as they pleaſe, that yet they ſhall never be able to bring downe or, by ſound and ſolide reaſon to ſhake any one ground laid down in that treatiſe. Wherein I have ſhewed the bow of our callings ſo doubly & ſtrong ſtringed with two ſtringes: as either of which they ſhall never be able to cut with all their cunning.

I could have, perhaps, coniectured (as I know ſomwhat the manner and meaninges of theſe men) what furder hee would particularly have ſaid by his other draughts which he hath drawn frequently and only on the 7. & 8. ſections. but having cleared the maine point, I will not dally impertinently with him; or ſtruggle with mine own ſhadow. as even of this, I have here done, he may perhaps ſay: and you, even therfore, eſteeme it true. but, I am ſure, I have either mett with his minde; or then hee ſhall not bee able to render any other ſuch reaſon of his challenge, which ſhall not bee found as little, or leſſe to his credit. And when ever his dumb draughts are made ſpeaking lines, vppon the little I have lookt in them, I dare give my worde, that they ſhall bewray weaknes of ſenſe, defect of ſinceritie, or fraudulent ſhifting of the queſtiõ. Now, as my treatiſe was written; but for information of modeſt minds and neither for any who will not be cured, neither yet to moove or to maintain iangling with any (an exerciſe both fruitles & evill beſeeming Chriſtians) ſo, now, for ought

your man could either have ſaid or ſigned I would not have interchanged one lyne with him. I know what is the efficacie of errour, and bewitching force of the cuppe of forniation in refractary ſeducers. I know that not onely the blind leaders of the blind, but even ſuch as are joyned to their Idoles are to be let alone. And that ſuch as would appeare to aske counſell of a Prophet, having ſet vp their Idols in their hearts, & having put the ſtumbling bloke of their iniquity before their eies: the Lord wil euẽ, in iuſtice anſwer thẽ according to the multitude of their Idols. But theſe pages ar to you: in remẽbrãce of my offer once made you: if I ſhould find any aſſurance of a ſyncere diſpoſition, in al ſinglenes, & laying a ſyde preiudice, that you would vprightly heare and learne: and, with an vnpartial heart, try & ponder both parts: giving vs the one eare and alike attenſion: with ſuch other ſignes of indifferent affectiõ, as might aſſure vs of halfe barr and æquall bench in the ſeat of your iudgement: and ſo much the more, as you have theſe yeeres paſt given vs evidences of a heart quite alienated from vs, and, as wee plead, from the truth alſo. And, albeit, as yet, we have gotten of you ſmall or no tokens of any ſuch intention; yet, I would not leave you this to ſay, that I had failed you promiſe at the firſt. as neither (if I can yet ſee your mynd ſincerely, carefully, and humbly ſet for reſolution) wil I in this ſort, or any other kynd of paines, wearie to doe you pleaſure according to my power, in Chriſt. But, if either you, or any other luſt to be contentious, wee have no ſuch manner, neither the Church of God. Now, God even the Father of our Lord Ieſus Chriſt, according to his good pleaſure & aboũdantly ritch grace, graunt vs that our love may more and more abound in knowledge and all ſpirituall ſenſe, whereby we may bee able to diſcerne things that differ: and, prooving all, to hold that which is good: that wee may bee ſyncere, and without offence till the day of Chriſt.

Yours in Chriſt



F. FORBES, of Coirſe.

A SHORT
DISCOVERIE OF THE
ADVERSARIE HIS DOTTAGE,
IN HIS IMPERTINENT AND
ridiculouſly deceitfull demaunds.

THAT thou mayeſt perceave (Chriſtian Reader) how fooliſh & fruitles a labour it is to diſpute with theſe men. When their pamphlet againſt our callings, which ſtirred me to defence, was put abroad: it was backed by the applauders thereof, with inſolent braggs that no anſwere either would or could poſſibly be given it: &, that, though twenty anſwers were made thereto, yet they ſhould all be refelled with als many ſound replyes. Herevpon, at the intreaty of ſome well affected brethren (leaſt the hearts of our weake ones ſhould be diſmayed) I was mooved to writ my treatiſe of defence: whereof a copy falling in the adverſarie his handes (and that without my knowledge and againſt my purpoſe, who, hating contention, framed my paines onely for reſolution of modeſt minds) I heard divers and daylie ſurmiſes from them, that my treatiſe would be in ſhort tyme ſolidly refuted. And, I, accordingly, more exſpecting what a traveling mountaine would bring foorth, then mynding any reply therto: at laſt my copy returned to me carying ſuch notes of a cenſuring penne as occaſioned my epiſtle to a recuſant. Wherevpon their boaſt of refutation ſtill waxing, and I thereby, exſpecting ſome what more then in end to find but a ridiculous mouſe: were brought to me, at length, after

39. 8. 3 104.



after many weekes from the partie, and delivered with no ſmall circumſtance, forſooth, and earneſt proteſtation of an anſwer in writ, theſe enſuing lines.

It is to be demanded of the miniſterie, for the true reſolution of a Chriſtian ſoule, which if they reſolve not, wee will account them, &c.

SEeing the Miniſters of Scotland *graunts the church of* Rome *to have been once the true Church of Chriſt, wee deſire them to ſhew in what yeare of God shee made firſt defection from the true religion, and by whom shee was condemned for hareſie. Likewayes, wee deſire to know the names of theſe who ſince the Church of Rome fell from the trueth, hes continually from time to time, and age to age profeſſed this religion in all ſubſtantiall pointes of doctrine as they preſently profeſſe, whoſe doctrine and writings in all pointes of religion, they will advow and byde by.*

NOw conſider (good Reader) what either pitifull ignorance, or rather poyſonable perverſnes of an impudently evill conſcience theſe demaundes bewray moſt evidentlie. Our diſputation was about the lawfulnes, or vnlawfulnes of our Paſtorall callings. This they by their treatiſe laboured to evince: I by my defence pleaded the other. In this our litis-conteſtation, partly by dumbe, partlie by ſpeaking ſignes and draughtes ſet by them on the margent, or drawen betwixt the lines of my booke, they ſought, at firſt, that it might ſeeme they had ſomewhat to ſay againſt me. Therevpon, in my epiſtle to a Recuſant, I ſuſtained my point. Now, in ſteed of replying ought, either for confirming their owne, or impugning my part of our debated matter, the queſtion is, (whither impudently or ignorantly) altered: and, from the inſtitut point of our vocation, like ſlipperie Iles, they ſlyde backe to new demaundes of our doctrine. Is this, I pray you, to diſpute, or to dallie? Are theſe the freſh fyrie edged ſchoolmen arrived lately, and with ſo great exſpectation of working wonders, from *Paris, Lovan, Rhems,* & *Rome*; ſhaping, ſhooting,

ting, and ſlopping men through with ſyllogiſmes; who neither, can propoune ought, or ſuſtaine to heare any anſwere but in *forma & figura*; that nowe they forget not only all forme and figure, but therewith, all both menſe and ſenſe alſo, in ſo ſhameleſly ſhifting the queſtion, & caſting in, kowardly, a kard of another kynd? why remembred they not their owne offer ſo often and confidently made vs by worde, write and printe; that if we could but once cleare the lawfulnes of our callings, they would, without more adoe or furder diſputation about heads of doctrine, give vs their handes? For our vocation I have ſaid ſomewhat againſt their obiections in my Treatiſe of defence, and, againe, in my epiſtle to a recuſant, I have replyed to their cenſuring notes. If I have cleared the point, why remember they not their covenant? If I have not, yet why, in place of refelling my argumentes and ſtrengthening their owne point, am I deceitfully drawen away from the queſtion in hand; by newe and impertinent demands of a different matter? and yet if in this their ſhameles ſhifting, there were, in them, any one ſpunke of ſinceritie, I could even gladly bee drawen to follow them. for that, I confeſſe, it is a much more ſure way from truth of doctrine to eſtabliſh lawefulnes of vocation, then, vpon the ſlipperie ground of outward ordinary calling, to build a warrant of doctrine.

But conſider, I pray you, firſt, the ingenuitie of the demaunder, in the ſubſtance of his demauds: and, next his æquitablenes, in his preſcribed rules. wee are deſired (in ſumme) to evince that the Church of Rome hath made apoſtaſie from the truth: and, therewith, to cleare that our doctrine is the veritie of God. But, (ſhameles men) what have we bene doing, theſe more then a hundreth yeares agoe, but filling the world with volumes; whereby wee have ſo plainly diſcovered their abhominations, and verified the truth of our Doctrine; as wearied with conteſting therabout, or rather vexed with their cleare convincing power of light, they were faine to caſt vp all either

disputation, & come in end as to their last refuge, to quarrell our vocation? the lawfulnes whereof, when, thervpō we have stablished against al their cavillations, they leape now back, & of new again intend accusation against our doctrine. what is this else, but (as children, in their sporting, childishly practise and more childishly speak) to play titbore tatbore with vs?

Now, as he hath forgotten all shame in so childish shifting the question, so, by his limitations laid down to vs (I know not by what law) how to answer him in both the points demanded, he exponeth plainly to the perception of any sensible Reader, what sound mind he hath & what æquitablenes is in his dealing with vs. First, for evincing the apostasie of the church of *Rome*, we must take this law of the demander: that in so farre as the *Church of Rome was once the true Church of Christ*, we must, therefore, condescend *what yeare of God shee made first defection, and by whom* (accordingly) *shee was condemned of Heresie*. Reasonable men, indeed. And yet their companions in spirit, pretended in als
Iohn. 19. 7. bad a cause, some more equitie: *VVe have a law* (said they) *& by this law he ought to die*. Our adversaries, neither having nor so much as pretending any stable law against vs, and therefore in an evill conscience shunning all right lawes of examination: they wil (in no small modestie forsooth) set downe rules of their owne braine, whereby they will have both them selves and vs tryed.

But, heerein, first, I can not but greatly muze, whither foolishlie or fraudfullie the demander hath fallen vpon so either an improper or so presumptuous a maner of speach, as, indefinitlie and absolutlie, to call the Church of Rome *the true Church of Christ*. that, consequently, all other churches may either bee secluded from this title, or bee compelled to come in vnder the name of the church of Rome. Neither doe I so much muze hereon, for any doubt I have of the Demaunder his owne meaning (for I know how blasphemouslie bold they are, if not to mende the magnificat, yet to carve careleslie at the Creed, by adding *Roma-*

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nam to *Sactam Ecclesiam Catholicam:* thus forcing all, if not to receave the character, yet at least the name or number of the beast; but that he proponeth this as a point graũted by vs. I admire his impudencie: for, of the church of Rome; before shee became a harlot, we confesse that shee was a true church of Christ: or one of his true churches: or a true part of that his true church which is but one. but to intitle any particular Church, absolutly and indefinitly, with the name of the true Church of Christ, it is an insolent speach, and not according to the stile of holy scripture, which addeth alwayes some distinguishing designation, as the Church which is at *Rome:* in *Iudea:* in *Corinth:* of *Galatia:* of *Ephesus, Smirna, Pergamus, &c.* As for the church of *Rome,* at length, becumming not only a harlot, but also the mother of whoordomes in all the earth, in which respect only it was that all commonlie therein did take her name; wee deny her, so, to bee either the true Church of Christ, or anie true part thereof; but the Synagogue of Sathan and an abhominable Whoore, borne vp and advanced by a blasphemous and bloody beast. howsoever, all the while, vnder and within his vsurpation (even where Satan his throne was) the true Church of God long dwelt shruded and suffered to live vnder the name and number of the beast, yet free alwayes from his character. but, least I seeme over narrowlie to sift syllables, I passe this there, whither ignorant or arrogant, maner of speaking. *Revel. 17. 5*

For prooving the church of *Rome* to have made apostasie from truth, we must, by our adversaries iniunctions, cõdescend vpon the yere of God, wherein she first made defection: and who they were that, therevpon, even then, convinced her of hæresie. and shall this then serve to exime her or any other church from the blot of defection or hæresie in all time thereafter; and make all whatsoever shee holdeth to be vndoubted truth, if the first houre and firste degrees of her apostasie have escaped a publike note? or howsoever noted, if yet shee hath not bene publikely condemned of hæresie, or howsoever, both noted

and condemned, yet if no publike record thereof be extant to future ages? ſhall any long ſpace of time iuſtifie waxing and obtaining errour? or is there any ſuch preſcription againſt truth, but that, *jure poſtliminij* at leaſt, it may alwayes pleade iuſtly for repoſition? I leave, here, to the vpright conſideration of any indifferent minde, what true confidence theſe men can have of their owne cauſe, who preſcribe ſuch limitations: and, being challenged of ſacrilegious guiltines, will offer themſelves no otherwayes to tryall: then, as if a cunning and long covered Thiefe tatched with innumerable fangges, and having all his houſes ſtuffed with ſtolen wares, yet ſhould partly proteſt, that in ſo farre as he had bene once honeſt, and of all men accounted ſo: hee ought therefore to be reputed ſo ſtill, notwithſtanding of any thing found by him, except it may bee cleared, what houre of his lyfe he did firſt begin to ſteale, in what place, and from what perſones, and, therewithall; who had even then convinced and condemned him for a Thiefe. Or as if a ſubtile and long diſſembling harlot, diſcovered at laſt, to have opened her feet to all that paſſe by the way, ſhould yet pleade, that, in ſo farre as ſhe was once a virgin, and had long retained the reputation of an honeſt and chaſt woman, ſhee ought therefore, to be eſteemed ſo ſtill: except it be plainly prooved againſt her, what time, firſt, ſhee became laſcivious, and when, where, and who did firſt preſſe the teats of her virginitie: and therewith alſo who even then vpon the point had cleared and convinced her to be a Harlot. and, thus, the greateſt Thiefe in the world might pannel without perill: and the moſt arrant whoore yet impudently wipe her mouth and ſay ſhe had committed no iniquitie. He were an impudent fellow who ſelling rotten and corrupted Wines, yet would boldly affirme them to be freſhe and healthſome, becauſe that once they had bene recent and good: neither could any man preciſely point to him the houre when they became firſt purifyed, or produce any who, at that inſtant, had condemned them for ſuch.

We know that putrifaction cõmeth not at once: but that wine, after that it have looſed ſom of the colour, yet it wil retaine taſte: and after that both colour and taſte are a little chaunged, yet while better is not cõmonly to bee had, it will be drunk of and paſſe for wine. Which, notwithſtãding, when it hath not only becom aigre, but ſo rotten alſo, as it can neither be coũted wine nor ſerve for vineger, may then not only be condemned as reprobate, but even iuſtly bee caſt out as not only improfitable but alſo noyſome and peſtilent. We know by ſcripture and agreeable experiẽce, that the courſe of iniquitie is a myſterie which Sathan even in the Apoſtolike times and thenceforward was a hatching; firſt by vnperceptible, & next by perceptible, but either not well adverted or not, duelie regarded degrees, till cunningly and covertly at length, in all effectualnes of deepe deceit vnder faire pretences, and from ſmall, and (as appeared) not intolerable beginnings, Antichriſt vnder pretence of the Lambe his hornes, obtained a throne even in the temple: and, by proude pretence of Propheticall authoritie, was ſo borne out in that vſurpation, as, a long time, the true church dwelling even where Sathan his throne was, and, even there, keeping the name of God, yet had this piece of weaknes, that they tolerated ſpirituall fornication: Neither that only in the firſt degree of ſubtill inſinuation thereof, as by *Balaam*, but even when togither with Propheticall pretence, cruell and bloodie tyrannie, as of *Iezabel*, was conioyned to maintaine & advance Idolatrie. as, by the ſtates of *Pergamus* and *Thyatira*, true types of thoſe times is moſt cleare: and as, both in my treatiſe of defence, and in my commentarie on the Revelation I have ſo clearelie ſhewed, as, if the demander were not either Pitifullie ignorant, or perverſlie refractarie, might have keeped him from foming out thus his owne ſhame by ſo ridiculous demaundes. When almoſt all and everie particular point of doctrine wherewith we charge the church of Rome, are well conſidered: they will bee found either of late invention, or then with time and by

2 *Theſ.* 2. 7

Revel. 13.

Revel. 2.

degrees to have growen vp to capitall prævarications: and that from partly, ſo laudable, partly, ſo plauſible, partly, ſo tolerable, partly, ſo ſmal and inſenſible beginnings, as, to men either not ſo circumſpect as to perceave, or of a more peaceable diſpoſition then to contend about everie thing, gave not, as they thought, at firſt great occaſion of conteſting: albeit miſlyking divers things which for regarde of the Churches peace they tolerated. Which men if they had but once imagined whereto, by tyme, Sathan his craft and man his vanity would have brought things, they had vndoubtedly reſiſted the verie ſmalleſt beginnings even to the bloode. Who, but, a ſtranger in Church ſtorie and writings of the Fathers, knoweth not, that, albeit ſome of thē, through deceit of Philoſophie did ſlyde vpon ſome fonde fantaſies of Purgatorie; yet their opinions thereof at firſt were als farre from ſuch a Purgatorie as thereafter and now the Church of Rome defendeth, as the Romanes make their Purgatorie to bee different from hell? Who knoweth not alſo, that it was then with ſuch freedome of iudgement, as of a thing not much mattering what any did eſteeme thereof; that *Auguſtin* (who miſlyked it) yet in his accuſtomed modeſtie, ſpeaking thereof, ſayth no more but *non valide coarguo, forſitan verum eſt*? Would *Auguſtin* have ſo ſpoken of ſuch an article of faith, as vnder paine of eternal flammes muſt be believed, and for denying of which fantaſtike fyre, the *Romaniſts* have made ſo many thouſands to feele, here, the cruel flāmes of reall burning? If that Godly Father had thought that ever any could have ſo impudently vſurped as to impoſe ſo tyrannicall a yoake of bondage on the conſciences of Chriſtians; he had altered, I warrant you, his ſtile to *valide coarguo*, and, *eſt vtique falſiſſimum*.

Now, as this forged flame of a pretended Purgatorie, in courſe of time, through Sathan his bellowes, waxed hotter and hotter: who knoweth not, that, therewith alſo the doctrine of mens merits, of workes of ſupererogation, of humane ſatisfactions, of indulgences, and the reſt of

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that ſacrilegious σύσωμα ſet vp in contumelie of the croſſe of Chriſt, did alſo more and more prevail and take place; through the craft of theſe locuſtes, who for their owne gaine, like ſcorpions, did ſting men of the wordle with a paine leſſe tolerable thē death? Auricular cōfeſſion though it was of anicient vſe: yet, who but ignorants know not, that the practiſe thereof in primitive tymes was free? Yea and ſo free, that *Nectarius* an orthodox and highly commended Biſhop of *Conſtantinople*, did abrogate al vſe thereof, as greatly offenſive in the Eaſterne Churches. Would (I pray you) ſo godly and approoved a Father have diſcharged that without which can bee no ſalvation or remiſſion of ſinnes cōmitted after baptiſme? Or albeit he might have erred herein, yet would al the Eaſterne Churches have ſo lightly ſubſcribed to ſuch an hereſie? And howſoever both he and the Eaſterne churches with him might have fallen ſo lourdly, yet would all the Weſterne Churches and the Biſhoppes of Rome (who otherwayes were, in a præpoſterous æmulation, more then ready enough oft tymes to pry in and carpe at the defects of that ſeat) have not only beene ſilent, at ſo ſacrilegious a derogation of the faith; but alſo have keeped ſtill communion with *Nectarius* and the Eaſterne Churches? Can the Romaniſtes produce any law, impoſing privat confeſſion before the Pontificalitie of *Innocentius* the third; who was in ſucceſſion the 183. Biſhop of Rome? Who knoweth the date of the Counſell of *Laterane*, but can well enough calcull what tyme, firſt, any Canon of auricular confeſſion was inacted? A laudable and loving practiſe of the primitive Church in the commemoration of Martyres, and (according to both the expediency, &, ſome tymes, the neceſſitie of theſe dayes) the aſſembling and exerciſing of GOD his worſhip at their ſepulchres: and the godly care, which, againſt the feritie of beaſtly perſecuters, was had of their funeralles and collecting of their diſſipated reliqs: to how, not only a ſuperſtitious dottage, but even to how deteſtale an Idolatrie, tyme, by Sathan his ſubtilitie, made it to degener

Revel. 9.

in

in the worship not only of creatures, but even of carions, miserable experience hath proved. The Fathers, in a preposterous zeale and piece of carnall wisdome, seeking to abrogate all memorie of Heatheniſme, and finding how difficill a thing it was to reduce superstitious people from a long and plausible custome of evills, they turned all the solemne rites and festivities of tymes and places dedicated and practized in the worship of Heathen Idolls, to the celebration of the memorie and honour of saints. Thus (as blind *Steuchus* foolishly glorieth of Satan his subtil succesſe in the mysterie of iniquitie) *Omnia Prophana Sacra effecta sunt, & ritus profani ceperunt esse ritus sacri, &c.*) and, by time, through Satan his sleight working by the superstitious humours of vaine men, what was gained hereby, but that with interchange of Idolls, the Idolatrie abode no lesse abhominable then before? The execrable erecting and adoratiō of Images (against plaine scripture, expresse iudgement of the Fathers, and cleare Canons of orthodox Counsells) of what time it was, the terrible Tragedies stirred vp thereabout, and the proud and respectles renting of the Church of Christ have left vs too lamentable recordes. If all the Fathers who lived even many hundreths of yeares after Christ, were presentlie reduced to life, & did heare what a stirre is made in the world nowe about trāssubstantiation, would they not all start at once, astonied at so strange a sound? and even bee greatly amazed what monstruous meaning vnder so prodigious a word could be implyed? What would these holy Fathers (who if in any other, have most plainly left their minde in that point) think of the doctrine which now the church of Rome holdeth of the sacred Supper? When even the author of the glosse on the Decretal: albeit him self plunged in a hudge measure of prevayling darknes, yet did so farre skunner at the portetous wordes prescribed by Pope *Nicolaus* to *Berengarius* (who, as they have given out of him, whither falslie, or that fleeing one extremitie hee did fall perhaps too farre to the other, did think too slenderly, and

Pro donat. Constant. cont. Vallā.

speak

ſpeak to warſhly of that ſacrament) that hee exclaimeth no ſmall perill to be in them of breeding a worſe hæreſie then was that of *Berengarius*? Who is ſo childiſh as to be ignorant how lately and how audaciouſly, in an advowed contempt of the Lord his inſtitution, and of all ancient and pure practiſe of the primitive church, the ſacred ſupper was mutilated, and the people proudly & profanely prohibited all vſe of the commanded cuppe? Now in theſe two points, wherby the Apoſtle deſigneth the deviliſh doctours of later times, who knoweth not what libertie both is left to chriſtians in the written word, and was alſo long practiſed in the primitive Church? and how that voluntarie abſtinence in both kindes: firſt to hyperbolically praiſed, next, too ſuperſtitiouſly admired, albeit no way neceſſarily required, yet brought men and woemen by time to delite too much in wil-worſhippe, and vainly, to become votaries of more then either the Lord required at their handes, or they were able to performe? And Satan thus in end tooke advantage, by his hypocriticall doctours, to the overthrow of all chriſtian libertie, to lay on importable burdens on the conſciences of men. Single lyfe, though by ſome Fathers (too full of their owne ſenſe) it was over farre extolled, even with the contumelious reproaching of that holy bande, which the Lord him ſelfe firſt inſtituted, & that even before ſinne came in the world: which by his preſẽce in the fleſh he both countenanced & graced: and which by his Apoſtle he calleth honorable in al perſons: yet was it long ere Satã durſt be ſo impudent as, vnder any hypocriticall pretence of holynes, by the vicar of his throne to open ſo plainly his Dragon his mouth, as to come to κωλύειν and κελεύειν. Which vſurpation how late it was, the miſerable vexation of manie churches, & of theſe in this our Iland in ſpeciall, for conſtant withſtanding: and at laſt, this yoake of bondage not willingly receaved, but violẽtly impoſed, can wel enough veriſie. Now, withall, how cunninglie and by what degrees, for advancing, ſtrengthening, and maintaining of all theſe errors, the vicar of Satan his throne vnder pretence of

1. *Tim.* 4.

Gen. 2.
Iohn. 2.
Heb. 13. 4.

1. *Tim.* 4. 3

the Lamb his hornes, aſcended (as Gregory ſpeaketh) *culmen ſingularitatis*, it hath bene a thouſand tymes more then manifeſtly ſhewed. And yet in a ſilly ſhift, God wot, our adverſarie ſummoneth vs, and that, foreſooth, with certification, to ſhew thē how, *tanquā vomere tuſco Erutus ille Tages, repente doctus in ipſo naſcendi articulo.* ſo, the church of *Rome* hath, in one inſtāt made defection: and even in that point, hath bene not only pointed at, but alſo painted out as hæreticall. But, vainly & impertinently (which once to think were execrable impiety) had Antichriſt his aryſing and worke of iniquity beene of the holy Ghoſt named a myſtery, wherein Sathan in all deceaveablenes of vnrighteouſnes ſhould bring on ſuch a common apoſtaſie, as whereby his vicar his throne ſhould be erected even in the Church, and who in his owne tyme ſhould be diſcovered: if the firſt degrees thereof had beene not onely expoſed to common perception, but noted alſo: neither this only but alſo publikelie condemned of hæreſie. And what will you doe then with theſe men who will admit no other rules of diſputation and examination; but which are plainly repugnant to all the clearly foretold and fallen out courſe of GOD his wyſe diſpenſation in the caſe of his Church, and of her condition accordingly?

Now, how æquitable our adverſaries are in their owne caſe (that they will, foreſooth, be content to be tryed by a rule of their owne appointing) ſo reaſonable they ſhew themſelves towardes vs in admitting vs to the defence of our doctrine, but ſo, as wee muſt take alſo from them the law of examination: Namely, that they will accept no defence of vs except we deſigne the particular perſons who from age to age have holden the ſame doctrine which we profeſſe, and that in all the ſubſtantiall points thereof, and whoſe writings in all points of religion wee will advow and byde at. And is it ſo indeed, that we have not a more certain rule of truth; then what from age to age men may be cleared to have holden? Or, rather, are not all ages, and all men in all ages, and all and whatſoever opinions of whatſoever men in any age, to bee reduced to

exami-

examination by that ſtable truth and everlaſting Goſpell which Chriſt and his Apoſtles firſt preached, and thereafter, by the will of God, (as ſayeth *Ireneus*) did put in writ, to remain for ever, the conſtant ground and rule of our faith? Shall this invariable and inviolable truth of God be ſubiect vnto men; or men vnto it? And, though all men were liars, ſhall therefore the truth of God faile? Shal tyme ſo ſtrengthen errour, as, what from the beginning was invalid, any length of dayes ſhall make it good? The Lord himſelfe being accuſed (as we are now) of tranſgreſſing the tradition of the Fathers, anſwered that in vaine they worſhip God, who teach for doctrines the traditions of men: and againſt moſt inveterat, ſtrongly authorized, and obtaining errours, hee oppoſed this one reaſon that it was not ſo from the beginning. The moſt approoved amongſt the Fathers have taught vs, that, for warrant of faith, we have neither to rely vpon what they themſelves, or what the Fathers who were before them have ſaid, but vpon that which Chriſt and his Apoſtles who were before all have delivered. Antiquity I confeſſe, were a great argument for truth, if Sathan had not beene a lier from the beginning. And yet the adverſarie is ſo ridiculous as to demaund vs what men they are, whoſe doctrine and writtings in all points of religion wee will advow and byde at. But miſerable men, is there an option left vs, or any who will not periſh in blindnes, to make a choiſe to whoſe doctrine and writings in all points of religion wee will betake vs? Hath the Lord left vs ſo incertain what to flee or follow? We are not to advow or byde at any either doctrine or writings as vndoubted truth, but what in the ſacred ſcriptures is ſet downe. All other whither doctrine or writings of whatſoever men and in whatſoever age, wee advow and byde at but ſo far as they are conſonant to that. So as if an Angell from heaven preach any other Goſpell, let him be *anathema*. *Eis ſolis Scripturarum libris qui iam Canonici appellantur* (ſayeth Auguſtin) *didici hunc timorem honoremque deferre, vt nullum eorum authorem ſcribendo aliquid erraſſe firmiter credam.*

Lib. 1. in præfat.

Math. 15. 9.

Math. 19. 8.

Epiſt. 19. ad Hieronym. which words are inſert in the decretall diſtinct. 9. can. eis ſolis.

And a little after. *Alios autem ita lego vt quanta libet ſanctitate doctrinaq; prapolleant, non ideo verum putem quia ipſi ita cenſerunt, ſed quia mihi, vel per illos authores canonicos, vel probabili ratione, quod à vero non abhorreat, perſuadere potuerunt.* That is, onely to theſe bookes, of Scripture, which are called Canonik, have I learned to yeeld this feare and honour, that I firmelie believe no Author of them to have erred ought in writings. As for others I ſo read them, as, how excellently ſoever holy or learned they be, yet I thinke not ought to bee, therefore, true, becauſe they have thought ſo, but becauſe either by theſe Canonicall authors, or, by probable reaſon they were able to perſwade me that which doth not abhorre from truth. And have we not more then a thouſand times evinced evidētly that we profeſſe & maintaine no other doctrine, then that which Chriſt & his Apoſtles firſt taught by word, & therafter left vs in regiſter for a ſtable and vndoudted rule to al ſucceeding ages: & which, in deſpyt of Satan, albeit buſily advancing the myſterie of iniquitie, yet was commonly holden in the Church more then three hundreth yeeres thereafter? And, which, howſoever by prevayling darknes of the bottomles pitt, it was ſo farre, at length, eclipſed, as Sathan obtayned a throne even in the Temple of God, yet was, all the tyme of that prevayling errour, the true both light and life of theſe, who dwelling even where Sathan his throne was, and albeit in weaknes tolerating ſpirituall fornication, yet keeped the name of God, & lived & reigned with him a 1000. yeres not receaving the beaſt his character: albeit lurking vnder the ſhadow of his name or number: &, which, from vnder that overwhelming deluge of darknes, hath brokē foorth again now three hundreth yeres agoe, and that by degrees (prayſed bee God) ſo clearly and powerfully, to the convincing and diſpelling therof, as it maketh the recureleſſe characterized followers of the beaſt to gnaw their toungs for ſorow & blaſpheme bitterly. Our adverſaries, in this their demaūd are no leſſe ridiculous, thē were either a ſenſeles foole, or a perverſe iangler, who, the ſunne aryſing bright in the mor-

Revel. 20.

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ning, yet becauſe, ſoone after, it is by degrees ſo lapped vp in clouddes and miſt as it is not ſeene of men in the earth, till that, ſome houres before even, breaking out again clearly, & diſpelling all that overſhadowing darknes, it lighten of new the earth, would, therefore, with pertinacie plead that the ſunne thus wreſtling out from vnder that overvailing cloud, were not the true ſunne which in the morning had ſhyned, but ſome counterfait and never before ſeene Comet: becauſe, foreſooth, their eies had not all the minuts of the day ſenſibly ſeene the ſhyning body and particular progres of it. But, poor Idiots, the ſunne hath ſuch a ſoveraine and ſingular both light and heat, as, though all the dolts in the worlde would diſclaime it, yet wil evince it, to be alwayes one and the ſame: and, albeit long covered and vnperceaved in common, yet that, all the while, it ſtill ſo ſhyned, as howſoever in all *Ægipt* was palpable darknes, yet, in *Goshen* was cleare and confortable light. *Exod.* 10. 23.

In my treatiſe of defence and 19. ſection thereof, anſwering this ſame obiection, I alledged, that as divers of our men had done, ſo I might bring faire Catalogues of men who in former ages had holden the truth & heavely lamented the prevayling corruptions of their tymes. But I gave, there, divers and good reaſons why neither ought that iuſtly bee required of vs, neither we bee ſo fooliſh as to divert with our adverſaries to ſo vnneceſſary an altercation. And, long before, in my commentarie vpon the 14. Chap. of the Revelation, I ſhewed, how, to anſwer the adverſarie ought hereto, were but vainly to hale the coard of contention with men whoſe mouthes wee might ſtoppe by more ſure and evident arguments. And yet the adverſarie (in a good conſcience I warrant you, of a iuſt cauſe) will admit, now, no rule whereby to examine vs, but which hee knew verie well that, before any demande from him, I had, for good reaſons, reiected: and he is ſo extreemly impudent heerein, as not onely without refelling any of my reaſons, he ſtill vrgeth it: but fearing alſo what herein I might verie well performe if I pleaſed to anſwer a foole to his follie, and ſo

proove a foole with him: that, wherto I refuſed to anſwere, being proponed evē in a large caſe, he reponeth to me now with ſuch ſtrict limitations, as any ſenſible Reader may evidently perceave, he hath fore-caſten his evaſions how to eſcape taking. And for this it is that, forſooth, we muſt ſhow who frō age to age not onley held, but alſo *profeſſed* the ſame Religion, and that in all ſubſtantiall points. And whoſe writinges, in all *points* wee will advow and byde at. Heere, hee hath prepared to him ſelfe exceptions againſt any whom hee thinketh that, in thoſe moſt corrupted times, wee can produce againſt him. Firſt, if hee hath not openlie avowed and profeſſed: next, if hee hath not profeſſed all the ſubſtantiall points which wee holde. Thirdly, if we advow not and byde at al whatſoever they have written in all and any point of Religion. Sweet, indeed, and ſounde hearted diſputers. By this law laide downe to vs by theſe æquitable men, not only ſhall they ſerve vs for no witneſſes who through ignorance or infirmitie, or common errour in the tyme have impinged, perhaps, in ſome points, but even their ſilence or want of a remaining record behinde them, in anie one point profeſſed by vs, ſhall get them caſten. But (which before I have ſhewed) as all evills did not ariſe at once, neither, at firſte to ſuch degree as where fore men would be ſoone caried to open conteſtation: ſo (albeit in a common vſe and prevayling practiſe, yet before any tyrannicall yoake was impoſed on conſciences, by inforcing lawes) while a libertie was left to men of holding them ſelves pure, and keeping the name of GOD, they were loath, with evident hazard, to contende againſt evill ſo ſubtillie inſinuated, and by pretence of Propheticall authoritie, ſo arrogantly advaunced. A weaknes, I confeſſe, in them, but ſuch as the holy Ghoſt hath clearely foretolde vs ſhould befall even his true and faithfull Church, dwelling where Sathan his throne was. And, which, the more the myſterie of iniquitie wrought on, was the leſſe wonderfull: in regarde of the tyrānicall vſurpation, wherby no libertie was left (without certaine peril) of anie open oppoſition: or, if, of open profeſſion, yet not of publiſhing

in

in writte: or, if of this, yet not of preſerving any recorde thereof to the poſteritie.

Now, beſides this, what marvaill, in ſuch a common apoſtaſie, and ecclipſe of all true light, though even theſe good and godly men (who both mourned for it, and in the middes of it keeped the name of God, holding the ſubſtantiall foundation of ſalvation) were ſome what tainted in many thinges with the contagion of the tyme? Whither that thorough defect of knowledge they were imprudentlie miſcaried in ſome points, or, rather through defect of courage, they tolerated what otherwayes they would never have approoved. Whoſe weaknes, heerein, albeit the holy Ghoſt taxeth, yet hath hee, indulgently, covered it vnder the lappe of his garment. *Auguſtin*, whyle ſome tolerable eſtate of a Church ſtill remayned, yet heavilie, regraiteth, that even in his time the Church of God (which her Lord will have to bee free) was ſo burdened with multitude of ſuperfluous and ſuperſtitious ceremonies, as the ſtate of the Iewes, vnder their Pedagogie was more tolerable. In the ſucceeding ages, the evill had ſo farre waxed, as, in conſideration of the great corruption, *Gregorie* the firſt Biſhop of Rome, did not ſticke to affirme (and truely) that, *Antichriſtus, qui appellationem ſibi vindicabit vniverſalis Epiſcopi*, even *pro foribus eſt*: and that, *quod dici nefas eſt, Sacerdotum exercitus paratus eſt ad aſſectandum eum*. *Bernard*, whoſe groanes and lamentations did meete almoſt, with the height of Antichriſtian vſurpation, albeit, for ſuch a meaſure both of learning and holynes as was rare in ſo corrupt a tyme, hee was ſo reverend as gave him more freedom of taxing common corruption, then would have bene tolerated in an other; yet, by his timerous ſtile, he ſheweth, clearly, that, as evils were mounted to a great height, ſo, was any liberty of rebuke extreemly dangerous. To the Biſhop of *Rome* he writeth thus: *inter hæc, tu paſtor procedis multo & precioſo circũdatus auro. Si auderẽ dicere dæmonum magis quã ovium paſcua hæc. Scilicet ſic factitabat Petrus, ſic Paulus ludebat: & murmur loquor & quærimoniam omniũ Eccleſiarum*. And *facitis hoc quia poteſtis, ſed vtrum debeatis, quæſtio eſt*.

Epiſt. 119. ad Ianuar.

Lib. 4 epi. 34 & epiſt. 38.

Ad Eugen. Pap. de conſid.

And

And, that no man thinke he taxeth the particular vices of one man, theſe are alſo his wordes: *à te tamen mos iſte vel potius mors iſta non venit, vtinam in te deſinat.* Conſider, I pray you, how timerouſlie even the moſt free ſpeaker, in his tyme, ſteppeth to talke of that, which albeit it was *murmur & querimonia omnium eccleſiarum*, yet is he faine to vſe this preface. *Si auderem dicere.* and, *vtrum debeatis quæſtio eſt.* And yet, leaſt, even thus, hee ſhould have too much irritated, he behooved to ſweetten his harde ſpeaches with this ſyrope *à te tamen mos iſte non venit.* Soone after theſe times men begã not only to ſee the Biſhop of Rome a corrupted Biſhop, but alſo to ſuſpect him a Traitour: and not ſo much look that, by him, any reformatiõ ſhould come, as to diſpaire that he could be cured: till at laſt, the eyes of ſome (through the little booke ſweetly ſwallowed and reid applied) were opened to ſee him, and confidently to cal him the beaſt of the Dragon his throne and authority. The adverſarie forecaſting with him ſelfe what, in this caſe we might be able to alledge againſt him, hath tymouſlie, in his demaunds, builded to him ſelfe backdores, whereby if we would ſhew *murmur & querimoniã omnium eccleſiarum*, he ſhal ſtart out at the poſtern of opẽ profeſſion, and that of all ſubſtantial points. If we bring *Gregory* or *Bernard*, or other ſuch: then, ſome particular defectes of theſe godly mẽ (which both the Lord hath mercifully paſſed by and we alſo would charitably cover) are narrowlie ſifted out & caſt in our teeth, to deprive vs of al their good. ſo as, except by his forlaid rule, wee advow and byd at all whatſoever they have written, they muſt ſtande vs for no witneſſes. But, herein, a needles fear hath made my adverſarie vnneceſſarily to bewray himſelf how ſmall either cõfidence or good conſcience he hath in the matter which he maintaineth. For, I was never purpoſed to dally with him in this kind; or to be drawen deceitfully by him from ſure & ſolid groũds, to divert fooliſhly to ſo wyde and vain a field of endles altercatiõ. We know aſſuredly, that God, alwayes had a number who keeped his name and leived his life not only in the Primitive & moſt pure times while the woman

Revel. 10. *and* 11.

was

was yet cloathed with the Sun, Revel. 12. and even thereafter alſo when corruption came on in ſuch degrees, as the third of al green thing in earth, the third of the ſea & things therein, the third of fountaines and rivers, the third of Sun, Moone, ſtarres, day & night, was ſmitten: Neither only now againe, in the reviving light of the Goſpell ſince the firſt of three Angels break out through the midds of heaven with the euerlaſting goſpel, Revel. 14. (whereby the Sun, by degrees, wreſting out frō vnder that darknes, hath now at laſt lightened al the earth with the glorie thereof) but that evē in thoſe mid and moſt miſerable times, wherein Sūne and aire were totally eclipſed by the ſmoake of the bottomles pitt, and all the earth followed the beaſt, yet ſtill alſo God had a number ſealed: and, that, howſoever (in cōmon) they were ſo farr either in ſimplicitie abuſed, or by fear diſmayed, as to tolerate ſpirituall fornication, and to receave the name or number of the beaſt, yet, they keeped the name of the Lambe his father, and never receaved the beaſt his character. of whoſe murmurings and regrets (in deſpite of all repreſſing and ſuppreſſing tyrannie) we could bring, & divers of vs have more then once brought ſuch inſtāces from ſtorie, as may confirme any cleane hearted man that, both ſparkles of true light remained and many alſo were inlightened and lived thereby even while Antichriſt by prevayling darknes appeared to obtaine all. But, to bee drawen childiſhlie to anſwer our adverſaries heerein according to their perverſe minde, and preſcriptions & limitations, impudently, againſt al law and reaſon, and in an evidencie of an evill and ſelf-accuſing conſcience, laid down vnto vs, it were not only to anſwer a foole to his fooliſhnes, and ſo to become a foole with him: but it were even to diſcredit that vndoubted truth which we profeſſe: by labouring to prove ſuch a caſe as is flat contrarie to the clearly foretold courſe, both of God his wiſe diſpenſation, and (by his permiſſion) of Sathan his ſubtill dealing in the myſterie of iniquitie waxing, obtayning, diſcovered, and overthrowen. The holy Ghoſt hath ſo clearely foretold both the caſe, and particular

Revel. 8.

Revel. 18. 1.

Revel. 9. and 13.

ticular course, as, either our adversaries ignorance is miserable, or their perverſnes abhominable. Wee are forwarned of ſuch an Apoſtaſie as whereby Antichriſt ſhall ſit Lieutenant of the Dragon his throne, even in the Church of God (as even *Auguſtin* inclineth to interpret.) In this vſurpation wee are forwarned that GOD ſhould ſtill have a Church dwelling even where Satan his throne was: but with this note of infirmitie, that, albeit themſelves keeping the name of God, yet they ſhould be brought to tolerat ſpirituall fornication. And, yet, even in this caſe our adverſaries will needes have inſtances given them of open profeſſion and advowed conteſtation, and that, in all ſubſtantiall points. Wee are forwarned that ſpirituall darknes ſhall ſo overgoe Sun and Aire, all ſpirituall both active and paſſive light in the viſible Church, as none ſhal be exempted from the evil aryſing thereof. Except a few ſecrete ſealed-ones, who while all the earth follow the beaſt: ſhall cleave conſtantly to the Lambe: but ſo, as none ſhall either heare or learne their ſong but themſelves. But our adverſaries will have both them and their ſong not onely even then commonlie knowen and heard, but alſo regiſtrat records thereof remaining. We are forwarned that Antichriſt ſhall ſo tyrannize in the holy City and Court of the Temple (the viſible church) as all true worſhippe ſhal be trodden downe therin as it was in *Iſrael* by *Iezabell* three yeeres and a halve of famine: and by *Antiochus Epiphanes*, abrogating the daylie ſacrifie and erecting the abhomination of deſolation in place thereof, the ſame ſpace: and yet that all the while GOD ſhould ſecretly & wonderfully preſerve two Candleſtiks and two Olyves within the Temple. And our adverſaries yet will have vs to ſhew an advowed ſtanding true worſhippe all that tyme even in the Citie and Court. Now what were this, I pray you, but either blaſphemouſlie to belie the holy Ghoſt, or fooliſhlie to diſcredit that vndoubted truth which wee holde? So miſerablie ignorant are our adverſaries, that they perceave not how that, which they moſt obiect againſt vs, ſpeaketh ſtronglie for vs; and

De civitate Dei, lib. 20. cap. 19. Rebel. 2.

Revel. 9.

Revel. 14.

Revel. 11. and 13.

even

even in that wherein they moſt glorie, is their evident diſgrace.

And yet theſe demaunds, which I have thus ſhortlie diſcovered to be impertinent, fooliſh, and fraudulent, are ſent to vs with a ſupercilious certification, that except wee reſolve them, *therin they will account vs, &c. Satis, foreſooth, pro imperio: their, &c.* I warrant you implyeth a ponderous *Apoſiopeſis* of much worſe then they would ſay out, or yet their Paper could beare without bluſhing: yet, they can account no worſe of vs then their companions in ſpirit did of our Lord and maiſter, whom they called a *Samaritan* and a Devill. And with them wee can neither exſpect nor covet to bee in any better account, except wee were lyars and murtherers like themſelves. But wee paſſe verie little to bee iudged of ſuch as the Lord, in iuſtice, hath given vp to mindes void of all true iudgement. And ſhal any terrour then of this their ſupercilious certificat ſtirre vs to play the fooles in anſwering thē, in that which a 1000. times already hath ben evinced? That as, now, to eſcape taking, they have in an evil conſcience ſtart from the queſtiō of our vocation to theſe demaūds of our doctrine, ſo when they ar reduced of new to any ſtrait herein, they may als ſhameleſly caſt in again to vs. O but where is your calling? Shall we labour to reſolve thoſe who even profeſſe that they are in nothing ſo much reſolved as in this that they will never either ſeek for or admit any reſolution? ſhal we either diſput with ſuch Doctours; as give their diſciples infallibly to hold; or take paines for reſolution of ſuch diſciples, as readily receave, believe, & maintain; that for them to read ſcripture, is not only a profitles, but alſo a perillous exerciſe: that the true ſenſe of the holy Ghoſt & of ſcripture may be more certainly had from the Doctours then from ſcripture: and that yet, through their diverſity of opinions & even doubtfull delivery therof, *wherthrough the proteſtāts plead that the moſt approoved Fathers ſtand for them,* ſo incertaine alſo is any reſolution that way, that to have the ſoule fully ſetled, it muſt ſimply & wholy rely vpon the iudgemēt & determination of the church:

which the ghostly Father will take vpon his soul to be only that Rome: that, in any case, all conference with ministers, all reading of their workes, and hearing of their sermons be carefully eschewed. And, if vpon any necessitie it should befal them at any time to be present at a preaching, then, either to sleep or stoppe their eares: or if they must here, yet that they never suffer their hearts once cõdescend to esteeme any better of them (how plainly, powerfully, or holely soever they appeare to speake) but that it is Sathan speaking to them in a man his semblance. These late arrived Rabbies who are so securely roving in these quarters and subverting instable soules: and their discipels also who give them so glad eares, know very well, if I have heere summarily comprysed and rightly recounted to them the compend of their Catechisme. So as, in conference with some of ours, one did not stick (ô prodigious blasphemy) to answer, *away with your Scripture, you may proove a hundreth lyes from Scripture.* And is it with such Doctours as deny the principles, and destroying all true grounds of resolution, will tye men to fansies of their owne imposing that wee should disput? Or have we to busie our selves for resolving of such disciples, as (becausse the shining light of the Gospell cannot bee gotten extinguished) therefore, either gladly learne, wilfully to winck at it, or, willingly, yeeld their eies to bee pyked out, least they should see and turne? shal we then answer these demaunds. Or (as Godly and wyse *Ezechia*, in the case of rayling *Rabsachec*) shall wee not resolve rather not to answer them one worde, but to spred out their blasphemies before the Lord? Yea verely. Neither is ought I have heere said so much to make them any answere, as to open to true Christian soules (in Christian singlenes & sobernes seeking light, & not in pryd & perversnes to strengthen the Idols of their owne hearts) how impertinently, ridiculouslie, & deceitfullie, these demaundes are proponed. For whose fuller resolution herein, & how farre & what is requisit to be answered to them: besides many other & more learned works thẽ my slẽdernes can affoord: let thẽ read also my preceeding treati-

treatiſes of defence, and my cõmentarie on the *Revelatiõ*: and thereof, ſpecially, that typicall relation which the ſeven Churches of *Aſia* have to the militant Church according to her diſtinct and ſucceeding cõditions in the myſtery of iniquitie working on the height, and her ariſing againe from vnder that evill (which point in the London copies, vpon miſconceaved ielouſies was left out) what I have writtẽ on the 8.9.10.11.14.16.17. and 20. chapters thereof. Read my Lord of *Pleſsie* his learned workes of the myſterie of iniquitie. and, who liſt to take the paines, for more clear & ample accommodation of all, let them read the *Magdeburgick* ſtorie and the particular conditions of the church ſet downe therin at length **everie centenarie of yeares** from our Lord his incarnation till our dayes. By theſe, any ſoundly ſet & ſenſible ſoule ſhall finde ſufficient reſolution of al the courſe of Antichriſt by degrees aryſing to the toppe of ſacrilegious impietie: and how God ſtill preſerved a church, in the mids of his moſt tyrannical vſurpation: as for ſuch perſons as demand vs with no other hearts then the Phariſies did Chriſt, or, theſe, who hypocriticallie asking counſell at the Prophet, and, then, not finding it agreable to the biais of their foreplotted and corrupt conceptions, did therefore, impudently tell him, *thou ſpeakeſt falſlie, the Lord our God hath not ſent thee.* and, *the word which thou hes ſpoken to vs in the name of the Lord we will not heare it of thee, but we will doe whatſoever thing goeth out of our owne mouth, &c.* Theſe we leave to the miſt of their owne imaginations, and iuſt induration of their owne deceitful and deceaved myndes: whereto they are given vp iuſtly of the Lord, becauſe they delight in lies. If any man be ſpirituall, let him acknowledge, that what I writ, is the truth of God: if any man will be ignorant, let him bee ignorant. Wiſdome will bee alwayes juſtified of her owne children: and ſuch as are filthie, let them be filthie ſtill.

Ier. 43. 2. & 44. 16.

1. Cor. 14. 37
Math. 11. 19
Revel. 22. 11

Auguſtin. de civitate Dei, lib. 2. cap. 1.

SI rationi perſpicuæ veritatis infirmus humanæ cõſuetudinis ſenſus non auderet obſiſtere, ſed doctrinæ ſalubri languorem ſuum tanquam me-

dicinæ ſubderet: donec divino adiutorio fide pietatis impetrãte ſanaretur: non multo ſermone opus eſſet ad cõvincendum quemlibet vanæ opinionis errorem, his qui rectè ſentiunt, & ſenſa verbis ſufficientibus explicant. Nunc vero quoniam ille eſt maior & tetrior inſipientũ morbus animorum, quo irrationabiles motus ſuos, etiam poſt rationẽ plene redditam (quanta homini ab homine debetur) ſive nimia cæcitate, qua nec aperta cernũtur, ſive obſtinatiſſima pervicacia, qua & ea quæ cernuntur non ferũtur, tanquam ipſam rationem veritatemq; defendunt: fit neceſſitas copioſius dicendi, plerumque res claras, velut eas non ſpectantibus intuendas, ſed quodammodo tangendas palpantibus & conniventibus offeramus. Et tamen quis diſceptandi finis erit & loquendi modus; Si reſpondendum eſſe reſpondentibus ſemper exiſtimemus? nam qui vel non poſſunt intelligere quod dicitur, vel tam duri ſunt adverſitate mentis, vt, etiam ſi intellexerint, non obediant reſpondent vt ſcriptum eſt & loquuntur iniquitatem atque infatigabiliter vani ſunt. Quorum dicta contraria ſi toties velimus refellere quoties obnixa fronte ſtatuerint non curare quid dicant dum quocunque modo noſtris diſputationibus contradicant, quam ſit infinitum & erumnoſum & infructuoſum vides. Quamobrem nec te ipſum, mi fili, Marcelline, nec alios quibus hic labor noſter in Chriſti charitate vtiliter & liberaliter ſervit, tales meorum ſcriptorum velim Iudices qui reſponſionem ſemper deſiderent, cum his quæ leguntur audierint aliquid contradici: ne fiant ſimiles earum mulierculorum quas commemorat Apoſtolus, ſemper diſcentes & ad veritatis ſcientiam nunquam pervenientes.

That is.

IF the weake ſenſe of humane cuſtome were not bolde to withſtand the reaſon of cleare truth, but did ſubdue her maladie to healthſome doctrine, as to a medicine, till (holy faith obtayning) by divine aide it were healed: then to ſuch men as, both themſelves mean foundlie, and, with dexteritie doe expreſſe their meanings in ſufficient words, it ſhuld not be needfull to ſpend much ſpeach, for convincing what ſoever erronius and vaine opinion. But, now, becauſe that diſeaſe of fooliſhe mindes is ſo much the greater and more deteſtable, as, even after a reaſon is fully given them (ſo far as man to man is holden) yet they maintaine no leſſe their vnreaſonable motions, then if they were ſelfe reaſon

and

and truth: whither that this falleth through too great blindnes whereby they are not able to perceave moſt plaine things; or through moſt obſtinat perverſnes, whereby they cannot abyde even theſe things which they perceave clearly: therefore, oftymes, men are, of neceſſitie, forced to ſpeak the more amply even of plaine matters: as offering them not ſo much to the view of men who ſee, but even, in a ſort, to bee handled by groapers and winkers. And yet, what either end ſhall their be of diſputation, or what meaſure of writing; if we think that replyes muſt bee alwayes, made to them who anſwere vs? for, who either are not able to vnderſtand what is ſaid, or, are ſo refractarie through frowardnes of minde; as even, though they vnderſtand, yet they will not yeeld: they anſwere ſtill (as it is written) and pratle iniquitie, and they are vaine without wearying. Whoſe gaine-ſayings if we would refell als often as, with wilfull headines, they determine not to care what they ſay, ſo they, any way gainſay our diſputations: thou ſeeſt how endles, toilſome, and vnfruitfull a buſines it were. Wherefore, my ſonne *Marcellin*, I neither would have thee nor any others (for whoſe vſe and vtilitie theſe my paines are, in the love of Chriſt, and freely taken) to be ſuch iudges of my writings as doe, alwayes require a reply to be made, whenſoever they heare that ought is ſaid againſt theſe things which they reade: Leaſt they become like to theſe weomen of whom the Apoſtle maketh mention, which are ever learning, but never attaine to the knowledge of the Truth.

FINIS.

BRITISH MUSEUM

AN LEARNED COMMENTARIE VPON THE REVELATION OF SAINT IOHN, WHEREIN BOTH THE COVRSE OF THE WHOLE BOOKE, AS ALSO the more abstruse and hard places thereof, are more cleerly and euidently explaned then heretofore they haue bene. Newly corrected, and the defectes and errors of the first Edition, supplied & amended.

BY PATRIK FORBES of *Cotharis*

WHEREVNTO IS ADDED AN PROFITABLE Treatise of the Author, in defence of the lawfull calling of the Ministers of reformed Churches, *against the cauillations of* Romanistes: *And an Epistle to a Recusant, cleering and maintayning some pointes of the said Treatise, chalenged by a Roman Elymas* Bar-Iesus-it.

Reuel. 1. 3. Blessed is he that readeth, and they that heare the wordes of this Prophecie, and keepe those things which are written therin: for the tyme is at hand.



Printed at *Middelburg*, by *Richard Schilders*, dwelling in the langen Delft at the signe of the Olyphant.
1614.

Bodwell College Library
Lincoln, Mass.
September 26 1947

TO THE MIGHTY MONARCH, MY GRATIOVS SOVERAIGNE LORD, *IAMES*, KING OF GREAT BRITAINE, FRANCE AND IRELAND, DEFENDER OF THE FAITH, &c.

GRACE AND PEACE, WITH ALL INCREASE AND CONTINVANCE OF happy and Roiall ſtate from God the Father in our Lord Ieſus Chriſt, the King of Kings, and Lord of Lords.



For a token, though poore in my part; yet that grate fully I remember your Highneſſe Princely mind in keeping me an eare against ſiniſtrous delation, and giuing ſo gentle warning of your good pleaſure therein, this part of my miſreported paines, I hũbly preſent vnto your Maieſtie: *to whoſe Soueraigne skill in theſe diuine ſecrets, (by your royall writings wel witneſſed to the world) beſides cõmon allegeãce, all pens, & of all mẽ imploied on this Porphecie, owe proper homage: as not only to the moſt glorious patrocinie,*

but therewith alſo the moſt learned cenſure. In both which, I do yet more relie on your Maieſties experienced benignitie, then I preſume either of merit for the one, or ſufficiencie againſt the other. I know the too iuſt cõplaint of the wiſeſt, vpon the great abuſe of that excellent gift of printing, both to the diſgrace & detriment of learning, while (each man dotting after the brood of his owne braine, & vainly promiſing to himſelfe the ſame applauſe of others, which his owne partiall heart yeeldeth him) no end is of making many books: *ſo as the inexpert ſtudent, in ſearch of letters weilding amidſt infinite variety, is caſt in ſuch doubt of choiſe, that, taſting about, before hee happilie fall on ought-worthy to feed on, appetite is ſpent, and he filled with hee cannot tell what. I know alſo that as it was not permitted*

each

each Painter to practiſe his skill on the roiall Effigie of Alexander, *ſo were it intollerable preſumptiõ for each Pamphlet to vſurpe the ſhadow of your highneſſe Name. Neither hath ſelfe-weining ſo ouerſiled mine eyes frõ the ſight of mine own ſlenderneſſe, but that ſincerely I acknowledge, in this ſo learned an age wherein much is excellently well writtẽ, & yet infinitely more paper miſerably ſpoiled, that hũdreths more gifted then I might wel be pardoned to put vp their pẽnes, &, ſo, much leſſe to currie credit to their vnſutable works, by ſhrowding them vnder the ſhelter of ſo ſacred a vaile: yet how great ſoeuer be my imparity to ſo high attempt, the ſubiect of this my labor is of ſuch a ſurpaſſing eminency, as, if it hath pleaſed God onelie-wiſe by my weakeneſſe to bring forth any one ſparkle of new and true*

light for more cleare vnderſtanding therof (wherein, for ought that hither-tils hath been ſaid of any, the moſt learned yet acknowledge an vntried depth of which any one point opened may be a competent recompence of much paines) I hope it ſhall ſomewhat excuſe mee of too great temerity, either in writing or in vowing, what I write, ſo highlie: and ſhall heerewithall encourage the better gifted, ſoberlie to ſearch out what herein hath eſcaped me alſo. Now heereof as your Maieſtie can beſt of all men iudge, ſo am I the bolder to vndergoe the hazard of ſo high a ſentẽce, for that of your Maieſties knowne clemencie, I am certaine to report either praiſe or pardon.

Your Maieſties

Humble Subiect

PA. FORBES *of Corſe.*

AD EUNDEM.

JOANNIS FORBESII FILII.

EPIGRAMMA.

INgenio pollet, paciſque Minerua refulget
Artibus, aſt eadem parmamq́; haſtamq́; trementem
Fulmineumque enſem bello metuenda virago
Concutit, ac trepidare vetat virtutis amantes.
Peſte per argolicas latè graſſante cateruas,
Placandum miſſa numen *Chryſeide Calchas*
Fretus *Achille* canit. Cantu *Philomela* ſecunda
Dicetur *Cuculo*; calamis ex virgine factis
Cedet *Apollineus Pollex*; *Aſinoq́*, *Midaq́*,
Iudicibus: vulgus præponet *Stentora Vliſi*.
Non humili ſubiecta toro, at laquearibus altis
Fax appenſa domum illuſtrat fulgore coruſco.
Hæc tria *FORBESIVS* vaſti intra mœnia mundi
Altè veſtigans oculis, ac mente peragrans
Europamq́, *Aſiamq́*, rotæque ardoribus altæ
Candentem *Lybiam*, & queis nomen *Americus* olim
Addidit inuentis, ſeris radiantia flammis
Littora; quæque *Magellanus* circum æquora vectus
Antipodum procul arua polo ſubiecta notauit:
Illis doctrinam, validas contingere vires
His, alijs decus eſſe videt; ſed cuncta ſub vno
Pectore non habitare locis quæ Diua triformis
Noctiuagis ambit per muta ſilentia bigis.
Vnum vſque excipio, cui *Magna Britannia* tanto

Rege

Rege beata ſubeſt, *IACOBI* nomine *Magni*
Clarum hac tergemina qui fulgens laude per orbem,
Finitimos, ſtellas veluti Phœbæa minores
Lampas, de ſolio reges intermicat aureo.
Ergo huius (tenuis quem noſtra Camæna vocandi
Affari caſu metuit) conamine multo
Et precis & ſtudij expreſſas & ab æthere miſſas
Luminis ætherei ſcintillas (queis liber olim
Viſibus humanis ſeptena ob clauſtra negatus
Agno poſt reſerante legi, patefactaque vati
Porta poli poſſet penetrari) ſubijcit acri
Cenſuræ patrocinium mentemque priore,
Sperans *Forbeſius* fretus comitate benignam:
Vt tenebras valeat tam celſo è culmine terris
Pellere tutelaque ingenti ſpernere cæcam
Inuidiam, victorque virum volitare per ora.

IOAN-

IOANNIS FORBESII FILII,

Epigramma de scopo Authoris.

FOrbesius, Romá pompam iactante, dolebat.
Uno orbem obtundi nocte dieq; sono:
Ostenditq; feram hoc signo ac Babylona notari.
I nunc, consensum macha molesta crepa.

Eiusdem ad Zoilum.

CÆce, Theonino quid dente incognita mordes?
Non tibi, sed doctis, Zoile, scripta legis.

Eiusdem ad beneuolum lectorem.

NE leuiter summam solum, bone lector, arenam.
Liba, neu sicco rade profunda pede:
Hic sulcanda via est, huic te duce numine oportet,
Et poteris placida credere tutus aqua.

Ad patrem suum colendissimum Patricium *Forbesium* à Cothari de pererudito eius in Apocalypsin Commentario *Ioannes Forbesius* filius.

VAtibus hæc olim sanctis imperuia, Ioua
Innuit: Iacidis quisque Propheta suis:

Poſt vatum Deus hæc, etiam tunc aſpera, nato
Fulminis oſtendit, cætibus ille Aſiæ:
Presbyteri Deus hæc patefecit, peruia tandem,
Patricio, varijs gentibus inde patent.
Peruia nulla via eſt talis ſine Flamine Sancto,
Quo duce (teſte libro hoc) inuia nulla via eſt.
Ingentem veteres, amplam Zebedeia proles
Obtinet hinc laudem, Forbeſiuſq; ſuam.
Pectus ob hæc tacitæ pertentauere Sionis
Gaudia, quæ præ ſe vate canente tulit:
Hinc etiam Ionias Hilarauit Apoſtolus vrbes,
Oblectauit enim littera miſſa viros:
At duce Patricio lector pius intima noſcens
Geſtit, & exultat; latitiaq; fremit.
Propter aquas vitreas ignitas, moſis & Agni,
Turba tenens palmas, nobile cantat epos;
Diuinum, à quo lux, numen ſuper ardua tollens,
Forbeſij, per quem, nomen in alta ferens.
Hinc tua progenies noua pectore gaudia volvit,
Dum te, chare pater, Nestora quiſq; cupit.
Neſtor eris, nec Neſtor eris, ſed corpore quanto
Mens præſtat, tanto Neſtore maior eris.
Victa cadunt ictu annorum, collapſa putreſcunt
Corpora, at ingenijs ſtat ſine morte decus.
Eſto quidem, arctatam vinclis & ſuſpirantem,
Ad meliora animam liberet inde Deus
Quantaq; terricolis tua perſpicientia præbet
Gaudia, cælicolis mens tua tanta ferat;
Te tamen haud triplicis venturi terminus æui
Finiet, aut lucem nox ruitura tuam;
Dædala ſed magni dum ſtabit machina mundi
Ingenij viues per monumenta tui:
Te monſtrante micat primoq; oriente relicto
Ardua cælorum Phoſphorus vſque petit,
Donec protulerit vultus ſplendore decori
Æternum æternus Phœbus ab axe diem;

Tum clarus multis in milibus aëra carpens
Te ſiſtes album Principis ante thronum.
Indeq; cum Chriſto clamore per aſtra ſecundo
Cœlica tendentem turma ſequetur ouans.

Ad Papam Romanum idem. Apoc. cap. 13. verſu 2. commentarij in id caput Sectionibus 1.2.5.

QVis renuat diadema tuo ſubmittere ſceptro?
Nam merito in terris diceris eſſe Deus:
Cui ſua mundi huius Deus imperiumq; thronumq;
Tradidit, & vafris vincere poſſe dolis.

Ad ciues Romanos idem. Apocal. cap. 17. verſ. 16. Sect. 14. & cap. 18. verſ. 8. 21. 22. 23. Sect. 8. 14.

QVid gelida torpent dextra, ſalientia pulſat
Corda pauor, mutat pallidus ora tremor?
Non Elephante vehens Pyrrhus, non feruidus ortu.
Currit ab heſperijs Hannibal arma ferens:
An quia terribilis magis eſt Cotharistius heros,
Qui Romam ancipiti cœlitus enſe quatit?

Ad Ieſuitas idem. Apoc. ca. 16. verſ. 13. 14. Sect. 8. 9.

VOſne eſtis triplici ranæ de gutture, iuſſæ
Obſtrepero regum corda ciere ſono?
Quis iubet ergo ſacrum prætendere nomen Ieſu?
Num fucata gerens cornua fronte fera?
Quid ruitis veluti ſtimulis furialibus actæ?
Speſne Orci in veſtro tota labore ſita eſt?

Ad Papistas omnes idem. Apoc. 7. vers. 10. Sect. 7.

A Deo nostro veluti perenni
Fonte promanans & ab eius Agno
Lux salutaris fluit atque pleno
voluitur alueo.

Ad Authorem commentarij idem. Apoc. ca. 16. vers. 9. & 10. Sect. 6. 7.

NOn Troas flexit Nereus, non regia Virgo
Exitium patriæ vaticinata suæ:
Maternum est, soboles si sit Troiana rebellis
Diuinis & minis consiliisq; tuis.

Ad Iudæos idem. Apoc. ca. 9. vers. 11. Sect. 7. & cap. 16. vers. 16. Sect. 10. & c. 19. vers. 2. 3. 4. 6. Sect. 4.

SAncta sanctorum soboles parentum
Quæ dementia (proh dolor)
Fascinans vestros animorum ocellos
Messiam prohibet sequi?
Scilicet promptos, simulans Abaddon
Agni cornua, territat.
Ergo cum magnis petit Armageddon
Vis Papistica copijs:
Per Perathæum via sicca eois
Fiet regibus alueum.
Εἰς ἀπολλειαν sine fine quando
Ibit dirus Ἀπολλύων,
Omnis Abrami *canet* Halleluiah
Lætans progenies boni.

Voce

Voce clamantes alacri Paschalia
Gentes gaudia proferent.
Halleluiah, *ter, quater* Halleluiah
Tota Ecclesia concinet.

HOrrida cæde nouem nympharum à principe stirpis
Icta dedit genti nomina vrsa decus.
Strata tuis armis quæ in sponsam sæuiit agni
Sæuior insontem bestia Roma ruit,
Roma decus, nomenq; Draco, super astra ruentes
Euexere tuum: fixaque stella nites.

Aliud

INter tot procliui, errantia sydera motu:
Miratur fixo quod licet esse tibi.
Astra polo potis est totidem qui verbere cauda,
Quid te non potis est præcipitare draco?
In promptu causa est vastum si fulgurat Hydram,
Forbesy in superas scandere cura domus:
Πνεῦμα ἅγιον numerum, dixit superare Draconis
Hæc sophia est, numeret qui superare velit,
Hæc sophia innotuit primum mirable dictu
Forbesio, & numerum vincere posse leuem.

Aliud ad Regem.

NOn Cytherea dedit quæ fert Cotharisius Heros,
Ad te Rex nato cælitus arma suo.
Ilium in Italiam portanti, & numina ficta
Pallady, ænea Mulciber arma dedit.
Dum latio expurgas lolium, feris ense Draconem,
Arma dat ignipotens omnipotensque tibi.

Aliud ad Regem.

ARma abauo Forboſi abauus, ſuggeſſit Achates
Sexte tuo in bellis fidus & ipſe tibi.
Roma tibi ſe vt fata canunt peritura reſeruat,
Solus Vliſſes eris, ſolus Achilles eris.
Infert ſe armigerum fidus patroclus Achilli,
Fungitur officio Forbeſiuſque ſuo.

ARTHVRVS FORBESIVS.

DIuinus quidquid vates, contexerat altis
Sphingibus hic dextre Forbeſius reſerat.
Sic ſibi promeruit nomen per ſecula; felix
Qui ſimili expendit pauca talenta modo.

Andreas Aidius

Scoto-Britannus.

THE AVTHOR TO THE

Christian Reader, grace and peace from God the Father in our *Lord Iesus Christ.*

IF GOD did but commaund, yet were all disobedience excuseleſſe; if but promiſe, yet were we holden, againſt all apparant impoſſibilities to beleeue, and hope euen againſt hope. But this magnifieth his mercy exceedingly, and taketh from all men all pretext of defection, that in his written word (in a ſingular compaſſion of our weakeneſſe) hee not onely ſetteth downe the rule of our waies, and proponeth the gronud of our hope; but alſo to his ſeruants in all ages, he hath foretold ſuch future caſes, as the ſtrangneſſe whereof, might either diſcourage them in the courſe of the one, or ſhake their conſtant keeping of the other: and that ſo farre forth, as the wiſe in each time, had not onely enough whereon to ſtay their hearts, euen in the midſt of moſt greeuous calamities; but, being placed as it were in the light of diuine reuelation, they might cleerely perceiue the courſe and reaſon of God his wiſe diſpenſation, and reioice in the aſſured expectation of ſuch euents, as neither the World dreamed of, and were much contrary to all their vngodly deſignes. Thus the Lord alwayes armed his Church, but moſt carefully in theſe laſt times, vnder the Goſpell. Which albeit it might appeare

peare to haue beene leſſe needfull, for the huge meaſure of light and gracefull diſpenſation, therein beyond all former ages: yet, in reſpect that Satan, ſeeing his time to bee ſhort, then chiefly bended his whole rage and full force of deceit (ſpecially in that huge myſterie of iniquity growing on ſo in all effectu all working, with all power, ſignes, and lying wonders, in all deceiueableneſſe of vnrighteouſneſſe and ſuch ſtrong deluſion, the ſonne of perdition ſitting as God, euen in the Temple of God, that, if it were poſſible, the very elect might haue beene deceiued) therefore the Lord him ſelfe in the daies of his fleſh, gaue hereof not obſcure warnings; his Apoſtles diuerſly thereafter, and laſtly, in this prophecie, is the whole miſchiefe, in the parties, their practiſes, the Church, her condition thereby, God his manifold wrath thereupon, to the full overthrow at length of all the enemies, and deliuerance of his Church; ſo at large and cleerely ſet forth, as we are not onely now to beleeue the things told vs before, becauſe they are already in a great part come to paſſe: but alſo, by the cleere light here opened to ſee what yet reſteth to be performed: and with calme and ioyfull mindes (in a moſt delightfull light) to behold and deſpiſe all this preſent terrible and reſtleſſe endeauour of Dragon, Beaſt, and falſe prophet, by their emiſſarie froggs: as whereby they are but haſtening on to thē ſelues ſuch a foile, as the wonderfulneſſe thereof ſhall make the place to be called, euen in Ebrew *Harmageddon*, and ſhall giue matter euen of an Ebrew ſong: When thereupon, not onely a great multitude in Heauen, the foure beaſtes and twenty foure Elders: but by a power-

powerfull voice from the Throne, all God his ſeruants, all that feare him both ſmall and great, as the voice of many waters, & as the voice of ſtrong thunderings, ſhall ſing together *Halleluiah.*

Now the golden programme (*bleſſed is hee that readeth, &c.*) ſet ouer the gate of this goodly edifice, as it giueth to conceiue, and both wakeneth and warranteth to ſearch after ſome rare inſight, ſo did it chieflie incourage me to ſtep in and much ſtirred, in ſoberneſſe, to ſuruey the ſingularities. Wherein, as the Queene of *Saba* ſeeing *Salomon*, by helpe of God, and to the praiſe of his truth in this, I found ſo much more then I preſumed, as *no ſpirit was left in me.* Now, herewithall, the earneſt petition of Saintes pouſſing thereto, and after the ſtory of Chriſt in the fleſh, and of his Church raiſed by Apoſtolike labors, this falling in fitly in the courſe of my trauels to bee handled: yet nothing ſo much carried mee to the publike reading thereof, as a holy indignation at the dealings of Romaniſts in our quarters too careleſly expoſed to their ſeduction. They had nothing more frequently in mouth then the antiquity, glory, and multitude of their Church, the conſent of Nations, Counſels, and ſucceſſion of many Ages, with diſdainefull demands, where our Church was before Luther; and whether we eſteemed all our Forefathers ſo many ages paſt to be condemned, who liued and died all in the faith & Communion of the Church of *Rome?* with ſuch ſpeeches largely amplified and cunningly coloured, amongſt a ſimple people; as ſheepe for the moſt part without ſhepheards; I found by experience and credible information, that not onely many altogether

ignorant were corrupted, but euen diuers inſtable ſoules, who had ſhewed ſome beginnings of learning, and louing the way of truth, were either quite alienated therefrom, or caſt in daungerous doubtes: ſo as oftner then once, mē otherwaies well ſtabliſhed, haue euen with ſollicitude both by word and writ required of mee how the heartes of the weake might bee ſtaied againſt theſe obiections. To whome as both waies, in the time, I gaue ſatisfaction, ſo, it haſted mee to the publike interpretatiō of this prophecie: whereby euen the moſt ſimple, not wilfully ſhutting their eies againſt an ingyring light, may cleerely ſee how that whereof they glory moſt, turneth moſt to their ſhame, and that, wherewith they moſt reproch our Church, ſpeaketh ſtrongly for vs. If this ſeemeth ſtrāge to any, they haue not yet learned, that, as great is the myſterie of godlineſſe, ſo alſo is that of iniquitie: and to know the hid ſecrets of either, none euer ſhall attaine: who by the heauenly light of the word, goeth not higher then all authoritie, multitude, cuſtome, or conſent of men. Now, albeit, at firſt, I minded nothing leſſe then to write any further thereon, but ſome ſhort note for mine owne vſe, of ſuch things wherein my iudgement did vary from moſt part, or all interpreters: yet cloied with continuall requeſtes to write at large, what by voice I deliuered, I was induced to take a mid courſe, neither to write ſo ſhortly as I intended, nor at ſuch length as they required: but ſo, as who were my auditours, reading it, might remember what further they had heard, and others might ſo farre bee ſet in way, as by their owne eaſie paines, to finde out what for more cleere explication

is

is requisit. I haue labored, though not so farre as my owne disposition would haue carried me, yet so farre as giuing to suiters some contentement I could, to be short, and not burthen the Reader with any tedious discourse of commonly knowen matter.

On the first three Chapters to busie my selfe, except so farre as was necessarie for coupling them with the rest of the prophecie. I thought it needlesse: so much being already written thereon, and by so many both learned and godly men. Whose trauels on the rest of this prophecie, by this my doing, I am so farre from either despising or condemning, that from my heart I both reuerence their godly and learned labours, and sincerely acknowledge my selfe to haue beene much helped thereby. But this being such a worke, as wherein one wrong stich wil carry thorow all the seame a sensible errour, and being of such inestimable worth, as meriteth still to be wrought on, till, in whole and each part, it keepe sentence, I haue, hereto, in all singlenesse and sound affection contributed my sparkle: expecting and hartily wishing others after me to doe the like, for more and more cleere light, till the Whoore be euidently set naked before the eies of all the World, and the Bride, in her vpright beauty, be discerned of all men. Vse it therefore with such heart, as thou hast it of me: praising God for that which is cleerely from him, and in Christian compassion, excusing what is of mine infirmitie.

The Summe of the Booke.

THIS Booke is that written record of the things in Viſion, heard and ſeene by Iohn in Patmos; which according to the commandement giuen him, hee ſent to the ſeuen Churches of Aſia. Whereof it is, that beſides the inſcription in the firſt three verſes, the whole is an Epiſtle, hauing a ſalutation to the ninth of the firſt Chapter: a valediction in the laſt verſe of all: and the body of the matter in the reſt.

This body hath for the moſt part a Propheticall narration to the ſixt of the laſt Chapter: and thence the generall concluſion.

The narration hath two partes: the firſt is of things which partly then were, and partly were alſo to bee done thereafter. And this part hath, firſt a goodly Viſion of Chriſts preſence, operation, and diſpenſation, in and towardes theſe ſeuen Churches, and which in common concerneth them all. And ſecondly, a particular accommodation thereof to each one according to their proper condition, good or euill, or mixed at that time: In which reſpect, this part is ſaid to be of things which were then exiſtent; as it is alſo of things to bee done thereafter, not only for future good or euill promiſed, or thereatned, but alſo for the typicall relation theſe ſeuen had to things then future: and that both indefinitly (as would ſeeme) and definitly alſo: in the firſt three Chapters.

The ſecond part of the narration, is of things which were to be done thereafter; concerning firſt and properly the whole militant

militant Church, and, for expreſsing whereof, nothing in earth properly then exiſtant, is taken. Like as the whole euents thereof were to fall out after the time of this trance: howſoeuer for cleering the working on of theſe euents, ſome circumſtances and beginnings are in one or two places deduced higher. And this ſecond part hath a generall introduction to the ſpeciall Storie: Chap. 4. and 5. and the ſtory of ſpeciall euents thenceforth.

The introduction hath two parts: firſt a goodly type of the true Church militant, according to that conſtant and inuariable condition ſhee euer holdeth in all her changes, wreſtlinges, ſufferinges, victories, kythinges and eclipſes. For expreſsing accordingly of all which, as diuers and conuenient types thorow this Prophecie are taken; ſo alwaies in all caſes this of the Throne, Beaſtes, and Elders, euerholdeth thorow all. This conſtant condition hath God his conſtant preſence as King and Lord, fixing his habitation and ruling in the middeſt of his Church: her gracefull ſtate herethrough, as which is a royall Prieſthood to him: his generall and conſtant diſpenſation to this end, terrible for her, and gracious towards her: and her dutifull worſhip of him againe, Chapter 4.

In the ſecond part of the Introduction is ſhewed by whom, and in whom it is that ſhee hath all this preſence, protection, and graces, and ſpecially (thus artificially to bring on the ſtory of ſpeciall euents) by whom it is that ſhee hath this ſingular beneſit of this reuelation. The dignitie whereof is ſhewed, firſt in the retired eminencie of the matter; and ſecondly, in the worthineſſe of the Perſon reuealer, Chapter 5.

The ſpeciall ſtorie is thence, of which the abſtruſe ſecrecie locked vp in God his counſell, as by a ſealed Booke in God his right hand it was figured: ſo the manifeſtation thereof to vs is typically expreſſed by opening of the ſeales: in which the whole Story being comprehended, ſix of them opened, yeeld alſo many types of theſe firſt ſorowes, wherewith God plagued the world for reiecting the Goſpell. The ſeuenth yeeldeth 7. Trumpets, whereof the firſt ſix haue the ſecond euills: and the ſeuenth (vpon induration againſt all former puniſhment) affordeth

ſeuen vials of the laſt wrath for full and recureleſſe deſtruction of the enemies, and the Church her conſtant, gracefull, and quiet ſtate thereupon.

The beginnings of ſorrowes, are, firſt the powerfull preaching of the Goſpell, in it ſelfe properly the firſt bleſſing: yet to the world madly impugning that which muſt Conquer and Ouercome, becomming the ſauor of death, is the firſt and mother plague, begetting bloudy warres, ſtrange famines, greeuous peſtilences, and noiſome beaſtes, God his foure great plagues ſeuerally and iointly. Againſt all which notwithſtanding, the rage and induration of enemies ſtill groweth, and that to ſo huge and cruel effuſion of the bloud of Saints, as in God his iuſtice, cried for no leſſe then the full and finall deſtruction of that afflicting ſtate. VVhich neuertheleſſe, in God his wiſe diſpenſation, is reiourned till the accompliſhment of the reſt of Martyrs in that honour of ſuffering. And that the Church might attend this the more patiently, ſhee getteth in the time, relaxation from open perſecution, and the ſufferings of Martyrs become honourable. Thereafter that bloudy ſtate, through inuaſion of barbarous and vncouth nations, ſuffereth ſuch ſtrange alteration, as the whole face thereof is turned, and it receaueth a deadly wound, ſo farre as might make way for the ſucceding huge miſchiefe in the ſeuenth Seale. Chapter 6.

Before the opening whereof to a particular manifeſtation of the euils therein (for more cleering of the matter, and in a diuine artifice, to imply that this ſecond miſchiefe was hatching euen in time of the firſt ſorrowes) a ſummary view of the whole ſequel thereof is giuen: in a deadlie euill to ouergoe all the face of the viſible Church, worſhip and profeſſors therein. Againſt which the care of Chriſt for preſeruing his true Church is ſhewed, and her double condition, firſt vnder and in time of the miſchiefe, by a myſtical number of ſealed ones, and of whome, and how that number is made vp, to the ninth verſe: and ſecondly her condition victorious ouer the euill, as the ſame condition is offered to Iohn *his perception; firſt by ſeeing and hearing: and ſecondly by information to the end of the ſeuenth Chapter.*

For particular explication of that which in the ſeuenth Chapter was ſummarily portended, the ſeuenth Seale is opened, and yeeldeth

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ſeuen Trumpets, as alſe many ſignes giuen of diuers degrees of iudgements, whereby God was, as it were, to charge vpon the VVorld: theſe in compariſon, are lighter or heauier. The firſt foure are lighter: firſt through cold ſhowers of ſelfe-loue and fierie contention, mixed with crueltie in the viſible Church, followeth a deſtruction, in part, of true ſpirituall life and religion both in weake, and in ſuch as appeared ſtrong Chriſtians. Secondly through the fire of ambition amongſt Church-men, a corruption, in part, of the common worſhip and a death in ſuperſtition. Thirdly throug hereticall prauity, ariſing vpon deſpiteſull pride, bitterneſſe, and preſumption of great knowledge, the very grounds, and chiefe Doctours are poiſonablie infected to the death of many therein. Fourthly darke ignorance, and a decay in part of true light and learning, both in diuine and humane ſciences, Chapter 8.

Now theſe foure lighter euils were but alſe many ſteppes to the fift & firſt of three great woes in the fift Trũpet. VVhen not in part only, but through the fall of great Paſtours frõ Heauen to the loue of the Earth: and thus, loſing the Key of knowledge and of the Kingdome of Heauẽ, & becomming Miniſtres of the Keyes of darkeneſſe & of Gehenna; ſo great a ſmoake ouergoeth the whole face of the viſible Church, as all light therein is eclipſed. And out of this darkeneſſe ariſed that huge miſchief of Antichriſt, in the abominable army & helliſh head thereof, for puniſhment whereof (if ſo be they could haue beene cured) the Mahometan armies are looſed from the Eaſt: after they had beene a ſpace in God his patience, tied vp from their firſt ranging, now againe with Turkiſh furie to make deſolate both by ſword and poyſonable doctrine the third part of the Earth. This ſixth euill and ſecond great woe working no repentance, but rather further induration in Antichriſtian workes, Chapter 9.

A preparation is for Antichriſt his full, recureleſſe, certaine, and neere approaching ouerthrow. Chriſt, in a ſort, returning with the weapon of his warfare, the little booke now open, and the bold and powerfull preaching thereof: ſetting thereto fit inſtruments: who, by diligent ſtudy of ſcriptures are inabled to preach the Goſpell widelie, Chapter 10.

And being inſtructed with faculty thereto, by aſſiſtance of Chriſt they apply the right rule of examination, and thereby find that

that Antichriſt hath long obteined the place and title of the viſible Church. The true Church all the vvhile lurking vvithin the cõpaſſe thereof: and being ſecretly intertained with a hid but powerfull diſpenſation of grace: by few, vnknowne, and albeit afflicted Miniſtres yet preaching long without great bloodshed: till at length Antichriſt perceiuing them to apply the rule, they are for a ſpace cruelly murthered and barbarouſly intreated, euen with applauſe, thorowout all Antichriſt his domination, but God ſtirring vp others in the ſame ſpirit who vigorouſly oppoſe them ſelues, a viſible ſeparation by diuine warrant, is made from Antichriſt his fellowship and contagion: feare taketh him and his followers: great commotions enſue thereupon: and his Kingdome is in a part weakened. This farre preparation and beginnings of his fall hauing wrought on euen in the height of the ſixth euill and ſecond great woe vpon men of the Earth: then the ſeuenth Trumpet ſoundeth to his vtter fall, by ſeuen Vials which it yeeldeth of the laſt wrath. The ſummary effect whereof (in a preconceiued ioy vpon the ſigne giuen) is in a gratulatory ſong of the Church denounced in the end of the 11. *Chapter.*

Before the particular explication whereof (for more cleering the reaſon of ſo huge a ioy of the Church, and the equitie of ſo determinate a iudgement againſt the enemies (according to that cleere ſight which the Tabernacle of Teſtimony now opened in Heauen yeeldeth to God his ſeruants of the enemies and their dealings, a large narration thereof is incerted: and thereafter their great and iuſt deſtruction (ſummarily aboue denounced) is exponed at length. Both which parts of ſtory the holy Ghoſt ſetteth forth vnder the names of two great ſignes ſeene in Heauen. The firſt in the 12. 13. *&* 14. *Chapters, the other to the end of the narration.*

The firſt ſigne is double, in the party aſſailed, and the aſſailer: the aſſailed party is the Church, in her firſt ſeed, and in her ſeed of ſucceeding times. The aſſailing enemy againſt both, is the Diuell that old Serpent, but in different manner. Againſt the Primitiue Church or firſt ſeed, directly, in open rage, by his inſtruments thereof the Roman Emperors: firſt labouring to keepe downe the Church from riſing: next cruelly perſecuting her being raiſed: thirdle, being reſtrained from open perſecution, through that protection the Church got by Conſtantine the Great. VVhereby as by wings ſhee was

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freed from his open rage, labouring to drowne her by that inundation of barbarous Nations, which, neuertheleſſe in God his wiſe diſpoſing prouidence, turned to the defacing of that perſecuting Empire. Yet ſo, as, in the time the true Church, by degrees, paſſed to the Wildernesse (whereto the wings gaue occaſion) and lurking there, was fed, as was Iſrael and Elias: no more any true viſible face thereof appearing, then thoſe three yeeres and an halfe of famin in the daies of Elias: or the ſame ſpace, when Antiochus Epiphanes abolished the daily ſacrifice, and ſet vp the abomination of deſolation in place therof, Chap. 12.

Satan highly incenſed for his miſgiuing endeuors againſt the firſt ſeed, taketh occaſion of this flight of the Church to the Wildernes, to bring in roome the Beaſt of his working & authority, by him to make warre againſt the Church in her ſeed of ſucceeding times. This Beaſt is the ſame kingdō of Rome: but vnder the pontificality, by lying ſignes & wonders, and falſe pretence of Chriſt his power, ſo bewitching the world, as, through voluntary ſubmiſsion of the men of the earth thus deceiued, the kingdome of Rome, vnder it, recouereth that ancient glory, luſtre, eſtimation & ſubiection of Prouinces, which it had loſt in the deadly wound it got in the fall of Cæſars, all the earth wondering and following the Beaſt, Chap. 13.

All the time of this preuailing euill, euen in the greateſt height thereof, Chriſt had ſtill his true Church firſt lurking; and albeit not perceptibile to the world, yet inioying the preſence of her head, hauing powerfull and plentifull diſpenſation of grace from him, and worſhipping him heartily & truly. Secondly, by degrees breaking out, & conteſting with Antichriſt in great ſuffering and much bloodshed, to the 14. verſe of the 14. Chapter. Where the Story falling in againe to the ſame point of time & matter, whereat (for inceriing this interiected narration) at blowing of the ſeuenth Trumpet Chap. 11. it had left off: What, there, in a gratulatory ſong was ſummarily denounced, the ſummary execution thereof is here propounded (ſo to bring in the large narration of the effect of the ſeuenth Trumpet in the ſeuen Vials thereof) to the end of the 14. Chapter.

This ſummary propoſition is at length handled in the 15. 16. 17. 18. 19. and 20. Chapters: and thereupon the gracefull eſtate of the Church ſhewed, Chapter 21. and 22. And this whole matter is

that other great ſigne ſeene in heauen: hauing the greatneſſe of the errand, and the diſpoſing of the inſtrumentes for execution thereof, Chap. 15.

The execution in ſeuen degrees: firſt by diſcouerie of the filthineſſe and hypocriſie of the Beaſt his characterized followers, their perſons are deſpiſed. Secondly, their common worship becommeth abhominable. Thirdly, euen their groundes and chiefe Doctors are ſeene corrupted and deadly: and therewith in God his iuſtice, becauſe they had beene bloudy murtherers of the Saintes, they in their courſe get bloud to drinke. Fourthly, the ſtill waxing light of the Goſpell, as the Sunne diſcouering their darke workes, burneth them vp with indignation and deſpite. 5. Thus Antichriſt his kingdome becommeth contemptible, loſing much of the wonted luſtre and magnificence, to the great torment of their mindes, they euen gnawing their tongues for ſorrow. Sixthly, Peoples, Tongues, and Nations falling from the obedience thereof, it is left naked & weake: whereby a way is prepared for the Eaſterne Kingdomes, and moſt ſpecially the Iewes ſparſed amongſt them, to come into the obedience of faith. In which perillous caſe of their kingdome, the Dragon, Beaſt, and falſe Prophet beſtirre them ſelues, and iointly bend their whole malice, power, and deceit by their emiſſarie falſe Teachers, to ſeduce the Kings of the earth in their quarrell againſt the true Church. But for ſuch a mightie foile to both the ſeducers and the ſeduced, as ſhall make at length the long blinded Iewes, turning to the faith, to concelebrate the victorie. 7. This miſerable euent in the enemies, prognoſticated againſt all their buſie indeuors in the ſixt Viall, is now in the ſeuenth fully executed, with ſo ſtrange a commotion, alteration and ouerturning of the ſtate of the earth, by ſo vncouth plagues, as was not ſince the beginning of the worlde. At all which notwithſtanding, that Antichriſtian body, deuoted to deſtruction, ſtill obſtinately blaſphemed. Chap. 16.

Thus ſo huge a deſtruction, ſo ſummarily in the ſeuenth Viall deliuered, is henceforth more largely and cleerely exponed, according to that grouth of light which that time ſhall bring with it, laying open to the view of the Earth, the parties deſtroied, and the manner, meaſure, and euents of their ouerthrow. Theſe are, the VVhoore, Chap. 17. and 18. The Beaſt and falſe Prophet, Chap. 19. and the

Dragon

Dragon (for an abſollute victorie) Ch. 20. Of the VVhoore is ſhewed, who ſhee is, and by whom ſhee ſhall be deſtroied. This VVhoore is the City of Rome *borne vp to be a Lady of Kingdomes, and a mother harlot corrupting the Earth with ſpirituall fornication, by the pontificalitie, the eight and laſt ſorte of ſoueraigne heads ouer-ruling that ſtate, and with whom it ſhall fall for euer. Her deſtruction ſhall be by theſe ſelfe ſame Kingdomes & States, who, before deceaued with her, had beene ſpeciall props of Antichriſt his power. but at laſt eſpying the abhominations thereof, fall from him and become inſtruments of God his iuſt indignation againſt the VVhoore, Chapter 17.*

The greatnes, certainty, inſtant performance, and equitie of her irreparable ruine, is Rhetorically amplified, Chap. 18.

VVhereupon, and the conioined fall of Antichriſt her aduancer, by the ſword of his mouth who iudgeth and fingheteth righteouſly, whoſe name is that word of God, *is miniſtred to the Church ſuch matter of ioyfull praiſe as ſtirreth alſo at lenght (God powerfully turning their hearts) the Iewes to ioine in the concelebration of the ſame victorie, Chap. 19.*

The Dragon, Satan, who by Conſtantine *his conuerſion and Chriſtianitie by lawes eſtabliſhed, had beene bound vp, from open rage, a thouſand yeares, (all which time, howſoeuer the moſt part of the VVorld, through Antichriſt his preuailing deceit, were dead in ſuperſtition and blindnes, yet the true Church, who receiued not his character, liued the life of God, being partakers of the firſt reſurrection, and Chriſtian religion was in account) is therefore againe let looſe to practiſe open crueltie, and thereto ſtirreth all his forces from all quarters. But yet by the power of the Goſpell preuayling, maugre all his endeauours, the reſt of mē who haue long laien dead in blindnes and error, riſe alſo the firſt reſurrection: there is a new face of a world, all enemies being ſo ouerthrowen, as the Church hath a moſt gracefull and quiet ſtate, for that Sathan is now taken againe this ſecond time, and ſo as he neuer getteth any libertie hereafter, either by errour to deceiue, or perſecution to diſturbe the Church her quiet; he being now not onely bound vp for a thouſand yeeres as that firſt, but ſo as his deſtruction now begun, holdeth on till that full point it ſhal haue in the laſt iudgement, and the church her raigne hereupon ſhall accordingly, not be for a thouſand yeeres*

only, as at the first, but for euer more; hauing now performed in her and to her what soeuer rested (foretold by the Prophets) vnaccomplished for her gracefull & quiet state and her enemies full destruction here; and, in that, the mistery of God is fulfilled: shee hauing no more to expect but the comming of her Lord for translating her to glory.

From the sixth verse of the 22. Ch. is the conclusion of the Booke, wherein, for procuring to this prophecie due regard and carefull obseruation, it is commended from the truth and fidelity of the matter which is from God by a glorious dispensation, and ministry deseruing credit, from the neere approching performance of things prophecied: and from the perfection thereof, in this, that it closeth vp the Canon, so as no more is to be expected either for light or manners, but hearts to be erected in earnest wish & attentiue expectation of our Lord his comming. Euen so come Lord Iesu.

AN PROFITABLE COMMENTARIE VPON THE REVELATION OF SAINT IOHN.

CHAPTER 1.2.3.

THIS Book is the third part of the Euangelike Story and hath the condition of the Church from the Apostolike times, till the finishing of the mystery. It is Prophetical, and accordingly, vttered in a style agreeable to the maiesty of so high mysteries, which were reuealed to the beloued Disciple, and in goodly and conuenient types, in one continuall trance exhibited: with commandement of sending a written record thereof to the seuen Churches of *Asia*, and vnder their names, to the whole militant, and to all of all tymes and places. Chap. 1. 2. Chap. 1. 3.

2. Of this it is, that besides the inscription, in the first three verses, the whole is an Epistle: whereof, the salutation is to the 9. of the first Chapter. The valediction in the last verse of all. The rest is a narration of things heard and seene, to the 6. of the last Chapt. Whence is the generall conclusion.

3. These things, for their distinct time, end, and maner of reuelation, are two, and accordingly, the parts

Chap.1.19. of narration. The firſt is, of things *which are, and which ſhall come heereafter*, that is, which both in propriety of ſtory, then were exiſtent, according to the conſtitution of theſe ſeuen Churches truelie expreſſed, and for their particular inſtruction: and yet ſo, as the things to come are therein alſo reuealed; and for inſtruction of al in all ages: as the clauſes of the epiſtles euince clearly. Neither is this only, for that the promiſes or threatnings, to, and againſt each, according to the good or euill, praiſed or taxed in them, are future: or, for that, in theſe ſeuen Churches, the holy Ghoſt hath, in great depth of wiſdome, ſo liuely paterned the diuers caſes that may befall, as none euer hath beene, or in any age ſhall bee, which in one of theſe, may not clearly read her owne caſe, and learne wiſdome. But furder, for that theſe ſeuen (as appeereth) haue a typical relatiõ to the whole Church militant, according to her ſeuerall degrees and conditions, in the myſterie of iniquitie, working on to a height, and her aryſing againe from vnder that euill. Wherethrough it is, that this firſt part of narration, in the firſt three Chapters, for end and manner of reuelation, differeth from the ſecond, in that, albeit in ſome reſpect, the firſt be of things to come, & ſo for inſtruction of the whole Church, yet it is but by typical relation of things then exiſtẽt, & firſt, for the vſe of particular Churches: whereas the ſecond thorow the reſt of the booke, is of *things which muſt bee done heereafter*, as, nothing then vpon earth exiſtent, is taken to expreſſe the ſame, like as the vſe of it is firſt and properly for the whole militant Church, and therefore to the perception therof, *Iohn* behooued to goe vp to heauen, Chap.4.

4. Before the firſt part is a goodly and glorious viſion of Chriſt, not according to the proper veritie of his perſon, but according to his preſence and operation in and towards his Church, and in ſpecial regard of theſe ſeuen of *Aſia*: and therefore, commonly concerneth them

them all, as wee ſee that from it are taken theſe properties & attributes which are fit to expreſſe his particular diſpenſation towards each, and ſeuerally applied, as, both in them ſelues, properly, & in theſe to whom they haue relation, typically he worketh.

5. The Church of *Epheſus* hath relation to the firſt times of the Church, wherein, as in that of Iſrael, Iudg. 2.7. truth remained all the daies of *Ioshua*, and of the Elders who outliued *Ioshua*, ſo, while the Apoſtles and Apoſtolike men and their Diſciples liued, there remained ſuch a preſence of Chriſt, ſo painfull, powerfull, zealous, watchfull, patient, and conſtant a miniſterie, that, albeit the myſterie of iniquitie was working, and falſe teachers were buſie to aduance it, yet they were ſo watchfullie marked, and mightilie reſiſted, that errour was borne downe, and truth held place: but ſo, as at length through falling from the firſt loue, a ſtep was made to that next heauier degree in the Church of *Smirna*, where errour and lies ſo farre preuaile, as heretikes durſt, now, boaſt of the name of the true Church, and deſpiſe the pouertie and abiect ſtate of true profeſſors, yea cruelly perſecute and blaſpheme the way of truth: whereas, in the firſt they were not ſuffered who were euill & (ſhakē out of their pretences) were found liers. And this *Smirna* hath relation to theſe times when heretikes prenailing became proude, as in the *Arrians* is cleare. That *Epheſus* is taxed and *Smirna* praiſed, it is becauſe the point whereto *Epheſus* declined, was not yet ſuch as that therefore God would account the decliners to be none of his Church, or incorrigible: but now, in *Smirna* the decliners to the next point, had fallen ſo far, as they are none of that account, God therefore caſting off the care of their amendent, and now, the poore, perſecuted by them, Chriſt taketh onely for his Church, whom therefore he comforteth, as their caſe greatly required.

6 *Pergamus* hath relation to the time when error hath

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ſo farre preuailed, as Antichriſt ſitteth in the Temple of God, euen the vicar of Satan his throne, Chap.13. ſo as now vnder and within his cõpaſſe is the true Church, Chap.11. keeping God his name, but hauing this note of weaknes, that idolatrie and ſpirituall fornication is tolerated by them, they, albeit keeping theſelues pure, yet not daring chalenge the ſame, becauſe it was ſet forward vnder pretence of ſpirituall authoritie & propheticall warrant of that *Balaam*, whoſe deceit and account deceaued many, and ſo farre aſtoniſhed others, as they durſt not or would not reſiſt euen that falſe prophet and aduerſarie, againſt whom, and his followers, the Lord fighteth with the *ſword of his mouth*, chap.19.15

7. *Thyatira* hath relation to that time when as the Church is in the firſt degree of riſing from vnder this bondage, & firſt ſtep to Antichriſt his fall, which point in compariſon to the firſt degree of declining, is remarquable. For, as falling from the firſt loue, made way to the euill, and *Epheſus* guiltie heereof, therevppon was warned to repent and to doe the firſt workes, vnder paine of remoouing the Candleſticke, ſo, heere the firſt degree of reſtoring the candleſticke & remouing darknes, is, that the *laſt works are moe then the firſt*: God, now, kindling zeale and loue in mens heartes, of his knowledge and worſhip, and making them ſwellie the little booke, Chap.10. And the compariſon of the firſt declining Church with this firſt riſing, for their diuers conſtitution at theſe two ſo contrarie euents, is admirable. The firſt Church hauing plentie of light, truth preuailing; and errour ſo far borne downe, as it was not only watchfully aduerted, but alſo zealouſlie impugned, and no wayes tolerated, yet falleth, through decay of loue to a degree of Apoſtaſie. This church again, in the greateſt power of darknes, & height of the myſterie of iniquitie, hath for the firſt degree of her riſing, an increaſe in the workes of loue, euen at the time of Antichriſt his moſt abſolute dominatiõ, when, not only by

ly by couered fraude, and hypocrifie, laying ſtumbling blockes, as *Balaam*, he erected and maintained Satan his throne, which was his firſt dealing in *Pergamus*, when as the beaſt is yet like a Pard, Chap. 13. but now alſo togither with propheticall pretence, impotently domining as a Queene: that whoore *Iezabel*, not only making men drunke with the cup of her fornication, (whom, with her God will caſt in the lake of fire & brimſtone, Chap. 19. euen the bed of torment) but alſo murdering the Prophetes of God and erecting Baal: the Whoore, borne vp by the beaſt, being now drũke with the blood of Saints, both ſhee and the beaſt bearing her becunning, heere through of the Dragon his colour, Chap. 17 And whereas *Epheſus* tried ſuch as called them ſelues Apoſtles, and found them liars, and could not ſuffer ſuch as were euill: this Church hath this note of infirmitie, that, albeit ſhee drunke not of *Iezabel* her cup, nor committed fornication with her, yea & was waxing in loue and workes thereof, yet ſhee had not, either the knowledge, or the courage ro challenge her Whoordome, no more then the firſt of the three Angels, Chap. 14. but euen tolerated her, hauing her weake eies yet dazeled with the pompe and pretences of the whoore, and beaſt that did beare her. So then that neither in *Pergamus* nor *Thyatira* Antichriſt was directly challenged, it is in deed an argument of their weaknes & that Chriſt hath ſomething againſt them, but yet no argument, for all that, why either they were not God his true churches, or that *Balaam* and *Iezabel*, tolerated & obteyning rule amongſt them, are not that Antichriſt and great *Babylon*.

8. The Church of *Sardis*, hath relation to theſe reformed Euangelike Churches, amongſt whom neither *Balaam* nor *Iezabel* is any more tolerated, *who if they could remember what they haue receaued and heard, were happie*: but reſting vpon the name of reformed Churches and imperfect beginnings, thinking it euough that they haue forſakē *Babel*, they neither labour to entertayne the life

of God in them ſelues, nor ſtudie to perfect reformatiō: and therevpon are taxed *that hauing a name that they liue they are dead, and that their workes are not perfect in Christ his ſight:* howſouer, amongſt them, God hath his number, whoſe hearts and liues are anſwerable to their profeſſion, and tende to perfit reformation of God his worſhip. Now, as betwixt *Epheſus* and *Thyatira*, ſo heere, the compariſon betwixt *Smirna* and *Sardis*, is notable. *Smirna* in the ſecond degree of declining and neareſt ſtep to the erecting *of Satan his throne, being poore, yet were riche, and being blaſphemed, yet was approoued of him who was dead and is aliue.* *Sardis* in the ſecond degree of riſing, and neareſt ſtep to reerecting of the throne of *Dauid*, and *rule of his key hath a name that shee liued, and yet is dead.*

9. *Philadelphia* hath relation to theſe churches which, not reſting on imperfect beginnings, hauing left *Babel*, labour to builde *Sion*, and endeuour for a perfect reformation, that the Key of *Dauid* may open and ſhut in God his houſe, and no key elſe of whatſoeuer forge. Theſe, for any humane aide, are of litle ſtrēgth, yea almoſt impugned of the greateſt: but what Chriſt *openeth, none shall be able to shut, and what he shutteth, shall none bee able to open.* Now, as in *Pergamus*, declining came to that degree, that Satā his throne was erected in the midſt of the church, againſt which, notwithſtanding, the true church, there held truth and keeped *Chriſt his name*, ſo heere, in *Philadelphia*, Chriſt his throne is reerected, his Key ruleth, and at the feet of this Church the enemies are faine to bow and giue their *names*. The difference is notable. Satan his great ſtrength as hauing a throne erected in *Pergamus*, yet could not obteyne but that the true Church, euen there keeped the name of Chriſt, and that againſt the terrour of bloodſhed. Heere the truth hauing for it litle worldly ſtrēgth, yet enforceth the enemies to giue their names and bow: And, this honour is ſingular to this Church, that, notwithſtanding her little ſtrength, yet, to her, the enemies yeeld, and heereupon, ſhee hath

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the promiſe to be eſtabliſhed as a piller not to goe out any more, and that on her Chriſt will write *his name, &c.* ſo as, to haue this honour permanent to bee Chriſt his true Church that *new Ieruſalem* from heauen, which ſhall neuer be mooued, all Churches ſhould ſtriue for this Church her perfection, as which, at length, for all her litle ſtrength, ſhall beare away the *name*, and not to reſt vpon imperfect workes, till the little beginnings die, and the end be worſe then the beginning. Chriſt comming on them *in an houre that they know not.*

In *Laodicea* wee haue the type of theſe Churches which thinke them ſelues ſo far eſcaped *Babel*, ſo ſetled, gifted, and ſtrengthened, as they become ſecure, and which is worſe, glorie in outward things, wherin conſiſteth not the honor of God his houſe, nor true ſtrength and riches of a Chriſtiã church: and deſpyſing the litle ſtrength of *Philadelphia* & rule of *Dauid* his key, they ſeeke to be honorable and ſtrong in outwards. This bringeth on a colde indifferencie in matters of God his worſhip, becomming *luke warme, and neither cold nor hote*, the very next ſtep to plaine Atheiſme. Now, as this miſchief commeth chieflie of auarice, ſecular wiſdome, carnal luſtes, and ambitious affecting of wordly honor, ſo Chriſt, for ſoueraine and only medicine againſt this euill, calleth vp to his true riches, wiſdome, banquet, and hope of his throne: whereto we attaine by figthing and ouercomming, as did our Head.

CHAPTER IIII.

THE ſecond part of this propheticall narration, is henceforth to the 6. of the laſt Chapter, of things to fallout after the time wherein *Iohn* had this reuelation, and concerning, firſt and properly, the whole militant Church.

2. In this, is firſt, the preparation of the Apoſtle, to the preception of theſe myſteries, and then, the things reuealed. The preparation is in the firſt and beginning of the 2. verſe of this Chap. and is, by ſight, by inuiting voice, and the euent of both in *Iohn*.

3. In the firſt, beſides the thing which he ſeeth, are two circumſtances; of time, and the ſeer his diſpoſition. The time, is after the perception of the former things, wherein no intermiſſion is to be imagined, but only the order of manifeſtation noted, all being but one continual trance, vpon one and the ſame Lord his day. The ſeer his diſpoſition is, that he yet looked, ſhewing a holy deſire and earneſtneſſe, not reſting in things already ſeene, but intending ſtill his eies to ſee more. Which diſpoſition, being in ſobrietie and ſincere affection, is neuer fruitleſſe in anie. That which for preparation *Iohn* ſeeth, is an open doore in Heauen, a ſigne of an entrie, opened vnto him to the ſight of heauenly things, which neither are earthly, nor of earthly mindes comprehended. Thus, *Iohn Baptiſt* ſaw the heauens opened, ſo did *Stephen* the firſt Marty: *Iacob*, vpon ſuch a ſight, called *Luz*, *Bethel*, the houſe of God and gate of heauen: and the Lord moſt plainely, ſhewing what by this frame of ſpeech is meant, when he would tell of a more plentifull diſpenſation and ſight of heauenly things: heereafter, ſaith he, *yee ſhall ſee the heauens open*.

Mat. 3. 16.
Acts. 7. 56.
Gen. 28. 17.
Iohn. 1. 51

4. In the imitting voice, are two, what the voice

was, euen one and the ſame of a trumpet, which firſt ſpake to him Chap.1. And next, what the voice vttered: wherein, is the commandement, and end thereof. The commandement is, *Come vp hither*, whereby is required, in *Iohn* and al hearers and readers hereof, a riſing aboue them ſelues, from the earth and all earthly affections, to enter at the doore, opened by GOD, to ſee his ſecrets. 1.Cor.2.14 For as God his true Church conſiſteth of ſuch as are not of the world, ſo neither is God his diſpenſatiō towards them, neither their graceſull ſtate thereby, to naturall and worldly men perceptible. And heereof is it, that throughout the Propheſie, heauen, in oppoſition to the earth, is taken for the ſtate of the true Church, as the earth is for the worldly ſort. The end of the commandement is, that hee might *ſhew him things which muſt bee done heereafter*, which ſort of things are moſt difficile to know, and yet wee muſt deſire to vnderſtand. Bnt the Lord doth nothing, but that *he reuealeth to his ſeruants the Prophets*. Amos.3.7.

5. The euent, in *Iohn*, cleereth the end of the commaundement. This euent is, he is rauiſhed in ſpirit: not as if this were an other trance the former beeing paſt: but to ſhew a further intending of ſpirit and degree of rauiſhment, now requiſite, for perception of more hid and retired matters then were the former; which, were firſt and properly, of things then in earth exiſtent, and concerned particular and viſible Churches: wheras the things following are not only future, bnt concerne firſt and properly, the whole militant, which with the eies of faith, we muſt behold, as alſo her condition. And this is to al fleſh impoſſible, to whom God openeth not heauen, yea and whom he bringeth not vp, & to whom he ſheweth not the ſame, when they are come thither. For in theſe matters before we enter in the Lorde his Sanctuarie, we are but beaſtes, *Pſalm.* 73.27.22.

6. This is the preparation. The thinges offered to *Iohn* his perception, follow thorow the reſt of the booke

and haue two parts. For as the whole, cõcerneth chiefly the ſtate of God his Church, and God his adminiſtration in grace towards her, and wrath againſt her troublers: ſo before the ſtory of ſpeciall euents, is put in this and the next Chapter, a goodly viſion of the generall condition of God his Church, and his adminiſtration for and towards her. As we ſee in the beginning of the propheſie of *Ezechiel*, the like viſion of God his generall adminiſtration in the world: and as, before the firſt part of this propheticall narration, a viſion was put to ſhew the operation of Chriſt in his Church. The firſt part then of the two, is in this and the next Chapter, & may well be called a generall introduction to the ſpeciall ſtory. The other part, hath the ſtorie of ſpeciall euents, to the 6. of the laſt Chapter.

Ezeck. 1.

7. In the introduction, are firſt, a goodly type of the Church militant, as in, and againſt all troubles, it hath, and euer ſhal ſtand ſtable, through God her King, in the midſt of her reſident, and his generall diſpenſation, towards her gratious, and for her terrible, in this Chapter. And next, his particular diſpenſation of this preſent reuelation and things therein, for her inſtruction & comfort: the excellent dignity, of which particular benefit, is by many arguments, ſhewed in the 5. Chap. And both theſe are heere for great vſe. The firſt, for ſtabliſhing the heart of *Iohn* and al Chriſtians, againſt the manifold dangers, wreſtlings, decayes, and apparent eclipſes of the Church, in the courſe of the ſubſequent ſtory, by ſetting downe in type, ſuch a ſtate thereof, as whereto alwayes, at leaſt with the eye of faith, we may looke in the midſt of moſt deſperat calamities. The other again, endeareth the particular gift, and ſhould greatly ſtirre to ſtudy, as whereof, with good reaſon, it was ſaid in the beginning, *Bleſſed are all that read and obſerue, &c.*

8. In this type of the Church in this Chap. her graceſull ſtate is ſhewed: firſt, in the preſence of the King, euen God himſelfe, dwelling and ruling in the midſt of her:

her: ſecondly, in her dignity, which ſhee hath of her Lord: thirdly, in God his diſpenſation for, and towards her: fourthly, in her dutifulneſſe againe to her Lord, in all true worſhip and hearty praiſe.

9. God is deſcribed from his office and from his nature. His office, in that, as onely King, Lord, and Head of his Church, he ruleth therein, & ſteadfaſtly fixeth his habitatiō in the midſt therof, as which he hath choſen to be the place of his feet, euen the moūtaine wherein he delighteth to dwell, yea wherein he will dwell for euer. This is ſhewed by one only throne ſet in heauen, & one onely ſitter thereon; the other thrones being in the circle, but His only in the center, His nature, more to our capacitie, then as it is in it ſelf, incomprehēſible, is ſhadowed by three iewels, al of great worth; a Iaſper, Sardine, and Smaragde: the Smaragde hath this ſingular, that it is diffundit in manner of a Rainebow about the throne. Now, albeit I am perſwaded that the perfit knowledge, of the natures and vertues of theſe iewels, would giue a ſight of ſome analogy to God his nature, ſo far as earthly and ſenſeleſſe things may expreſſe him to whom nothing is like, & that ſome thing alſo might be pretily ſpoken hereof, yet in ſo high a matter, beeing my ſelf inexpert in the nature and qualities of pretious ſtones, I dare not be bold: and what others perhaps vpon more knowledge deliuer, I rather it bee ſought in them ſelues, then I ſhould ſpeake in ſuch matters, vpon any man his credit. This ſeemeth certaine, that herein, the holy Ghoſt giueth vs to take vp, the trinity of that one, who accordingly, after, of the beaſtes, is praiſed thrice holy. Wherein, as the Father, by the Iaſper, and Sonne, by the Sardine, ſo the holy Ghoſt, by the Smaragde is ſignified: Whoſe ſingular note, of beeing diffundit about the throne as a rainebow, hath a ſweet analogy both to his profeſſion & name, particularly giuen him by the Lord, of Cōforter. Neither is this to bee eſteemed a vaine ſpeculatiō, becauſe in this ſame Chap. the

Ezeck. 43. 7. Pſal. 68. 16.

the holy Ghost is set out in seuen burning lamps, and the Sonne at length, in the next: for the consideration is much diuers, & no lesse necessary, for a distinct vnderstanding of the persons, as in them, and each of them, one and the same deity subsisteth, according to their inward relatiõ, so, sitting in the throne: and for the knowledge of them, according to the outward œconomy or dispensation towards vs. For hereafter in this Chap. the holy Ghost is described more according to his graces and vertue in vs, then in the former consideration: and the Sonne in the next Chapt. is described, as Christ and Mediator betwixt God and man: in the first cõsideration, both being one with the Father, sit in the throne; in the second, for expressing God his outward dispensation of grace, in the Mediator, by the spirit of sanctification, they are described before the throne.

10. Thus is the presence of God the King of his church. Now her goodly and graceful state herethrough is set out in the type of twẽtie foure elders; whose place, number, and dignitie, are to bee obserued. Their place is round about the throne, noting their attẽdance, open sight, and easie accesse. Cõfer with this whole type, the forme of the campe of Israell, *Nomb.* 2. Their number is twentie foure for all elect (for this is the type of the true Church, according to the purpose of grace) who are of Israel his twelue and Isralites in deed, & who are builded on the foundatiõ of the lambe his twelue Apostles: for these are the first borne written in heauen to whom we al come. For as none had lot of inheritance in *Canaan*, who could not deduce his pedigree from one of the Patriarches, so the new *Ierusalem* is builded on twelue foundations, bearing the names of the twelue Apostles. This Church is larger then that of Israel properly. And as of Christ and his Church, *Dauid* and his state was a type, so accordingly, hee not onely distributed all the Priests, singers & porters of the Temple in twenty foure orders, but also the King his seruantes monethly were twen-

Heb 12. 23

Chap. 21 14

1. Chro. 24. and 25. and 26. and 27.

twenty foure thousand. Such a diuine harmony is in the word of truth. Now the dignity of these, is first, in their venerable and respectfull maiesty, through the image of their Lord and ripe knowledge, beeing no more children, but all Senators. Secondly, they are all Kings, by their thrones and crownes of gold. For, *there are thrones set for iudgement, the thrones of the house of Dauid.* Thirdly, they are all Priests as clothed in long white robes. Psal. 122. 5.

11. In this Church, the dispensation of her God in her, is twofold. The one terrible, against her enemies, for her protection: the other gracious, towardes the Saints. The first is expressed by lightnings, thundrings, and voices comming out of the throne; as in Scripture commonly, his terror in iudgement, is by these expressed. At the giuing of the Law, God gaue out his terrour in a mount that could not bee touched, in blackness, darkness, sound of Trumpet, and in voice of words, which they who heard, besought they should heare them no more. But specially, when his iudgements are set forth in deliuery or auenging of his Church, thus they are described, *Psalm.* 18. and 46. and almost euery where. This is the more to be aduerted, for the oft occurring of these words in this Propheſie, and alwaies in this sense. His lightnings, are his swift consuming punishments compared to arrowes *Psalm.* 18. His thundring, is his horrible terrour, as blackness, darkeness, and tempest, with which, thunder ordinarily is ioyned. His voice, is his fearefull rebuke, when he speaketh in displeasure, *Psalm.* 2. and 9. 5. *The Lord speaketh fearefull things in his wrath, but hee will speake peace to his people, Psalm.* 85. *For wee are not come to the mountaine which cannot be touched, nor to the sound of words, &c. but to the bloud of the Couenant that speaketh good things.* Now, these are said to come out of the throne, for that, as hee sheweth saluation out of *Sion*; so is he zealous for her: and all men heere-vpon, feele either, mercy or wrath, as they are of her, or fight against her. For, *in the palaces of Ierusalem God is knowne* Exod. 19. & 20. Heb. 12. 18. Heb. 12. 18. 24. Psal. 8. 97.

Pſal.68.35. Ier.25.30. Amos 1.2. Ioel 3.16. Pſal.61. Pſal.27. *for a refuge:* Pſalm.48.61. *There is he great, there hee breaketh the Bow, the Speare, the Shield, the Sword, & the battell. He is terrible, out of his holy places: He roareth out of Sion, and vttereth his voice from Ieruſalem.* This protection made *Dauid* to place all his ſecurity, in being in the Lord his Tabernacle: where the Lord would place him on a Rocke, and where he would repoſe vnder the wings of the Lord.

12. The other part of God his diſpenſation is gracious in threefold graces, as the firſt was in threefold iudgmēts. The three graces, are the ſpirit of ſanctification, the pure word of God, & the faithfull Miniſtery thereof. The type of the ſpirit of ſanctification, are ſeuen Lampes burning before the throne; ſeuen for perfection of all graces: burning, both for illumination, & purging power: Lampes, for this worke in our hearts, in which hee infundeth and nouriſheth the oile of grace to faith and loue: our ſound Math.25. ſtate wherein, is compared by the Lord to wiſe Virgins, hauing oile in their lamps, & we are warned to haue our lamps burning, and that wee quench not the ſpirit. They 1.Theſ.5. 19. are ſaid tobe before the throne, as Chap.1. For the Spirit his ready and plentifull outward operation ſtill ioyned with his two ſubſequent inſtruments in his owne children. Sect.9.

13. The ſecond grace, is the firſt outward meane of the ſpirit, the pure word of God: the type whereof, is a glaſſie ſea like to Chriſtall. It is before the throne, as euer ioined in his Saints with the ſpirit, and for that therein wee may ſee the glory of God with open face: *Iſai* 59.21. 1.*Corint.*3. That the word of God for the purging and refreſhing vertue thereof, is compared to water, is euident by the ordinary ſpeech of al Scripture. Hereof, the Lauer placed in the entry to the Tabernacle, was a type, to which in *Salomon* his Tẽple ſucceeded the braſen ſea, whence this, here Exod.30. 1.King.7. hath the name. It is of glaſſe, for the calme ſtilneſſe there- Iſai 57.20. of: for God his word is not as thoſe raging waters which ſtirre vp mud & durt; but like thoſe ſtill running waters, Iſai 8.7. by which *Dauid* was led, *Pſalm.*23. And as the *ſoft running*

waters

waters of Siloam which refresh the City of God. Ps. 46. Therefore, beſides their ſtilneſſe, they are cleare as Chriſtall; much excelling that Sea in *Salomon* his Temple, which was of Braſſe, both for the open and cleare ſight, (for which it is alſo before the throne, as I haue touched) and alſo for that this Sea admitteth no mixture of any other Ciſterne. It is not mixed with bloud as that Chapter 8. much leſſe with bloudy worſum, as that, Chap. 16. Finally it admitteth nothing except the fire, Chap. 15.

14. The third grace, and ſecond outward meane of the ſpirit of ſanctification, is the faithfull Miniſtery of this Word: for it pleaſed God to ſaue the world by the fooliſhneſſe of preaching. The type hereof are foure bodied wights, tranſlated in our bookes, beaſts, through the pouerty of our tong, which affoordeth but one word for ζῶον and θηρίον. They are called ζῶα, in relation to the two former graces. For, albeit the ſpirit bee the ſpirit of life, and life it ſelfe; yet as wee ſee neither what way the wind commeth, nor which way it goeth, ſo know wee not the way of the ſpirit, although wee feele the force of it. And howbeit the word of God bee liuelie, and of it, as of an immortall ſeed, wee are begotten to immortality, yet it hath not that outward naturall and bodily life in it, which men haue who miniſter the ſame, who therefore are called liuing wights by their Miniſtery, begetting in vs the life of God, and ſo are our ſpiritual Fathers, *Gal.* 4.19. And this is the third great grace of God vpon his Church, that hee hath giuen gifts to men, and raiſed vp to vs Prophets of our Brethren. In them are ſhewed firſt their properties, common and ſingular, and next their function. Of their cõmon properties, the firſt is their place betwixt the throne and the Elders, as Miniſters and diſpenſators of grace from God to them, as alſo for all their function, whereof hereafter. Thus placed, their number is foure, as ſufficient to go to all quarters, like theſe foure Miniſters of God his general prouidence & diſpenſation, *Ezech.* 1. Foure Chariots of Braſſe, *Zach.* 6. the 4. Angels,

1. Cor. 1. 21.

Iohn 3. 7.

Chap.7. Their next common property is, that they are full of eyes, noting vigilancie and knowledge, for they are Watchmen, and ſhould bee able to teach, exhort, rebuke, improue and conuince. For their place, & calling, whereby they haue to looke continually to the Throne, to the Elders, the Church, and to them ſelues, as placed for lightes and examples to their flockes: they are full of eyes before, behinde, and within. *Act.*20.28. 1.*Tim.*4.16. Their laſt common property is, that each hath ſixe winges in all, anſwerable to the number of the Elders, and ſo placed, as all are for flight (not as of the *Seraphim*, *Iſai* 6.) in ſuch ſort as they can intende flight no where, whether they haue not wings to carry them, hauing winges round about as well as eyes; to ſhew, aſwell as knowledge and care, ſo promptitude and fitneſſe to helpe diligently, and miniſter a word in ſeaſon to the weary, to ſtrengthen the weake, to confirme the ſtrong, to raiſe them who are fallen, to binde vp the broken hearted, to beate downe the lofty, to ſeeke what is looſed, and bring home what is ſtrayed. The ſingular property of each is: the firſt, had the face of a Lyon, ſhewing courage; the ſecond, the face of a Bullocke, noting patience and labour; the third, of a man, for prudency: the fourth, of a flying Eagle, to ſignifie, as a contempt of baſe, ſo, a ſharpe ſight in heauenlie things; as the Eagle ſoareth high, and is able to looke in the Sunne at Noone-day. Now, theſe are not here ſo attributed, ſingularly, to each; as if they were vtterly depriued of the other properties, which cannot conſiſt with their vertues, which euer draw all theſe together in ſome degree, as theſe foure. *Ezech.* 1. are deſcribed, each to haue all the foure faces: but heere, they are diſtinctly attributed, to ſhew God his wiſe diſpenſation in his Miniſters of grace, ſo dealing aboundantly to all, as yet his diuerſity of graces is to bee ſeene in each one. Further, if we conſider rightly, ſince the Apoſtles who excelled in all: the firſt ſucceeding Miniſters of the Goſpell, were like Lyons for courage, ſubduing all, and taking the ſpoile, none able to

reſcue

reſcue it. The next, for bloudy perſecution and conſtant ſuffering, were bullockes. The third, for prudent ſpying out of Antichriſt, were men. And therefore Chapter 13. to count the number of the beaſt, is counted wiſdome, & the witty are inuited thereto, and Chap. 17. the mind which hath wiſdome, findeth out who the beaſt is. The fourth ſort are of them, who, Antichriſt beeing reuealed and knowne, ſhall ſee as Eagles, & ſoare vp to the beholding of the hid ſecrets of God his word; when the Angell ſtandeth in the Sunne, Chapter 19. as the dayly growth of knowledge in theſe & other miſteries of the Kingdome, giue not onelie ſure eſperance, but already great proofe. Now this diuerſity of gifts, God giueth as hee findeth expedient, and as they may beſt ſerue for his honour and good of his Church, hee requireth the vſe: ſometime courage, ſometime patient ſuffering, ſometime prudency in both, ſometime a deepe ſearch of Scriptures, and of the dealing of God; as according hereto, we ſee theſe foure to vtter themſelues, at the opening of the Seales, Chapter 6. Conſider alwayes, how conueniently theſe eyed and winged wights are ioyned to the glaſſie Sea: as the ſea in *Salomon* his Temple was ſet on twelue buls, & on the borders of the baſes for the Caldrons were Lions, Bulles and Cherubins: the Cherubins, for their face and flight, anſwering to both the man and flying Eagle, in this place. So ſweet is the conſent of Scripture. Thus are their properties common & ſingular. Their function is firſt deſcribed in generall, & next, from the ſpeciall end thereof. The generall is, God his worſhip, wherein, are two things; firſt, their continuall diligence night and day, in ſeaſon & out of ſeaſon, waiting on nothing elſe: for who is ſufficiēt for theſe things? ſee *Paul* his example, *Act.* 20. Secondly, is the function or worſhip it ſelfe, wherein they kith ſuch diligence, which is, they are publike Heralds of God his praiſe, euen thereby teaching others to doe the ſame: according to the ſpeciall end wee ſee heereafter; whereto the forme is ſubſtantially framed. For they aſcribe to God

all holineſſe, euen triple holineſſe to that triple one. Now, if our God bee holy who ſanctifieth vs, that, as he is holy, we may be holy alſo; this teacheth vs to ſtudie to our ſanctification; for holineſſe becommeth his houſe.

Pſal. 93. 5. Hee is onely Lord, therefore to be ſerued; he is God therfore to be feared. and as hee is not holy without authoritie, but is Lord and God, ſo hath he not authoritie without power, for he is Almightie: ſo that we may & ought to put our whole truſt in him alone; and as hee hath all power, ſo is he conſtant and true, as he who is eternall & without ſhadow of changing, who, yeſterday, and to day, and the ſame for euer, is, was, and to come: his holines is the more admirable, as ioyned with abſolute power, and ſuch a power as is not alterable: his truth giueth aſſurãce of his promiſes, to repoſe thereon: heere is all Religion. Thus is their function in generall. The ſpeciall end is, to bee leaders of the Elders, that is, the Church, in this ſame dutie of publike worſhip and thankeſgiuing, by going therein before them. This end is clearely ſhewed in that when the foure beaſtes gaue praiſe, the twenty foure Elders fell downe, following their very wordes, as it were, ſaying Amen to them: and this is that fourth point which we noted to be in this Chapter, the worſhippe returned to God by his Church.

15. Their worſhip is by outward geſture, & by ſpeech. The geſture is three-folde, proſtrating, adoration, & caſting their Crownes, all downe to him that ſitteth on the Throne, and to none elſe, in caſting their Crownes, confeſſing their vnworthineſſe in themſelues, of that high honour whereto they are called. Their ſpeech, hath the honour giuen to God, and the reaſon thereof: for, God will haue all our worſhip and reaſonable ſeruice to proceed of knowledge, not as the Samaritanes, who worſhipped they knew not what. The honour giuen to God, is, all whereof, by ſigne they confeſſed themſelues vnworthy. The reaſon is, for that he created all things, and that for him ſelfe, as whereto no forraine cauſe, but his

Iohn 4. 22.

owne

owne will ſtirred him, aboue which to ſearch any cauſe, is not onely groſſe ignorance, but preſumptuous impietie. And this reaſon concludeth ſtrongly: for he, of whom are all things, and for whom are all things, ought onely of all things to receiue all honour.

16. Thus haue we the type of the true militant church of Chriſt vpon earth, but heauenly, ſuch as alwayes, by powerfull protection, and gracious diſpenſation of his Spirit, Word and Miniſterie thereof, hee hath preſerued in the greateſt power of darkenes, which, though the World can not ſee, nor learne their Song: yet the lightned by Faith will perceyue and reioyce. This ſight made *Moſes* to deſpiſe the pleaſures of *Egypt*, and chuſe to bee afflicted. This made *Dauid* to make ſo great account of the Courtes of the Lord, as to make it the head of all his deſire to dwell in his Tabernacle, to beholde his beautie. *Ieruſalem is faire in ſituation, the glory of the whole earth, and City of the great King. Glorious things are ſpoken of thee, O City of our God.* Euen heere, wee are quickned together with Chriſt, and raiſed together with him, and with him in the heauenly places. This is the Church builded on a Rocke, againſt which the gates of hell preuaile not; which, thogh men haue often afflicted from her youth, yet haue they not preuailed againſt her. For the Lord her God is with her, and the ioyfull ſhout of a King is in the middeſt of her. Herefore it is, that through all this Booke, howſoeuer to expreſſe the diuers cõditions of the Church, in her ſpeciall wreſtlings, ſufferings, eclipſes, victories, diuers types are brought, yet this of the Throne, Elders and Beaſts, in all her alterations, ſtill holdeth through all.

Chap. 14.3
Heb 11. 24
Pſal. 122.
Pſal. 84
Pſal. 27.4.
Pſalm 48. 2
Pſalm. 87. 3
Ephe. 2. 5.
Mat. 16. 18.
Pſal. 129. 2
Num. 23. 23

CHAP. V.

CHAP. V.

THE firſt part of the introduction to the Story, was in the fourth Chapter, in a goodly type of the militant Church, and God his generall diſpenſation in her. The ſecond part is in this Chapter: wherein is ſhewed, in whom, for whom, and by whom it is that the Church hath all this preſence, protection and graces: and in ſpeciall, (for bringing on the ſecond part, in the ſtorie of ſpeciall euents) by whom, and for whom, ſhee hath this particular benefite of this Reuelation; the great dignitie whereof, albeit it appeareth ſufficiently by that which in the former Chapter was ſeene, it being frō ſuch a King as God, to his owne Church; yet heere it is more plainely ſhewed in two great points. The one is, the retired highneſſe of the matter, ſurpaſſing the reach of all Creatures: The ſecond is, the ſingular worth, and prerogatiue of that perſonage by whom it is reuealed.

2. The retired height of the matter, is declared firſt by the naturall condition of it, in it ſelf: and next by the imbecilitie of all Creatures in attayning thereto. The condition of the matter is, according to the manner of men, ſet forth in foure circumſtances. 1. That it is in the hand of him that ſitteth on the Throne. 2. It is a book. 3. Copiouſly written. 4. It is moſt ſurely ſealed. That it is in the hand of God, not only is ſhewed the eminency thereof, but alſo that the whole caſe of his Church, and wrath on the world for her hard entertaynement, are directed by him as the worke of his owne right hande; as alſo his carefull memory of it, keeping the record thereof in his right hande, as men doe of theſe things they holde moſt deare. It is a booke, for the certaintie of things, regiſtred in God his booke, *Pſal.* 139. according to the manner of men, who carefully put in Regiſter that whereof they would

would haue the record abide ſure. For properly God hath no booke, but is his owne booke. It is copiouſly written, Ezec. 2. 10. in that the inſide of the roll (for bookes muſt bee vnderſtood according to the manner of that time) not ſufficing to contayne the whole; it is written alſo on the backe: and this ſheweth, beſides the certaintie of the matter, ſo carefully and amply recorded, the ſpeciall prouidence of God in all the particular caſes of his Saintes, as, whoſe wandrings are counted, teares are regiſtred, & haires are numbred. It is ſealed with ſeuen ſeales, to ſhew the abſtruſe ſecretie, as perfectly cloſed vp, which the number of ſeuen implyeth. Iſai. 29. 11.

3. Now beſides this condition of the matter in it ſelfe, the retired eminency thereof is declared alſo by the imbecillity of all creatures to attaine thereto, prooued by a moſt ſure argument, euen experiēce, which is here ſet out after the manner of men: in that all being by publike edict prouoked to the opening of the booke, all come ſhort of it. Which firſt euent of imbecillity of all Creatures, is more cleared by a ſecond euent in the Apoſtle, who therupon mourneth a ſore mourning: here then are to be obſerued, the Herauld, the tenor of the Proclamation, and the double euent aforeſaid. The Herauld is a ſtrong Angell, hauing a ſtrong voice, ſuch as becommeth the Herauld of a great King, for making all Creatures to heare him. And euen heerein is implyed an amplificatiō of the imbecility of creatures, as which al are prouoked, & haue lawfull warning. The tenor of the Proclamation is, *VVho is worthy to open the booke, and looſe the ſeuen Seales thereof?* ſhewing, as a free Eſſay offred to all, yet that to atchieue it, was required great worthineſſe. The firſt euent, is the inſufficiencie of all creatures, whereof, according to the ordinary maner of Scripture, is put a perfit enumeration, of thoſe *in heauen, in earth, and vnder the earth*: neither Saint nor Angel being found worthy of this work. And their weaknes is amplified, in that al were ſo far from the worthines of taking and opening the booke, as none were able to

looke vpon it. The iudgementes of God are ſo great a depth. Vpon this firſt euent, followeth a ſecond, in *Iohn*: who hauing beene called vp to heauen, to ſee ſuch things as afterwards were to befall the Church, he is at the firſt, brought almoſt to deſpaire of ſeeing ought: whereupon, in a holy, albeit infirme, affectiō (hauing forgot on whoſe breaſt he had leaned) as zealous of the Church her good, and hartily ſorry ſhe ſhould remaine depriued of ſo great benefit, he mourneth, and mourneth much; an affection now rarely found in any. And certainely, ſo long as, for obtayning ought out of God his hande, for our comfort, wee looke to any creature, we ſhall reape but mourning, till we ſee him, who onely is worthy, to bring vs grace from the Father.

4. The ſecond great argument, of the dignitie of this reuelation, is the worthy perſonage by whom it is reuealed, to whom God gaue it, Chapter 1. And of him are to bee obſerued two thinges. Firſt, his performing of that, wherein all Creatures had ſuccumbed; and ſecondly, the euent and effect following thereupon. In the performer, are firſt, *Iohn* his knowledge of him, and next, the fact performed. *Iohn* his knowledge, is firſt, by information, and ſecondly, by ſight. In the information, are the occaſion, the informer, and what hee informeth. The occaſion, is *Iohn* his mourninge, whereof the informer would comfort him, For it is moſt true, that as, holding our eyes on Creatures, wee can reape but ſorrow: ſo, till in conſcience of our owne wantes, and felt experience of the vanitie of all refuge to any creature, wee learne to mourne and mourne much, wee finde no ſolide ioy, either for peace of conſcience, or light of reuelation. Our Diuels are not caſt out but by prayer and faſting. *Daniel* had then greateſt reuelation, when he had beene in heauineſſe three weekes of daies. The informer, is one of the elders. Now wee muſt conſider, whereof, theſe twentie-foure elders are the type, and, what perſonage *Iohn* heere beareth; which duly weighed, we ſhall not maruel, how

Mat. 17, 21. Dan. 10, 2.

this

this ſonne of Thunder is informed, of one of the Elders. *Iohn*, heere, is the type of one entring in heauen to knowe God his ſecretes. Now, heauen and the twentie foure Elders, are the type of God his true Church, as hath beene cleared. As then, the true Church is the pillar and ſtable ſeat of truth; ſo without it, is neither ſaluation, nor anie true knowledge: for *God is knowne in Iuda*. Heereby then is ſignified, that all true knowledge of Chriſt, is in his Church. The information hath, firſt, a dehortation from mourning: ſecondly, a deſignation of the ſingular perſonage: and thirdly, his prerogatiue to performe: the dehortation, as it is grounded on the comfort, hee was to ſhew him, ſo hath it this vſe, that true light bringeth euer true ioye. The deſignation of the perſon performer, is by twoo titles. 1. That Lion of the Tribe of *Iuda*. 2. That root or ſyour of *Dauid*. In theſe are to bee obſerued, firſt the titles, and next, whence they are brought. Hee is a Lion, but with this note, that hee is of *Iuda*. Sathan is a Lion, and a roaring Lion, that Lion, whom *Sampſon* rent, and out of whoſe mouth *Dauid*, pulling his ſheepe, killed him: but this Lion of *Iuda*, taketh the prey, and none is able to reſcue it, whom, when hee lyeth downe, who dare ſtirre him vp? Hee is the root or ſyour of *Dauid*, by *Iuda* and *Dauid* to ſhew the true Meſſias promiſed of their ſeed. Theſe titles, are brought, the one from *Geneſ.* 49. the other from the 11. of *Iſaiah*, the one from *Moſes*, the other from the Prophetes. They haue *Moſes* & the Prophetes, ſaieth *Abraham* in Parable; thither Chriſt ſendeth the Iewes, for true knowledge of him ſelfe. So then, the Elders informe, but out of *Moſes* and the Prophetes; to ſhew, that as, onely in the Church true knowledge is to bee had; ſo, no voice ſhould, there, bee heard, but of the holy Scriptures. *Searche the Scriptures, for they beare witneſſe of mee.* The thirde point, whereof the Elder informeth *Iohn*, is the prerogatiue, of this great perſonage to performe. And it is ſet downe in this one worde, *Hee hath obtained to open the booke, &c.* of which,

1. Tim. 3. 15
Pſalm. 76. 1.
1. Pet. 5. 8.
Iudg. 14. 6.
1. Sam. 17. 35.
Gen. 49. 9.
Nom. 24. 9.
Luke 16. 29
Ioh. 5. 39.
Ioh. 5. 39.

more heereafter in the ſong. This farre knowledge *Iohn* getteth by information; the other degree of knowledge, is by ſight: wherein, the ordinary degrees of true illumination, for ſtabliſhing of a ſoule in certainty of truth, here, in great wiſdome ſet down, are carefully to be marked. The firſt is the information of the Church & authority thereof, as *Auguſtine* calleth it, *Opportunum inquirendi exordium.* In which reſpect, hee ſaith in another place, and in the perſon of one ignorant of Scripture, *Ego Scripturis non crederem, niſi me eccleſia commoueret authoritas.* Yet, in this degree, albeit of great moment, the ſoule reſteth not, but hath, next, to aduert not only what, but alſo whence the Church ſpeaketh: neither in this yet canſt thou acquieſce, til, beſides both theſe degrees, God by his ſpirit open thine eies to ſee and behold: ſo as now, thou beleeueſt, not only for that the Church ſo ſaith; but becauſe by her teſtimony, out of the word, God hath lightned thy minde to ſee and know, *Non iam hominibus, ſed ipſo Deo intrinſecus mentem noſtram firmante atq; illuminante*, as ſaith the ſame *Auguſtine*. In the ſight then of this perſon priuiledged aboue all creatures, as *Iohn* ſeeth him, are firſt his place and geſture in it, and next his deſcription. The place is betwixt the throne, and the foure beaſts and twenty foure elders: his geſture is that hee ſtood. In both which is expreſſed, his adminiſtration betwixt God and his Church, towards both ὁν τῆς πρός τὸν θεὸν καὶ τῆς πρός ἡμας. His deſcription is that he is a lambe, but of ſtrange note. Hee is the lambe of God, which taketh away the ſinnes of the world, and our true paſſeouer. His notes are firſt, that he ſtood as though he were killed, not that ſo it was in apparance and not in thruth, but this form of ſpeech is put, to ſhew the cõtinuall recent vertue of his death eternally effectual before God, as whereby once for all hee hath purchaſed eternall redemption. His ſecond note, are his ſeuen eyes, & ſeuen hornes, the ſeuen ſpirits of Iehouah, euen that full perfection of wiſdome and power wherewith hee is anointed aboue his fellowes, hauing receiued the ſpirit without meaſure,

Libro de Vtilitate credendi. *Cõtra Epiſt. fundamentalem. c. 5.*

Ibidē ca. 14.

Iohn. 1. 29.
1. Cor. 5. 7.
Heb. 10. 14.
Heb. 9. 12.
Zach. 3. 9.
Pſal. 45. 7.
Iohn. 3. 34.

meaſure, to rule all things according to the high authority giuen him of the Father, of whom hee hath receiued all power in heauen and earth: abundantly ſo inſtructed with all that ſerueth for perfect execution of his royall, Prieſtly, and Prophetical offices. Thus is the knowledge which *Iohn* had of this perſonage, followeth his fact, which is, that hee *went and tooke the booke out of the hand of him who ſate vpon the throne, &c.* for, as by him onely wee haue all bleſſing from the Father (whom none knoweth but the Sonne,) ſo particularly, this diuine reuelation. Mat. 28. 18. Mat. 11. 27.

5. Thus is his fact and performance of that which no Creature was able to looke vpon. Followeth the euent enſuing hereon, in all which the dignity of this Reuelation appeareth clearely. And this euent is much different from that, which, deſpaire of getting the booke opened, wrought in *Iohn*. For now vpon cleare ſight, and aſſurance of one taking the booke, & worthy to open the ſame, is raiſed an excellent ioyfull ſong of praiſe; wherein fall to bee marked, firſt the occaſion. 2. The Singers. 3. The quality and tenor of the ſong. And 4. the order of ſinging: That they ſee the Lambe take the Booke, it occaſioneth the ſong. The Singers are the 4. Beaſts, the twenty foure Elders, the Angels: And laſtly, all Creatures. Of theſe, the foure beaſts, and with, and following them, the twenty foure Elders, raiſe the ſong: the Angels in courſe ſucced, & ſing their part: then all Creatures. Laſtly, theſe who raiſed the ſong, ſing the laſt paſſage, & ſo cloſe it. The quality & tenor, will appeare through all, in the parts therof. In the foure Beaſts, and twenty foure Elders, who are Precantors, are noteh; firſt their diſpoſing of themſelues to ſing. 2. the quality of their ſong, and 3. the tenor or ſubſtance of it. They diſpoſe themſelues by conuenient geſture, and by fitte inſtruments of praiſe. Their geſture is, falling downe, and that before the Lambe, as before they did before the throne; for hee is to bee honoured as the Father, and ſuch is the Father his will, that who honoreth the Father, they honour the Sonne alſo.

Their Instruments of praise are their Harpes, golden Vialls full of odours, and voice ioyned therewith. Harps are known Instruments of praise through al the Psalmes. The Odours are interpreted praiers of Saints, powred out of golden Vialls, that is, faithfull and pure hearts: the speech is from the Leuiticall Ministery, wherein Incense was offered on the golden Altar, and had a typicall relation to our Christian sacrifices of prayer & thanksgiuing,

Psal.141.2. (which *Dauid* sought that they might bee directed before God, as incense) the golden Vials of the Legall worship being types of faithfull and cleane hearts, for faith *is more*

1.Pet.1.7. *precious then gold*, and our prayers are odors and smell sweetely through Christ, the golden Altar. Now with both these the voice is ioyned, to shew all earnest endeuour to magnifie the gift of God in this benefite, euen with in-

Rom.10. strument, heart, and voice, as *Dauid* in the Psalmes often.

8.10. For God will haue all, outward, and inward. Here is no ground for praier to Saints, departed; an Idolatrous errour fondly builded here on Scripture mistaken: and yet, euen in their sense, giuing thereto no watrant: for, giue, that here the Saints departed, were said to offer vp praises to God, as no doubt they doe alwaies; what reason is that for vs to pray to them? but, as I haue shewed, all this is of the Church militant, heere spoken. Thus they dispose themselues to sing. The quality of their song is, that it is a new song, which sort ordinarily is of most accoũt, the destruction of Satan his workes, restitution of all things, re-

Isai 43.19. demptiõ of man is a new worke. *Behold I make al things new.*

Chap.21.5. In Christ Iesus wee must all become new Creatures: for

2 Cor.5.17. old things are past away. These same, Chap.4. did sing a song to him that sate on the throne: but it was the old song for the old worke of Creation: here is a new song, so much the more magnifically set forth and song, as the worke of Redemption (that is the new worke) in all degree of comparison passeth the old.

6. The tenor or substãce of their song hath first, the praise of the Lambe his worthinesse to take & open the booke, and next, the reason thereof. The praise, for the forme (wherby.

(wherby, in *Amæan* manner, they answere to the Proclamatiō of the strong Angel) is exceeding delightful, shewing now as triumphing ioy, as before, the sight of impotency in all creatures bred to *Iohn* a dumpish sorrow. For, where the Angell proclamed, *VVho is worthy to take the booke and loose the seuē Seales therof?* These, now in exulting ioy answer: *Thou art worthy to take the Booke, & loose the seuē seales therof.* The reason of this the Lambe his worthinesse & merite is his slaughter, and the great effect and fruit thereof. Where, take heed, wee esteeme not, this to bee the reason of his worthinesse absolutely, but in relation onely to this fact, and all grace procured to his Church. For that wee haue any accesse to God, or that any blessing is obtained to vs from God, it is through the slaughter of the Lambe, and merite thereof; and this is that prerogatiue which the Lambe hath: the third point which I shewed was to be obserued in the Elder his information, in these words: *Hee hath obtained, &c.* And great reason is there, why his slaughter should bee of such merite. For the onely begotten sonne of God died; and none tooke his life from him, but hee willingly gaue it, as who had power to lay it downe, and take it againe. The effect and fruit of his slaughter, is our Redemption; which is amplified, first, by that which buying implyeth: albeit not put heere expresly, that is, our wretched state, from which hee redeemed vs: for Redemption, of necessity, presumeth bondage, & miserable was our bondage. Secondly, to whom wee are redeemed, to God. Thirdly, by what price, neither gold nor siluer, nor any corruptible thing, no bloud of Goates or Bullockes, but by his owne, that is, God his bloud. Fourthly, is the large extension of his benefit, euen to all peoples, kindreds, tongues and nations; not as that of the Paschall Lambe in *Egypt*, to *Israel* onely. Neither thus, for that all, of all peoples, &c. find the fruit, but the elected of all. Therefore it is said, thou hast redeemed vs out of all, &c. The fift and last point, amplyfying the effect of the slaughter, is, to what condition & estate wee are redeemed: euen to be Kings and Priests,

Ioan. 10. 18.

1. Pet. 1. 19.

Heb. 9. 12.

to

Chap 1. 16. 1. Pe. 2. 9. to raigne euen here vpō earth, where we haue the kingdome of grace, vnder hope of that of glory. Now, by all these, consider if his slaughter be not of great worth, why he onely should obtaine to take the booke, &c. and therefore, alone to haue the praise of it. In all this song and tenor of it, are diuers infallible Arguments; that these foure beastes be no Angels, but Saints redeemed, as this whole type is euidently of the Church militant, and not of any state in heauen.

7. Thus was the song of the foure beasts, and twenty foure Elders: the Angels in course sing the next part: in whom, are notable three things. Their place, their number, & their song. Their place is about the Throne, beasts and elders, for two respects: one of protection, and defence, *The Angels of the Lorde pitch round about them who feare him*, as ministring Spirits for the good of the Elect. The other respect is, in the Church, and by the Church, to behold and learne the manifold wisedome of God. For, *they desire to looke in these thinges:* And this is one maine point of the mysterie of godlines, that *God in the flesh is seene of Angels.* To whom the Church, for God his wonderfull dispensation, in, and towardes her, is the cleareſt looking glasse of God his infinite wisedome. Whereupon, that reason is brought by *Paul* for Women their modest carriage in the Church: For the Angels. This should much stirre vs to a carefull beholding of that, whereby euen the Angels are made wise; and to a deepe consideration of our dignitie, and care of our wayes, whom God hath made looking-Glasses to the Angels. Their number, first is set downe indefinite, in the word *many:* Next, in a definite, but huge number, to shew innumerable Angels, and God the only Lord of hostes; all set for defence of his Church, for both their place and number; consider the storie of *Elisha* and his seruant. In their Song is shewed their earnest affection to the Lābes praise, as which they sing *with a loud voice.* Next, is the Lambe his worthinesse to receiue all praise: whereof, they giue him seuen points, as hee hath seuen

Pſal. 84. 8.

Hebr. 1. 14.

Ephe. 3. 10. 1. Pet. 1. 12.

1 Tim. 3. 16

1. Cor. 11. 10.

Pſal. 68. 17. Dan. 7. 10.

2. King. 6. 17

hornes

hornes and eyes. First, power, or authoritie: for he hath al in heauen & earth. With authoritie are requisite riches. Theſe hee hath, as who is aboundantly rich towardes all that beleeue, is the riches of God in vs, and onely hath gold tried by fire, to enrich the poore. Now auhoritie and riches without wiſedome, are but the weapons of miſchiefe in the handes of a foole. But hee hath alſo all wiſdome, and with Wiſedome ſtrength: ſo as nothing is lacking to him, or can let him to performe what him pleaſeth: therefore of all to bee honoured, in all thinges to haue the glorie, and of all thinges to report the praiſe.

2. Cor. 8. 9. Rom. 10. 12 Coloſ. 1. 27. Chap 3. 18.

Next to the Angels, all Creatures ſing their part, of whom a perfect enumeration is put, as verſe 3. and in their ſong, they affirme what the Angels had ſunge before thē. This they haue ſingular, that to the Lambe they ioyne him, who ſitteth on the Throne; to ſhew that they are one, and their praiſe one. That ſinging of praiſe is attributed to vnreaſonable and inſenſible Creatures, it is the ordinarie frame of Scripture ſpeech; to ſhew that all things, in their owne kinde, praiſe God; and that not onely, for that the glorie of God, Creator & Adminiſtrator of all, is in them ſet foorth; but alſo, for that after a ſort, they reioyce for the redemption of the ſonnes of God, hoping thereby to bee freed from the vanitie whereto they are ſubiect thorough the ſin of man, and vnder which they groane together with vs. The laſt paſſage is ſung by theſe who firſt raiſed the ſong, wherein as the Angels ioyned him who ſitteth on the Throne with the Lambe; ſo theſe, to ſhew the vnitie, and that in prayſing both, they praiſe but that one eternall liuing God, they giue all praiſe to him who liueth for euermore. Now, in this courſe and order of ſinging, wee haue to obſerue, that as the benefite belongeth firſt and properly to the beaſtes and Elders, that is, the Church, ſo they begin the ſong. The Angels who gather matter of praiſe out of beholding the Church, ſucceed in ſinging. Heereupon all Creatures in their kinde reioyce (for certainly this type hath a true relation,) the

Rom. 8. 19.

Church laſtly cloſeth the ſong: to ſhew, that as from them it ought to begin, whereby al the reſt may magnifie God; ſo the ſinging of the reſt ſhould ſerue the Church for a new vpſtirring to inſiſt in his praiſe. And truely it is a great ſhame, that all both Angels and other Creatures ſhould ioy at our good, and wee remaine ſenſeleſſe: and that the very ſenſleſſe creatures ſhould groane vnder the burden of our ſinne, longing for our full redemption, and we be nothing moued. And a huge ſinne is it, in place of raiſing the ſong of God his praiſe, & ſtirring all both Angels and other Creatures to the ſame duty, whē we marre all that heauenly melody, grieue the good ſpirit of GOD, contriſt the Angels, who ioy at the conuerſion of one ſinner: and in place of gladneſſe, make all both ſenſeleſſe & faikeleſſe Creatures to groane for griefe of ingratitude.

CHAPTER VI.

THE generall introduction was in the two preceeding Chapters: hence is the Storie of ſpeciall euents, Prophetically foretold, and that, by proponing the ſame vnder goodly and conuenient types: of all which, as they are cloſed vp from the knowledge of all Creaturs, the ſealed booke, in the right hande of God was the type: like as the reuelation of them to vs is, by opening of the ſeales, expreſſed. Now then, all beeing comprehended vnder ſeuen ſeales, ſixe of them are opened in this Chapt. and the euents accordingly ſhewed. The ſeuenth, holdeth to the end of the propheticall narration: begetting firſt, ſeuen trumpets, the laſt of which, begetteth ſeuen vials of the laſt wrath. Thus the courſe of the Propheſie is heauēly and cleere: all beeing, ſo comprehended vnder ſeuen ſeales, as the firſt ſixe contayne the beginninges of ſorrowes: the ſeuenth bringeth foorth the ſucceeding heauier

uier euils in the trumpets, in ſixe of which, the ſeconde dangerous miſchiefe, in the degrees thereof, is ſhewed. The ſeuenth, hath the third and laſt wrath, powred out of ſeuen vials, to finall deſtruction. All which euils are againſt the world and worldly ſort, in vengeance of the Goſpell and true Church, perſecuted and contemned by them: till, by finall deſtruction of all enemies and troubles, ſhee be beautified with fulneſſe of grace heere, to the attent expectation of glory heereafter.

2. The ſixe ſeales opened in the Chapter, affoord ſixe types of the enſuing euils: to all which, this is common, that the Lambe openeth, &, that to each proceding type, is ioyned a ſpeech, giuing the ſignification. To the firſt foure, is common, firſt, that their types are horſes and riders; next, that to each of them is adioyned a wakening voice of one of the foure beaſts, to ſtirre to attendance & perception, as of things, whereof, albeit many felt the ſmart, yet none could diſcerne the reaſon, but the valiant, patient, wittie, and ſharpe-ſighted, and ſuch as by them were wakened to perceiue. Horſes (whereby not vnlike euents are in *Zacharie* expreſſed) as ſwift, fierce, and courageous beaſtes, ſhew the celerity and the irreſiſtable inuaſion of theſe iudgements. The rider, guiding the horſe, and receyuing power to worke, ſheweth God his prouidence, directing and ruling al theſe euents. What in each type, is ſingular, the particulars will ſhewe.

3. The firſt ſeale opened, bringeth out a white horſe and his Rider armed with a Bowe, and adorned with a crowne. To the beholding whereof, the firſt of the foure beaſtes warneth. Whoſe Lions face, as it ſheweth courage, ſo his voice like thunder, ſheweth powerfull preaching: ſuch as were the Miniſters of the Goſpell in this time, abaſhed with no feare. The ſpeech giuinge the ſignification, is, that *He went out conquering and that hee might ouercome.* White coloure, beſides that it is the note of gladneſſe, trueth, and ſimple pureneſſe, both in Scripture and Heathen ſpeech: it is alſo, a note of triumphe.

And ordinarily, triumphing Captaines rode vpon, or had their triumphing Chariots drawen by white horſes. The bow, is a weapon ſmiting ſwiftly, and hitting both neere and farre off. The crowne giuen him, theweth vndoubted preuailing, for victors are crowned. The type, thus wee ſee, accordeth fully to the ſpeech vttered of it. This is the type of the power of the Goſpel preached, whereby Chriſt ſubdueth all to his obedience, as *riding on the word of truth*
Pſ. 45.4.5. *and meekneſſe of righteouſneſſe, his right hand teaching him terrible things: hauing arrowes ſharpe to pierce the hearts of the King his enemies, whereby peoples fall vnder him.* This rider triumpheth alwaies, both in them who are ſaued, and in them who periſh. Theſe arrowes kill all, but differently. Some are ſlaine to liue, and beeing killed, are cured, who will be cured and heare his voice, while it is to day. Others are killed to vtter deſtruction, in whoſe refractary ſoules, is ſhot in the ſeale of their iuſt condemnation, and of Chriſt his terrour, verſ. 15.16.17. For this is a ſtrong archer, not
Pſal. 78.9. like thoſe of *Ephraim*, who *being taught to handle the bow, gaue backe in the day of battell:* but euen the true *Ioſeph*, the feeder of
Gen. 49.23. Iſrael, who, though *the archers ſhot at him and grieued him, yet his bowe abode ſtrong, through the mighty God of Iacob, and the ſtone of Iſrael.* This occaſioneth, but improperly, the ſubſequent euils: and beeing in it ſelfe, the firſt of all bleſſinges, becommeth to the world (madly reiecting, and fooliſhly impugning, that which muſt conquer and ouercome) the firſt of plagues, and cauſe of all miſerie and deſtruction.

4. To the perception of the ſecond type, vpon opening of the ſecond ſeale, the ſecond beaſt like the bullocke, giueth warning: while the patient ſufferers, and who, as calues, yeeld themſelues to be ſacrificed for the Goſpell, both themſelues ſee, and ſtirre others to perceiue, in this ſecond type, a iuſt recompence, on the world, for their bloud ſhed inhumanly. The type is a red horſe, with a rider, to whom is giuen a great ſword. A fit type for expreſſing, both in colour and kind of weapon, that, which the

the ſpeech, ioyned for explication, ſheweth: that, *to him was giuē power to take peace frō the earth.* This is the type of bloudy warres, a iuſt puniſhment of the Goſpell perſecuted. That who embrace not the word of peace from God, bee embrued in bloudſhed. *I came not to ſend peace but the ſword,* ſaith our Sauiour. Mat.10.34.

5. At the opening of the third ſeale, the third beaſt warneth to behold a iudgement, albeit terrible, yet, which none but the wiſe-hearted, ſhould vnderſtand, that for contempt of the Goſpel it was inflicted: others feeling it, but miſtaking the cauſe. The type, is a blacke horſe, with a rider, hauing a ballance. The opening ſpeech, hath this, ſingular, that it is vttered by a voice from the midſt of the foure beaſts, euen the voice of the Lambe, who ſtandeth amidſt the throne, beaſtes, and elders: to ſhew, that by his direction, all theſe euents are directed & ruled, who hath *the ſeuen hornes and ſeuen eies the ſpirits of Iehouah ſent thorow all the earth.* This is the type of famine, fitly expreſſed by a blacke horſe, a dolefull colour. And what more lamentable caſe can fall, then that a mother ſhould eate the fruit of her owne wombe, euen *her childeren of a ſpan long?* Famine, maketh ſuch as were *purer then ſnow, whiter then milke, more ruddy then the red pretious ſtones, and like the polished Saphirs, to haue viſages blacker then coales.* To this horſe and rider, is attributed a ballance, to deſigne exceeding great ſcarſity, when according to the curſe of the law, men ſhall eat their bread by waight. Agreeably whereto, the voice denounceth ſtrange ſcarcity; but with a caution of not hurting wine and oile: ſo as the want, ſhould be of wheat and barly, the ordinary repaſt of all men, and which might worſe bee wanted then wine and oile, which ſerue for the great & dainty ſort, and are ſpent commonly, more for ſuperfluity then naturall neceſſity. Heere then is a grieuous famine, when the moſt neceſſary things for ſuſtenance are abſtracted. The degree of ſcarſity is ſhewed, in that a meaſure of wheat ſhould giue a penny, and three meaſures of barly a pēny, three of barly counteruailing one of wheat: Chap.5.6. Lam.2.20. Lam.4.7. Lev.26.26. Ezeck.4.16.

the Roman penny beeing in value neere our teſton or tenne pennies ſterling: and the meaſure Chœnix, beeing of all meaſures the ſharpeſt, as which was the ordinary ſtint of a bondſlaue his daies allowance, out of which, at moſt, foure breads could bee baked.

6. To the perception of the fourth type, vpon opening the fourth ſeale, the fourth beaſt warneth, like a flying Eagle: to ſhew, that albeit God, now, vpon continuance in rebellion and contempt of his former iudgements, bringeth on heauier: yet the induration of mens hearts ſhould bee ſuch, as none ſhould bee able to perceiue God his working, but ſuch as riſing aboue the earth with ſharpe ſight looked on his dealing. The type is a pale horſe, a deadlie colour, and well fitting ſuch a rider as death, and who is accordingly accompanied, euen with the graue, to expreſſe great mortality; whereto, the commiſſion is large ouer the fourth part of the earth, the executors many; in reſpect that the iudgemẽt chiefly here meaned (peſtilence) which commonly followeth vpon famin, as famin vpon war, commeth ſeldom out ſingle, but accompanied with the former, both ſword and famine, and moreouer with noyſome beaſtes, God his foure great plagues, to ſhew heere a heape of all iudgements iointly on the world for their induration.

Ezech. 14. 21.

7. That to the perception of the two types following, none of the foure beaſts giueth warning, it is becauſe the fiſt type it ſelfe ſpeaketh, and the ſixt bringeth ſo ſenſible a iudgement for greatneſſe & ſtrangeneſſe, as all, how endurated ſoeuer, are cõpelled in it, to ſee and acknowledge the day of the Lambe his wrath: ſo in it Chriſt his dealing ſpeaketh for it ſelfe, and theſe who made the ſoules of Martyrs cry in the fiſt type, in the ſixt againe, by iuſt recompence, are made to cry in their courſe, and that iuſtly, to the confuſion of ſuch as would rather heare the beaſtes crying, at God his firſt and gentler ſtrokes, than regard the pittifull cry of the ſlaine ſoules. The fiſt type then vpon opening of the fift Seale, are the ſoules of Martyrs,

lying

lying vnder the Altar, crying, receiuing answere, and White robes. The speech opening the scope of the type, is the tenor of their cry, and answere made thereto. Then to come by the right sense of this type; wee must weigh the soules their demand, and answere made vnto them. In the demand consider, first, who cry; secondly, the place attributed to them: and thirdly, their demand or petition. The Cryers, are the soules of these who were slaine for the word of God; as to which they gaue testimony, and held that testimony; for it is the cause that maketh the Martyr; and hee that persevereth shall bee saued. Their place is, that they lie vnder the Altar, by frame of speech from the Legal worship, wherein no sacrifice was lawfull or accepted but at the Altar: at the foot whereof, round about which, & vpon which, the bloud and offering in diuers respects were poured, sprinkled, & offered. For it is the Altar that sanctifieth the offering. From thence hither a typicall speech is borrowed, to shew, that all our obedience and sacrifices of praise, yea the offering of our liues and bloud for the honour of God and testimony of his truth, is onely accepted in Christ, who is our Altar, and sanctifyer of all our oblations. For properly, neither soules lye nor cry, nor haue robes: so as the Romans grosseneſſe, who hereupon build their superstitious laying of Saints Reliques vnder Altars, is not onely ridiculous, in that vpon things typically spoken, they build Arguments of existence in propriety; but also impious and idolatrous. In their demand, is first their affection or disposition, in that they *cry* and *with a loud voice*: and next, the substance of their demand: *How long Lord, &c.* This their demand is strengthened with an Argument from the Nature of God, who is *holy and true*; whereto it seemeth very agreeable that speedy vengeance should bee taken vpon *men of the earth* for shedding their bloud so cruellie and aboundantly. Now this cry is not heere attributed to the soules for any such affection in them, who are farre from that, as resting from their labours, &

free

free of all perturbation: but by this frame of ſpeech, to ſhew, that notwithſtanding all GOD his preceeding iudgementes againſt the worlde for crueltie againſt his Saintes: yet now it had come to ſuch a height therein; as it might wel ſeeme that no longer it could ſtand with God his iuſtice, to delay the finall ouerthrow of that bloudy ſtate, by which the Martyrs ſuffered: whoſe bloud now ſeemed to crye for no leſſe, and to crye loude; as crying is attributed to the bloud of *Abell*, as the cry of *Sodome* is ſaid to haue come vp before God, and as the earth is ſaid to crye out of violence.

Gen. 4, 10. & 18, 20. &c.

8. Thus was their demaund. The anſwere hath in it a two-fold conſolatiō againſt the reiourning of the ſought vengeance. Firſt, by word, & next by ſigne. The firſt hath two arguments of comfort, one, that the delayed puniſhment of their perſecutors ſhould bee but a ſpace. For *the hope of the righteous ſhall not periſh for euer.* And the iudgement of the wicked ſleepeth not. The ſecond is, the reaſon of the delay, the perfecting of the number of their Brethren in the ſame honour of ſuffering: wherby, as the guiltineſſe ſo the iudgemēt of the enemies behooued to grow. Thus a great benefite it is to die for Chriſt, and fooliſh is the world, in troubling the Church, but haſtening on ſo their owne deſtruction: from which it hath no reſpite, but till the Saintes be fulfilled, as had *Sodome* till *Lot* was in ſuertie. The other conſolation, by ſigne, ſheweth a preſent benefite giuen to the Church, the more patiently to attend the reuenge of their bloud on the world. The ſigne, is long white robes, which in Scripture haue a triple cōſideraion: Firſt, they are the note of our State towards God: in which conſideration Chriſt and his righteouſneſſe, put on by faith, is our white garment. The ſecond is our condition towards men, where our inherent righteouſneſſe, through Chriſt dwelling in vs, and making vs to ſhine as lightes in the middeſt of a frowarde generation, to the conuiction of gain-ſayers, is our white robe; God bringing forth our righteouſneſſe as the light, & our innocencie as the noone day. The third reſpect, is

to

to our ſelues, in which, our garment of glory, in heauen is vnderſtood. Of theſe three, in this place. The ſecond is meaned, as a moſt neceſſary conſolation to the Saints of that time, who were not onely murthered in heapes, but alſo traduced with horrible calumnies, to eclipſe the glory of their ſufferings: whoſe innocency, God now would bring to light, euen in the conſciences and confeſſion of thoſe who had perſecuted them, to the great glory of their ſufferings, and high account of Chriſtianity, which had beene ſo farre abhorred. In ſumme, the euent ſignified by this fifth type, is, that notwithſtanding the former iudgements of ſword, famine, & peſtilence, ſeuerally & iointly executed againſt the world, for reſiſting the victory of the white horſe, and his rider, whereby they ought beene terrified; yet the furie of the enemies ſhould ſtill increaſe, and that to ſuch degree of crueltie, as in God his iuſtice required their ſpeedy and finall deſtruction, which neuertheleſſe ſhould bee delayed for a time, but ſo, as the rage of perſecution being mitigated, the Church ſhould become of great account euen before men. Therefore, in this fifth Seale, is put the cry of Soules againſt cruelty, not that heere it beganne, but for the hight whereto the enemies were come now therein; as alſo a reaſon of God his patience in ſuch meaſure of wrong, was needful. And further, hearts are hereby wakened to ſee the equity of the great plague in the ſixt Seale, when God in a great degree performeth the promiſed vengance, albeit then fully it ſhal bee executed, when vpon powring out of the ſeuenth Viall, they ſhall bee abſolutely deſtroyed who deſtroyeth the earth, and kingdomes of the world ſhall become our Lords: the reſt of Saints being ſlaine by the beaſt, euen the reſt of the womans ſeed, Chap. 12. 17. and 13. 7. and 14. 12.

9. The ſixth type, vpon opening of the ſixt Seale, is a great Earthquake, the darkning of the ſunne and moon, the fall of ſtarres, the departing of heauen, and remouing of mountaines and Ilands from their places, the ſpeech

opening the ſignification, is the Kings of the earth, great men, rich men, chiefe Captaines, and mighty men, bondmen and free-men, ſhould haue ſuch commotion & alteration of ſtate, carrying ſuch imprinted ſenſe and cleare ſight of Chriſt his wrath & vengance, as they ſhould bee filled with deſperate terrour: ſo ſore a iudgement comming on them, as in a ſort, the ſtate of the world ſhould bee ouerturned; theſe, who were as the Sunne, Moone, & Starres for gliſtering ſhew in their Kingdomes, wealthes, honours, commandements, & great roomes, being darkened, and falling from their places, all their glory and honour (compared to Heauen) euaniſhing as a ſcrole rolled vp: ſuch as ſeemed moſt cloſely hedged about, as Ilands being driuen from their places, and who appeared to bee ſetled as mountaines, yet remooving. Which plague ſhould bee ſo much the more grieuous, as no condition of men (bond or free) ſhould eſcape it: all feeling ſuch deſperate terror and ſorrow, as felt theſe, *Iſa.* 2. as had the Iſraelites at the deſtruction of *Samaria*, *Oſe* 10. and as Chriſt foretold ſhould betake the Iewes at the deſtruction of *Ieruſalem*, Luke 21. Neither is this type to bee drawne to any other, or extended to any further ſenſe. To take it of the laſt conſummation is ridiculous ignorance, the ſeuenth Seale as yet not opened, and yeelding more then foure times as much ſtory, both for time, & euents in time, as all theſe ſix preceeding, & to extēd it to the decay of the viſible Church, is impertinent, as which matter is handled properly in the ſeuenth ſeale, and ſixe trumpets thereof. For albeit, that in this Propheſie, both before, and hereafter, ſtarres be put for Paſtors of Churches, and the eclipſing of Sunne and ſtarres for darkening of ſpirituall light, and fall of ſtarres, for falling of Paſtors from the truth: yet heere, where that matter is not handled, and where the holy Ghoſt ſo plainely ioyneth the interpretation, wee ought not iumble ſo diſtinct matters: and the frequent vſe of theſe ſame Allegories, in the Prophets, for euēts of this ſame kind might haue taught ſo much, *Iſai* 13.

verſe

verſe 10.11.12.13.14. and 14.12. and 24.19.20.21.23. and 34.40. *Ezechiel* 32.7.8. *Ioel* 2.30.31.

10. Now, for right accommodation of Story to theſe Seales, wee muſt flie two extremities, wherein many Interpreters falling, breed to themſelues great difficulties, & darken cleare matter. The firſt, is of theſe, who typing themſelues to more ſtrait rules of interpretation then the holy Spirite hath laid to them, wil needes haue theſe ſeuē Seales, as alſo the Trumpets & Vials to bee ſo many knots or periods of time exactlie cutted, within which, the accōmodation of each is to bee ſought; whereas they are no knots of time, but types of diſtinct matters; and the whole matter comprehended in ſeuen Seales (whereof, the ſeuenth affording the trumpets & vials, hath the matter of foure times as much time, as all the former ſixe) ſheweth the weakeneſſe of this conieture; yea, the effects of them are ſeene clearely, to bee often of one time, the former holding out long after the beginning of the next. The other extremity, is of theſe, who well perceiuing the abſurdity of the firſt, neglect ih the accommodation, all conſideration of diſtinct time; ſo iumbling Seales, Trumpets and Vials, to the confuſion of al order, and light of Story, which in this Propheſie is moſt orderly ſet downe, with ſpeciall relation to diſtinct euents. Then let vs hold this rule, that theſe ſixe Seales haue the ſtory of the firſt ſorrowes, as Chriſt calleth them, *Mathew* 24.8. as the ſeuenth Seale hath both the ſecond ſorrowes in the ſixe Trūpets, and the laſt wrath in the ſeuenth, by ſeuen Vials. Thus farre then wee haue to reſpect time in accommodation of theſe Seales, that albeit they ſhew ſuch ordinary iudgements, whereby God at all time hath puniſhed, and will puniſh the contempt of his grace; yet here they haue a ſpeciall relation to the firſt time from the writing of this Propheſie, to the ouerturning of the ſtate of the Roman Empire, ſo far forth as might make way to the ſucceeding more dangerous euill in the ſeuenth Seale, & ſixe Trumpets therof. Now as theſe beginnings of *Sorrowes*

(ſo called, and oft Chriſt himſelfe recorded in the ſame order which here is ſet down) fell out *in diuers places*, *Mathew* 24.7.8. So alſo in diuers times of that firſt time: now and then heere and there, yet alwayes in this order, that firſt the white horſe goeth out: after, the Sword, Famine, Peſtilence, and noiſome beaſtes, (God his foure great plagues, *Ezech.* 14.21.) ſometimes ſeuerally, ſometimes ioyntly, as God ſaw it expedient, fitting his iudgements to the growth of induration againſt that perſecuting eſtate, till at length all the glory and face, almoſt of that wicked Empire was ouerturned. And theſe are the proper euils of that firſt time, for that albeit in ſucceeding ages, God had inflicted them on the world, yet neither in ſuch degree as then, neither for any degree thereof vpon the world thereafter, come they in account, in reſpect of heauier woes then they.

11. How the preaching of the Goſpell went forth, conquering to ouercome maugre all oponents, beſides the ſucceſſe preceding this Reuelation, it had after *Domitian*, who now letted it with all his might, a great propagatiõ, as in ſtory is cleare, and whenſoeuer by perſecutors it was croſſed, immediately the red horſe and his great ſword, in God his iuſtice, commeth forth, in bloudy warres, partly with forrainers, but moſt tragically of the *Caſars* amongſt themſelues, whereof the Stories are knowne, and too long heere to bee repeated.

12. Now famine ordinarily euer accompanieth or enſueth hard vpon Warres, but theſe times had as ſtrange bloudſhed, ſo vncouch examples of ſcarſity, which the godly who were men, (*for that is all the man, Eccleſ.* 12.13.) noted to bee in puniſhment of the Goſpell reiected. See *Tertullian* in his Apology, and to *Scapula*, and *Cyprian contra Demetrian.*

13. As induration grew and cruelty againſt the Goſpel, how God ſent out al his foure great plagues on theſe perſecutors: conſider the tragicall time of *Antoninus* ſurnamed the Philoſopher, a moſt bloudy perſecutor, & the record

thereof

thereof in ſtory, *Ab Armis nuſquam quies erat, perque ominem Orientem Illiricum, Italiam, Galliamque bella feruebant: terræ motus non ſine interitu ciuitatum, inundationes fluminum, lues crebra, locuſtrarum ſpecies agris infeſtæ: prorſus vt nihil prope quo ſummis angoribus anteri mortales ſoleant dici ſeu cogitari queat, quod Antonio imperante non ſeuierit.* The times of *Gallus* and *Voluſianus* were more miſerable, and yet more, that of *Valerianus* and *Galienus:* but moſt of all that of *Maxentius Maximinus*, and *Licinius:* all theſe foure plagues raging mightily, their Stories, wil make any Reader agaſt, and comparing therewith theſe prædictions, to wonder at God his both wiſdome and iuſtice.

14. Now all theſe plagues working no amendement, but ſtirring them to further rage againſt chriſtians, whom they tooke to bee cauſers of all theſe euils, the fiercenes of perſecution was more intended. *Diocleſian* ſet himſelfe to roote out Chriſtianity: his Collegue *Herculeus* no leſſe bloudy. Hereupon a great and loud cry of martyred ſoules aſcendeth, which till the appointed time of full vengeance obtaine long white robes. Thus God in ſome degree had comforted them before, by imprinting his terror in the hearts of cruelleſt perſecutors. The Edict of *Traian* ſpake for them when he was forced to put forth, that no inquiſition ſhould bee made for Chriſtians, much more the Edicts of *Adrian*, and *Antonius Pius*, who vnder paine of death commanded, that none ſhould bee delated for Chriſtianitie, except guiltie of ſome other crime. *Antonine* the Philoſopher, whom no Apologie could mitigate, yet in the Marcoman warres is conuinced of Chriſt his power: when in confeſſion that hee and his Army were ſaued at the prayers of Chriſtians, hee called that Legion *Fulminatrix*, the terrors affrighting ſo, *Diocleſian* & *Maximianus*; as, wearie of Maſſacring Chriſtians, being ouercome by their conſtant ſufferings, they bequeth their ſtates, and ſeeke ſecret corners wherein to hide themſelues: what was it elſe but a quiet confeſſion of Chriſtians innocēcy? *Maximinus* at his tragical end, ſetting himſelf to blaſpheme

Christ, yet is forced to confesse him, and to acknowledge him selfe iustly punished for persecuting the Saints. *Licinius* is faine to counterfet Christianitie. But then it was, that the soules got the long white robes, when *Constantinus* embracing Christianitie, by publike edicts, Christian Religion is approued and established, and Heathen worship abrogated: The Church so becomming glorious, and of high accoût: and all former horrible accusations, now seene and knowne to the world, to be lies. At this point of time Satan is bound a thousand yeres, seates are set vp, and they sit on them, Chap. 20. The commemoration of Martyrs was alwaies honourable amongst Christians, & laudably of them, vsed at first (howbeit it turned afterward to foule Idolatrie) but that the heades of that same bloudy state, should submitte them selues to Christ his name, and the Church thereupon to haue so goodly, free and peaceable state as we see ensued: that was indeed, to receiue long white robes.

15. The promised vengeance yet behoued to come vpō that bloody Empire, while in the sixth seale, cōmeth in a high degree, when the whole state therof is shaken, & in a maner, defaced by the *Gothes* and other barbarous nations, whose names had beene till then, not heard of: who (occupying the faireſt & goodliest Prouinces of the Empire, erecting new kingdomes & states, and changing the names of countries, euery part, almost, receiuing new inhabitans) altered, as it were, the face of the world, & eclipsed the glory of that pompous and bloody Empire. And this, out of al doubt, is meant by the sixt seale: and is that deadly wound which the beast getteth in his sixth head, which woūd being afterward cured, that state, in the cured head, cōtinueth the enemy & murtherer of Saints (*the rest of the brethren*) albeit in another sort, til, for the ful, final and recureleſſe ouerthrow thereof, wee expect a greater earthquake then this, or any since the beginning of the world, by pouring out the seuenth Viall of the last wrath. That, som interpret this seale of these sturres, wherby the heathen

heathen perſecuters were deiected, about *Cõſtantines* time; who preuailing againſt them, made (as it were) a new face of an Empire, by abrogating heatheniſme: it hath no conuenient analogy with this type, and leſſe cleare accõmodation to the ſignification, heere ſet downe by the ſpirit. The ſlaughter & deiection of diuers Emperours frõ their ſtates, ſo long as, in the ſucceeders, the Empire retained the luſtre and ſtrength (as, in *Conſtantine*, it was more confirmed & enlarged) was no ſuch vncouth or ſtrange thing in that ſtate, (which was but a very ſtage of Tragedies) as that in ſuch ſpeches, as the ſpirit vſeth in this type, it ſhold haue been expreſſed. It is true, that the coincident caſe of Chriſtianity eſtabliſhed, & heatheniſme abrogated, was a great & vncouth thing: but which, in al mens confeſſion, cannot, by theſe ſpeeches of darkning the ſunne & fall of ſtarres, &c. be ſignified. For that aduãcement of Chriſtianity, was in the fifth ſeale by long white robes expreſſed: whereby the ſoules were the more patiẽtly to attend the vẽgeance promiſed, which is heere in a great meaſure, but then fully ſhalbe executed whẽ *the reſt of the brethren*, euen *the reſt of the womans ſeed*, againſt whõ the Dragon maketh warre by the Vicar of his throne beeing ſlaine, the kingdomes of the world ſhal become our Lords: and all, both firſt & laſt dead, ſhal be iudged & aduenged, by the finall ouerthrow of that bloody ſtate; which, firſt and laſt, is the murtherer of Saints. Which now, in this ſixth ſeale, receiueth a deadly wound, but hauing it cured againe in the eight head (therefore called one of the ſeuen) recouereth glory & worſhip of nations, & holdeth on the aduerſary ſtil; till out of the tabernacle of teſtimony open in heaue, at the ſeuenth trumpet, ſeuen miniſters of the laſt wrath come againſt it: whereof, the laſt bringeth a greater earth quake then this, to vtter deſtruction of that ſtate for euer.

Cha. 12.17. & 13.7. 14.12.
Cha. 11.17. 18.&19.6.
Chap. 13.
Chap. 17.
Chap. 15.
Chap. 16.

That which hath ledde exceeding learned men in this errour of accõmodation, both heere and in other parts of this Prophecie, is that wrong cõceiued ground, wherof I ſpake before, that theſe ſeales and trumpets are ſections of time; &, finding, that at the opening of the ſeuenth ſeale,

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ſuch effectes enſue, as are anterior in time to this fall of the Weſterne, & the great weakning of the Eaſterne Empire, they drawe backe the accommodation. But, as the euils of the ſixe ſeales, which from Chriſt his owne words, I called the beginnings of ſorrowes, being taken whole and togeather, are anterior, both in conſideration and in time, to the euill of the ſeuenth ſeale and ſixe trumpets thereof: (as whereby are ſhewed the iudgementes of God againſt the open rage of the Dragon in his miniſters, the Roman Emperours, by all the degrees thereof, till induration, at length bringing this ruine) and as the ſecond great euill, of the ſeuenth ſeale and ſixe trumpets thereof, taken whole, according to that height of miſchief wherto it grew, is poſterior, both in conſideration and time, to the former: ſo in comparing partes, the ſecond in ſome firſt degrees of her grouth, is before the ful end of the firſt. Heere is the deceit, that men thinke the effects of the ſixe ſeales muſt haue a full end, before the opening of the ſeuenth, vpon their forelaide preiudice. For, euen in the time of Satan his firſt open rage, he was buſie hatching the ſecond euill, the myſterie of iniquitie working, euen then; albeit before it could be reuealed, or come to anie great height, that which withheld, behoued to be taken out of the way: the ſixt head behooued to bee wounded deadly, and the ſeuenth, riſing by the wound, euaniſh in a ſhort ſpace: that the eight by cure of that deadly wound (the beaſt *which was, and is not and yet is*) might bewitch all the world, and periſh in the cup of the laſt wrath. So that *Arethas* ſaith fitly, that this ſixt ſeale maketh way to Antichriſt: who, though he was before this well farre aduanced, yet the holy Ghoſt deliuereth his whole grouth in the ſeuenth ſeale: thus diſtinguiſhing diuers caſes, & not preciſelie cutting times. And the next Chapter, cõtaining ſummarily the whole ſtory of the ſeuenth ſeale (before it be opened for particular explicatiõ) ſheweth, that as that miſchief was in ſome degrees working on, in time of the ſixt ſeale: ſo, this Prophecie is penned for clearing of matter,

2. Theſ. 2.

Chap. 17.

ter, and not for calculatiō of times. Albeit each euil (considered in the height thereof, and taken whole and together) is deliuered according to their order in time.

16. The ſumme then of all this Chapter is, that the Goſpell, going foorth in power, ſhould by Satan, ſtirring the Empire of Rome againſt it, ſo be reſiſted; as God in his iuſtice ſhould puniſh the ſtate, with ſending bloody both inteſtine and forraigne warres, ſtrange famines, and grieuous peſtilences, ſeuerally and iointly, and all his ordinarie plagues. Notwithſtanding which, they ſhould ſtill ſo grow in cruelty againſt the profeſſors of the Goſpell, as in God his iuſtice, required no leſſe then full & final vengeance: the patience of Saints beeing extreamly proued. Which vengeance, in reſpect, that for good cōſiderations, in God his wiſe adminiſtration, (ſpecially, for fulfilling the ſufferings of Saints, & therein the cup of the enemies iniquitie) it was to be for a ſpace, delaied: leaſt the Saints thereupon ſhould be tempted aboue meaſure, GOD gaue them in that time, great relaxation from perſecution, and high accoūt before men. And ſoone after (in ſuch degree, as in the time, might witneſſe his wrath euen to the conſciences of the aduerſaries, indured againſt all the former iudgements) he powreth a great meaſure of indignation vpon that bloody ſtate, giuing it ſo, a deadly wound.

CHAPTER VII.

THE ſixe Seales opened, exhibited the particular types of the firſte ſorrowes. The ſeuenth, is to bring foorth ſo huge an euill, as the heart of *Iohn*, and all hearers and readers, were to bee ſtrengthened againſt the horror thereof. Heerefore it is, that before the ſeale bee opened, to the manifeſtation of ſo many degrees of a deteſtable miſchiefe, in this Chapter a ſummary view is giuen,

of the reſt of this Propheſie; in a generall type of the euill ariſing, of the prouident care of Chriſt to preſerue to himſelfe a Church, vnder and in the midſt thereof: the victory of the Church ouer this euill, and her gracefull ſtate thereupon. Thus, not onely, by a timous præception of deliuerance, from ſo dangerous a caſe, fortifying hearts, which otherwaies, at long and particular explication thereof, without this præmunition, might haue fainted: but alſo, by this order of handling, in proponing theſe things before the opening of the ſeuenth ſeale, (whereof they are the proper euents) implying, not obſcurely, that this ſecond great euil, was euen in time of the former ſorrowes, greatly aduanced.

2. The miſchiefe, is ſhewed in foure miniſters of indignation: by their number, place, & action; portending plainely, that euill which at more length & particulary, in the ſixe trumpets is exponed. Againſt which inconuenience vpon the worlde, how Chriſt entertaineth his Church, during the time of the euill, is declared to the 9. verſe: From thence to the end of the Chapter is firſt, the Church her victory, (at length in the ſeuenth trumpet, & ſeuen vials thereof declared) and next, her gracefull ſtate thereupon, which is amplie in the 21. & 22. Chapters inlarged: heere, both ſummarily proponed.

3. The number, of theſe miniſters of indignation, is foure: for the foure corners of the earth. See Chap. 4. their place, the foure corners of the earth: to ſhew an euill, which in the height of it, ſhould ouergoe al: as is cleere in the fifth trumpet & end of the 13. Chap. Their action, is to hold the foure windes, &c. Windes when they are tempeſtuous, are noyſome, but blowing tẽperately & mildly, they bring a ſweet influence of fertility to the earth, & of purification both to ſea and aire. We liue by emitting and indrawing of breath: & without wind, all things would putrifie. Hence in Scripture, to ſignifie the influence of ſpiritual graces, ſpeeches are borrowed: *Ioh. 3. Act. 2. Cant. 4. Ariſe ô South & come ô North, blow on my gardẽ, &c.* See *Ezec. 37. 9.* whence moſt cleerely, this ſpeech is in this ſenſe. The with-

with-holding then of windes, ſignifieth the reſtraint of ſpirituall life and grace. The earth, ſea, and trees, are alſo typical, as is euident in the fifth trumpet, Cap.9. where the maine point of this foreſhewed euil, taking execution, the miniſters therof are interdicted, hurting of theſe *trees* who had the ſeale of God on their foreheads. This frame of ſpeech, is alſo from the practiſe of enemies in extreme deſtructions. As of *Iſrael, Iuda*, and *Edom*, againſt *Moab. Marring euery good field, ſtopping euery fountaine of water, and felling euery good tree*, 2. *King*. 3. 19. Deſtroying ſo, the fields wherein, the moyſture whereby, & the things theſelues, which in fields and by moyſture doe grow. The earth then, is the place of the viſible Church, wherein are trees good and bad, ſome bearing fruit, ſome but leaues: but, as here it is hurt by this plague, it ſignifieth onely the earthly ones, who are in it, but not of it: for the ſealed ones are not of the earth, but albeit in the earth, yet the citizens of heauen. The Sea, is the cõmon worſhip, wherein men are ioyned, pure or impure, as it falleth, through the lothſomeneſſe or deadlineſſe of the waters, making accordingly the trees which grow thereby, good or bad. Trees are men: of whom, ſuch are planted in the courts of God, are alwaies freſh & flouriſhing; like theſe of paradiſe. Chriſtians, good & bad, are in ſcripture, ſo ordinarily called trees, as it were a vaine thing to heape teſtimonies. This euill then, was to ouergoe the whole viſible Church, doctrine, worſhippe, and profeſſours therein.

Cha.12.12.

Ezech.47. Pſalm.1.

Pſal.92.13. & 52.8.

4. Againſt this danger, the care of Chriſt is ſhewed, ordering the ſtate of his elected ones, by imprinting on them ſuch a marke, with the ſeale of God, as thereby, they ſhould eſcape the euill. Herein, come to be obſerued, the perſon actor, and the number ſealed. The perſon is of great note, as being an Angel, but of ſingular quality, euen the Angel of the Couenant. This is cleare, by his notes, & by his action. His notes are two. His cõming vp from the Eaſt: and hauing the ſeale of God. In the firſt, are notable, the quarter whence he commeth, *the Eaſt*: and that he *aſcendeth* therefrom. He cõmeth from the Eaſt, not only,

as our day ſtarre and Sunne of righteouſneſſe, by frame of ſpeech from naturall lights, which all ariſe from the Eaſt (and heere, conuenientlie, ſheweth him to bee the light & life of his ſealed ones, when ſpirituall darkeneſſe ſhould poſſeſſe all) but this hath alſo a ſpeciall alluſion to the laſt Chapters of *Ezechiel*: wherein, the goodly ſtate of the Church, vnder the Goſpell, being deſcribed vnder legall types, not onely is the glory of the God of *Iſrael*, ſeene enter into the Temple by way of the Eaſt, and the forefront of the houſe noted to be towards the Eaſt, and the land ſo diuided amongſt the Tribes, as one end of each portion ſhould reach to the Eaſt: but alſo, at the Eaſt doore of the inner court of the Temple (ſo ſituateth, as, to each doore thereof, men behooued to aſcend by degrees, as this Angel *aſcendeth frō the Eaſt*) none were permitted to enter or come foorth but the Prince. All, both Prince and people, worſhipped before that doore, but the Prince onely went in and out thereat. Neither might the people come in the Tēple at all to worſhip, but when the Prince was in the midſt of them: they came in together & went out together, yet at the Eaſt doore, none but hee. And out of the Eaſt doore came the waters, which did grow to a Sea. All, no doubt, to ſhew; that no light ought to come in God his houſe, but the *Prince his* light; neither any Doctrine flow from the Temple but his; who onely entreth and commeth foorth at the Eaſt doore: in his light, all muſt walke, and worſhip; & therefore, no entry but when hee entreth, no worſhip but when he is preſent, as in whom and for whom, onely it is accepted, and from whom onely wee are to take the rule thereof. His light riſeth on all his owne children, hauing all their portions reaching to the Eaſt. That this Angel then, cōmeth *from the Eaſt*, it ſheweth him to be the Prince: that he *aſcendeth*, it noteth his comming to be into his temple, to bee life and light to his ſealed ones, in the midſt of this darkneſſe: euen that lambe vpon Mount *Sion*, in the midſt of thoſe 144000. Chap. 14. when all the earth followed the beaſt,

Chap.

Chapter 13. Conſider well, for this ſtate of Chriſt his Church, and his manner of preſence in it, the 11. Chapter. His ſecond note is, that *hee hath the Seale of the liuing God.* This ſeale, hee hath eſſentially, as hee is the *Image of the inuiſible God*; *and ingraued character of the Father his perſon: hauing life in himſelfe, as the Father hath life in himſelfe.* And hee hath this ſeale, to ſeale others therewith: giuing life to whom hee will, as the Father quickneth whom hee wil: for *him hath the Father ſealed.* All faithfull, haue this ſeale; that is, are ſealed therewith. But to haue it in this degree, as therewith to be the ſealer of God his Saints, it is aboue the dignity of al creatures. Hee only is the Maſter of God his great Seale, ſealing all God his children, with the holy Spirit of promiſe. *The foundation of God abideth ſure, and hath this ſeale, the Lord knoweth who are his.* And this alſo hee ſealeth vp in vs, by his ſpirit of ſanctification; ſo, as, who call *on the name of the Lord, depart from iniquity.* Hauing this Seale, wee need not feare any darkeneſſe of Antichriſt, for our annointing teacheth vs all things: and the honour of our God ſo requiring, wee haue our Seale in our foreheades, ready to giue account of our hope to all that aske vs.

Col.1.15. Heb.1.3. Iohn 5.26. Iohn 5.21. Iohn.6.27. Ephes.1.13. 2.Tim.2.19 Ioh.2.27. 1.Pet.3.15.

5. Thus are the notes of his perſon. His Action is that, *hee cryeth with a loud voice, &c.* His loude crying ſheweth the greatneſſe of the miſchiefe: for preuenting whereof, as men in ſuch caſes doe, hee is ſaid to cry with a loud voice, ſo bewraying care. The Subſtance of his cry, is in a commandement, & the end therof. The commandement is, *not to hurt*, &c. till *we haue ſealed, &c.* His commandement ſheweth authority, whereby he ruleth al things in heauen and earth, both in mercy and iuſtice. As our brother, God is his God. *I go to your God, and my God, your father and my father*, Iohn 20.17. The end of the commandement is, that the ſeruants of God may bee in ſuretie through his Seale in their fore-head. The ſpeech is from the 9. of *Ezechiel*: where, vpon the deſtruction of *Ieruſalem*, Temple, and all to enſue by the ſtate of *Babell*: ſuch a type of caution is put

for preſeruation of ſuch as mourned,& ſighed for the iniquities committed in that City: ſo heere a ſpirituall deſolation,& Captiuitie being to come on the viſible Church by myſticall *Babylon*: the like caution is prouided for the like ſort. The marking on the forehead, is put but according to the manner of men, who imprint a conſpectible mark on what they would haue eaſily diſcerned from cõmon, ſo as the beholders cannot miſſe to ſee it. Not that this Seale was perceptible to Antichriſt, or miniſters of his deceit and cruelty. For the world ſaw not theſe ſealed ones, neither could learne their Song, Chapt.14.3. but as I haue ſaid, by this frame of ſpeech, to ſhew their ſure protection by the prouidence of their God.

6. In the number ſealed, conſider of whom it is, and what it is. It is of all the Tribes of Iſrael, that is, of al true Iſraelites, the Elect of God, and Iſraelites in deede, *Gal.*6. 16. For properly it cannot heere be taken: but the ſpeech is from the Church of Iſrall, and the ordinary manner of the Propheticall denunciations: for, as when the Church conſiſted onely of Iſraell properly, the ſame was little in compariſon to that time, when by the Goſpell the Gentiles ioynè thereto; and as, euen of the Church of Iſraell, though their number were as the ſea-ſand, yet but a remnant was ſaued: euen ſo, in time of Antichriſt his darkeneſſe, the true Church of God ſhould be narrow (as Iſrael; yea, but a remnant of Iſraell, as the Temple, while Court and Citie are giuen to the Heathen, Chap.11.) in compariſon to the ſtate following in the victorie, when (as by ioyning of all Nations, the Church of Iſraell was enlarged) by the comming of theſe out of great tribulatiõ, who with palmes and white robes celebrate the victory, & by riſing of the reſt of the dead after a thouſand yeres, an innumerable multitude ſhall fill the Church. The number then is a few ſecret ſelect ones, abiding with the Lambe on Mount *Sion*: while all the earth follow the beaſt. This number is 144000, to ſhew a competent Company, euen then when none appeared to be left, Of the further myſtery of this number, ſee Chap.13. in the end. From

Iſa.10.22.

7. From the 9. verſe is the third type & part of this chap. of the Church victorious ouer this miſchiefe: ſet downe two waies. Firſt, as *Iohn* had the knowledge therof by ſeeing & hearing that company which are the type. Secondly, as hee is otherwiſe informed of their caſe. The firſt to the 13. verſe, the next to the end. That which *Iohn* did ſee of them, is their nũber, place & habite. The number is innumerable, and that of all Nations, Kindreds & Tongues to ſhew the largeneſſe of the Church in this ſtate, far beyond that vnder the euill, & here expreſſed by the names of Nations, Kindreds & tongues, according to the names of Propheticall ſpeech, as is before touched. Theſe haue notes, farre differing from the former, arguing euidently this type to be of the church victorious ouer the euil. The former, were few marked & ſecret ones, cloſed vp from a common plague, whoſe ſong none could learne but them ſelues: heere are innumerable with publike Enſignes of victory, in high and loude ſong celebrating the ſame, and praiſing him by whom. Theſe come not in place till the Tabernacle be opened in heauen, & the Vials of the laſt wrath, be a pouring out on the beaſt, Chapt. 15. 5. Their place is ſtanding before the Throne, the place of the true Church, Chapter 4. and accordingly interpreted of the Elder, verſe 15. So in this ſenſe, it is ſaid, Chapt. 11. to the two reuiued witneſſes, *Come vp hither*. Their habite is white garments, ſo interpreted, v. 14. with palms in their handes, as victors ouer great tribulatiõ, out of which they are come, verſ. 14. the Palme with all nations is the ſigne of victory: ſo iuſtly in remembrance whence they are come, theſe celebrate now the feaſt of Tabernacles, victorious ouer the beaſt, his character, name and number therof, Cap. 25. 1. Thus farre *Iohn* ſeeth of thẽ. He heareth thẽ cry, & with a loud voice. Here now theſe ſing, & with a loud voice, ſo as all may heare & learne, who will not harden their hearts. To the former was no ſong attributed, they had one, but which none could learne except theſelues. Here is a ſong in the eares of heauen and earth; Chap. 14. 3.

Tha

The Song of Moſes, and of the Lambe, Chap.15. The ſubſtance of their Song, as it is excellent, ſo it well fitteth their caſe. *Saluation is of our God, and of the Lambe.* Antichriſt deriued ſaluation from ſo many, and diuided the praiſe thereof among ſo many, as litle part thereof remained to God and the Lambe: Theſe to ſhew a plaine croſſing of all Poperie, and a triumph ouer it, acknowledge all ſaluation to to be of God in Chriſt, and therefore all praiſe thereof to belong only to our God & the Lambe. This ouerthroweth all wherein the Romans conteſt with vs, wee pleading nothing, but that *All Saluatiō is of our God and the Lambe:* In which Song if they would ioyne with vs, all debate were ended. This Song, by times the Iewes (now obſtinate) ſhall learne, and waſhing their garments in the bloud of the Lambe, ſhall come out of great tribulation, being at laſt fully wakened by a *voice from the Throne*, to ſing with vs *Haleluiah*, Chapter 19. All Angels affirme this Song, of whom their place and ſong, Chap.5.

8. Thus farre *Iohn* heard and ſaw of the caſe of theſe. Now from the thirteenth verſes, what hee learned by information; wherein come to bee conſidered, the informer, one of the Elders, ſee Chap.5. Sect. 4. and what he informeth. Wherein, againe is the occaſion, and the matter whereof, vpon that occaſion hee informeth. The occaſion is, *Iohn* his ignorance, and deſire of knowledge: to the conſideration of one whereof, and ſo to the deſire of the other, hee is ſtirred vp by an Interrogation, *VVhat are theſe?* ſhewing an admiration, as of an vncouch and ſtrange thing in the eyes of the world, when men in ſo great numbers, ſhall ariſe from vnder Antichriſtes darkeneſſe, to the true light of the Goſpell, whereof the daylie encreaſe maketh the enemies gnaw their tōgues for ſorrowe, and amaſeth the world: but greater wonder ſhall yet bee, when vpon the beaſt his fall, the Iewes forſaking their owne righteouſneſſe, which is by the Law, and taking hold of the righteouſneſſe of God, by waſhing their long white robes in the bloud of the Lambe, ſhall ioyne with

with vs in this ſong: ſo as the Church herſelfe with ioyful admiration ſhalbe moued to ſay, *VVho hath begotten me theſe? behold I was barren, whēce are theſe?* For the ſpeeches after following, ſee *Iſa.*25. and 49. and 60. *Iohn* his anſwere hath a confeſſion of his ignorance, & a modeſt requeſt of information: whereupon the informatiō followeth; firſt, ſhewing what and whence they are, according to the double demand: and next, ſhewing their graceful ſtate vpon this their victory, through God his dwelling amongſt them, and copious diſpenſation of grace. Their comming out of great affliction, is the cōming from vnder the bondage of Antichriſt: which how great ſpirituall affliction it is, they know who haue gotte the victory, in whoſe mouth God hath put this ſong, *Saluatiō is of our God, and of the Lambe.* For this tribulation, ſee the fift Trumpet, Chapter 9. And when God openeth the eyes of the Iewes to ſee their cōmon Sauiour, then ſhall they well vnderſtand what both ſpirituall & bodily affliction they now are in, which ſhall endure, ſo much the more their victory: Hee ſheweth their longe white robes to bee their iuſtification in the bloud of Chriſt apprehēded by true Faith, expreſſing the action of Faith in theſe wordes, *they haue dipt, &c.* Thus noting a great difference betwixt them now, & when their garments were dipt in the mire of mens merites, in the filthy ſincke of Antichriſts Indulgences, and puddle of Purgatory: and in Iewes now a great change, no more ſeeking to eſtabliſh their owne righteouſneſſe, which is by the law, or placing it in diuers waſhings, rites & carnall ceremonies, which cannot purge from ſinne: but dipping their robes alſo in the bloud of the Lambe. So liuely the holy Ghoſt painteth out theſe things. Thirdly, he ſheweth of them, that their ſtāding before the throne, noteth the true church of God, worſhipping him in truth.

Rom. 10. 3.

Hebr. 9. and 10. 4.

9. Thus is the victory, now their gracefull ſtate hereupon is ſhewed in a freedom from all euill, and affluence of all good, and that through God his preſence, and protection, and the Lambe his gratious diſpenſation, ſet out

in ſo goodly a manner, as many thinke the things heere promiſed to bee of the Kingdome of glory; but heere in magnificke termes, the goodly ſtate of the Church is expreſſed according, as for plenty of light & peace, ſhee ſhall bee vpon the deſtruction of Antichriſt, and all open enemies heere in the Kingdome of grace, & no deſcription of the glory to bee reuealed in heauen: which neither the eye can ſee, nor the eare heare, nor heart of man conceiue, and in heauen is no ſuch diſpenſation of the Lambe as here is noted, who then ſhall ſurrender the Kingdome to his Father, that God may be all in all. As in Antichriſt his preuailing, the ſtate of God his Church was ſhewed in the 144000. and the Church victorious ouer him (now diſcouered, and going to deſtruction) in the number innumerable, & their victorious geſture: ſo here the goodly ſtate of the Church (now free of all inuaſion or bondage, and hauing plenty of light and quiet ſtate) is magnifickly expreſſed, and yet but in ſuch frame of ſpeech, as is ordinary in the Prophets for ſuch caſes. This ſtate of the Church is largely handled in the end of this booke, as the firſt (in the hid and ſealed ones) is in the ſixe trumpets, and the victory in the ſeuenth, & ſeuen Vials therof. Now as I haue ſaid, according to the phraſe of the Prophets, theſe bleſſings are ſet forth vnder things corporall, & amplified each by remouing the contrarie euill. *They ſhall not hunger, for the Lambe ſhall feed them: they ſhall not thirſt, for hee ſhall leade them to the fountaines of waters: they ſhall feele no burning, for God ſhall ouershadow them, &c.* the ouerſhadowing is from the cloude in the wilderneſſe: for the leading & feeding, ſee and weigh, Pſalm. 23. a profeſſion of theſe graces, which the man of God felt. See *Iohn* 4. 13. and 6. 27. &c. It is maruaile, how men acquainted with the ordinary ſtile of Scripture, ſhould haue drawne this to any other ſenſe; but hereof more vpon the 21. and 22. Chapters. This ſtate is in theſe few words expreſſed, Chap. 19. *The Bride is prepared.* And accordingly, in all her goodly ornamentes ſhewed to *Iohn*, Chap. 21.

1. Cor. 15. 24.

Iſai 25. & 49. & 60.

CHAP.

CHAPTER VIII.

THE ſixth ſeale being opened, firſt was exhibited the proper euent therof in the end of the ſixth Chapter; and in the ſeuenth Chapter, a ſummarie view giuen (for ſtrengthning hearts againſt the terrour therof) of the whole matter of the ſeueuth ſeale; which heere, now is opened, & ſpecial euents thereof declared, through the reſt of all this propheticall narration. Of theſe, wee haue, firſt, a general preparatiō; & next, the particular execution. The preparation, hath an incidēt effect immediatly following vpō the opening of the ſeale: which is, *Silence about halfe an houre*. To ſhew an attent expectation of great things; whereto wel, the portending of them in the former Chapter, might haue erected the mindes. And the waiting for rare or feareful euents, worketh a ſilent attendance. When the wiſe ſpeake, then all keepe ſilence: and when the Lion roareth, all the beaſts of the forreſt hold their peace. Beſides this, great things commonly come foorth with proceſſe and preparation. And truly, God who is ſlow to wrath, is, in a ſort forced to poure out heauie indignation. Iob. 29. Hab. 3. 10.

2. After this incident effect, is the preparation in the miniſters, & in the orderer of the whole errand. The miniſters are deſcribed by their nature, *Angels*. Quality, miniſtring Spirits, as who *ſtand before God*, Luke 1. And inſtruments of miniſtration, *Trumpets*. In the inſtrumēts, are noted two things. Firſt, that they are trumpets, & ſecondly that they are giuen to them. That the inſtruments are trūpets, it ſheweth that their miniſtry in this enſuing matter, is to be ſounders of the alarum, and giuers of the ſigne for inuaſion of the world by each woe, as als many armies of him who is Lord of hoſtes: as alſo, that they are denouncers, & that of great & weighty matter. For, Trūpeters are meſſengers of great things, and, but for great perſonages.

In this alſo is implied, that the end of their miniſtry and of theſe iudgements denounced & executed, is to waken vp the dead world to repentance, or make it inexcuſable againſt finall wrath. See the end of Chapter 9. Therefore when the world is not wakened with Trumpets, it feeleth iuſtly full cups of wrath tumbled out. That theſe Trumpets are giuen to the Angels, it ſheweth them to doe nothing without ſpeciall warrant and mandate.

3. Thus are the miniſters; the maſter and orderer of the errand, is deſcribed by his office, and his actions. His office, that hee is an Angell: for that, is heere the name of office & not of nature. And this angel differeth farre from the other ſeuen: for hee is the Angell of the couenant, cleerely by all his notes. Hee ſtandeth as the other ſeuen, for hee alſo, in ſome reſpect, is a miniſter: but hee hath a particular ſtand, which is at the Altar, as High Prieſt. Hee is furniſhed alſo with an inſtrument, but which is proper
Heb. 9. 4. to the Prieſt, and belonging to the moſt holy place; to wit, the golden Cenſer. He hath alſo ſomewhat giuen to him, but a rare gift; that is, *Many odors*, whereby all the praiers,
Ebr. 13. 15. and of all Saints is acceptable. For by him wee offer vp ſacrifices to God. In the fifth Chapter, the praiers of Saints are called Odours, and heere the odours are diſtinguiſhed from the praiers: onely to ſhew, how it is, and in whom that they are odours; that is, acceptable to God. Theſe odours are ſaid to bee giuen him, according as hee acknowledgeth all things to be giuen him of the Father; as hee who is both ſealed and ſanctified, and as mediator, hath receiued the ſpirit without meaſure. This is by alluſion to the Leuiticall miniſtrie, and not to the Maſſe.

4. His actions are two: one, of gratious diſpenſation, another of wrath; as hee, who is both the propitiation for Saints, & treader of the winepreſſe of Gods indignation: both an elect precious ſtone, & a ſtone of offence. And our conſolation heerein is great, that to him all iudgement is committed. His action of grace, is the offering vp of the Saints praiers, and making the gratefull ſmoke of them

goe vp before God through his odors: and this hath a double consolation: first, that God alwaies in the midst of wrath remembreth mercy, & is neuer so carried in wrath to poure out heauy indignation on the sinfull world, but that the louing care of his elect commeth first in place: secondly, that the praiers of Saints haste on iudgemēt on the world, while they send vp sighes & groanes for God his dishonour, a great incouragement to pray. *If Israel had turned to mee, how soone would I haue hūbled their enemies?* Psalm 81. 13. 14. His second action, is a signe giuen to his trumpeters, who stand attending it from him, to set too, to particular execution. The signe is, *Hee filleth the Censer with fire, &c.* In token of burning wrath: and *with fire of the Altar.* For, as the acceptation and sanctification of al the Saints and their offerings is of him, who is the true golden Altar, so all his wrath on the world is from him: in whom, all men, in God his predestination, are ordered to their diuers ends, according as they are either giuen to him, and builded on him, or passed by, & stumble at him. This fire, is also from the Altar, for the spirituall iudgements that it worketh. For the fire of this Altar hath double effects. It is gracious, nourishing, purging, renuing, and strengthening to the elect, Isai 6. And it is a fire deuouring the aduersaries, and burning vp the world as stubble; for our God is euen a consuming fire. Deut. 4. 24. Christ, comming into the world, brought both the one and the other, though the one improperly. Thus, from one and the same Censer, and one and the same Altar, one and the same fire, both sendeth vp a sweete perfume, and downe a consuming wrath. As the praier of *Elias* brought both fruitfull raine and deuouring fire: and as the two witnesses, Chap. 11. are to the goodly, candlestickes and refreshing oliues; but, with fire out of their mouthes, slay their aduersaries. *If I bee the man of God* (saith *Eliah*) *let fire come downe from heauen, &c.* Vpon this fire cast on the earth, follow *Lightnings, Thundrings, Voices and Earthquakes*, euident types of horrible iudgements and commotions, Chapter 4. And so heereby the attending Trumpeters get

1. King. 18.

2. King. 1.

ſigne to blow the alarum, and denounce particularly the iudgements whereby God was now to plague the blind & obſtinate world. And vpon the ſigne thus giuen them, they ſet too in order to blow, ſee *Eze.*10. for this caſting of fire, in ſigne of wrath & Gods departing frō his ſanctuary.

5. Thus farre is the general preparation. The particular execution, hath in each, the denūciation, by the trumpet, and the effect inſuing. And are diuided in lighter or leſſe woes, & heauier & greater. The firſt foure, in degree of compariſon are lighter, and are in this Chapter. The three other, are heauie: whereof, two are throwout the 9. 10. & a good part of the 11. Chapt. The laſt holdeth to the end of the whole narration. The firſt foure, are als many degrees of the myſtery of iniquity working on to that fearfull height, which is in the fift trumpet accompanied with a no leſſe deadly euil, for iuſt puniſhment thereof, in the ſixt trumpet: which being ineffectuall to worke repentance, cōmeth on the laſt wrath in the ſeuenth trumpet.

6. Vpon the firſt ſound, are ſeene haile and fire mingled with blood: which, caſt on the earth, that is, in the viſible Church, Chap. 7. Section 2. produce then a terrible effect, *That all greene graſſe, &c.* The iudgementes of GOD in Scripture, are ordinarily expreſſed by haile, fire, and ſtormy tempeſt. God borrowing ſpeeches from naturall things, to ſet foorth his terror. But this ſpeech heere, hath a ſpeciall alluſion to that plague of Egypt, Exod. 9. and Pſal. 105. Now then, to finde the analogie, as heere the burning vp of graſſe and trees, is to expreſſe the decay of ſpirituall life, and moiſture in all true Chriſtianity: and that not onely in weake ones, as graſſe; but in the ſtrong, as trees: ſo, heere wee are to ſearch, agreeably to this effect, what is anſwerable to haile and fire. It is the fire of God his ſpirit, begetting in vs faith and loue, which maketh vs Chriſtians weaker or ſtronger, according to the meaſure of grace giuen vs, and our grouth therein: and that by the watering & moiſtening of ſweet ſhowers

Pſal. 11. 6.

of

of grace, as dew vpon the mowne graſſe, or raine on the thirſty ground. For of heate and moiſture commeth all flouriſhing greenneſſe. Hereof it is, that ſo often, in Scripture, we are exhorted to edifie one another in loue. This burning heat did eat vp our Lorde, and in it the Apoſtle burnt: this fire of loue is the band of perfection, whereby we grow vp, as one man in Chriſt. And heereupon, are in Scripture, ſo many atteſtations to be like minded, & deteſtations of debate & diuiſion. Now when this fire of loue is turned into the fire of contention: then they, frō whoſe mouthes ſhould droppe, wiſedome & refreſhing ſhowers, ſend out the cold haile of their owne affections & froſty ſhowers of ſelfe-loue: which in place of comforting and nouriſhing the hearbes and trees, by wholeſome word & ſound example of life; in contrary, burne them quite vp, as doth haile and fire. This was the firſt euill, which entred into the Church, for the firſte degree whereof, the Church of *Epheſus* was taxed. Which degree betime growing, not onely to coldneſſe in loue, but alſo to fiery contention, & mixed with ſtoſty haile, wrought this fearfull effect, and firſt ſtep to Antichriſtianiſme, euen want of true Religion, and of the life of God in a great part. This fire and haile, is ſaid to haue bene mixed with blood, for that not onely this euill of fierie debate began euen while as yet hot perſecution laſted againſt the Church by heathen Emperours; but alſo, for that it entred in the Church, in ſuch degree as proceeded to cruelty and bloodſhed. This euil, Satan laboured to bring in from the firſt times of the Goſpell, but that the fire of loue and ſweet ſhowers helde things greene. The firſt that greatly kindled this flame, was *Victor* Biſhop of Rome: whoſe fierie headines in a friuolous matter, had it not beene repreſſed by the graue rebukes of *Irenæus* Biſhop of *Lions*, & *Policrates* of *Epheſus*, had made a great burning. *Euſebius* recordeth (*Lib.* 8.) of the perſecution by *Dioclesian*, that it was a neceſſarie correction of the Church, which had fallen to ouer great a cuſtome of ſinne, (ſee how greenneſſe was burnt vp, and Col. 3. 4

and whoſe paſtors were begun to ſauor of pride and tyranny (ſee the ſtep to the next euill.) Thus wee ſee how the fire was euen mixed with bloud: but ſoone after, how farre this fire brake out, vpon the firſt relaxation vnder *Conſtantine*, it is wonderfull: ſo as, if the prudent care of that Prince had not bene the greater, that firſt, & famous Councell of *Nice*, had bene a miſerable proofe of this fire: which beeing but reſtrained, there, for the time, how vehemently, to the diſgrace of Chriſtianity, and burning vp of all true Religion in the heartes of men, it brake out thereafter, is manifeſt in the ſtorie. So, as *Conſtantine*, in his Epiſtle to the Synod of *Tyrus*, exprobrateth to them, that he ſaw nothing in Biſhops dealings, but an ouerthrow of all Religion. This, made *Nazianzen* to vtter that hard ſpeech: *That he neuer did ſee a good effect of any Synod:* becauſe in ſteed of the fire of loue, mixed with the ſweet raine of healthſome doctrine, and ſpirit of Chriſtian lenity, the fire of contention, and froſtie haileſtones of deſtruction ruled all. Yea, ſo farre heerein, were the Biſhops carried one againſt other, as it is monſtrous, what malice, falſehood, and crueltie, they practiſed: ſo as in the times of *Conſtans*, *Conſtantius*, and *Valens*, the fire and haile were mixed with bloud. This made ſtill a decay of true Religion both in ſmall and great.

7. Vpon ſounding of the ſecond Trumpet, a mountaine of fire is caſt into the Sea; whereupon the third part thereof becommeth bloud, &c. Mountaines in holy Scripture, are put for high and proud States. Then a burning mountaine, is the fire of ambition, as the firſt was of contention. For, albeit contention ariſeth of pride; yet at firſt, the debate was not directly for prerogatiues and places, as now, in this ſecond euill is meaned. Remember alwaies, as I touched Chap. 6. Sect. 10. and 15. that ſo, theſe euils are ordered, for courſe of time, as both the firſt holdeth on with the ſucceeding, and the ſucceeding, in time of the formers height, is begun to worke. This is caſt in the Sea, whereas the firſt was on the earth: to note a de-

a decay in a higher degree then the first, as the Sea is a higher and purer Element then the grosse Earth. The first decay was of Religion, in the heartes & liues of men. This second, is in the ordinary worship, which in great part now becommeth corrupted; & thereby, a great part both of common professours and Pastors, becomne dead in superstition. The Creatures liuing in the Sea, are cõmon Christians. The ships are the occupiers therein, designing Church-men; as is plaine Chapter 18. where *Ship-maisters, Marriners, and occupiers in the Sea,* bewaile the fall of the Whore. The first death was different from this. That, was in life and manners, obiected to the Widowes, 1. *Tim.* 5. and to the Church of *Sardis*, Chapter 3. 1. This is of another kinde, obiected to *Ephraim* by the Prophet. *VVhen Ephraim spake there was trembling, but hee is dead in Baall.* The allusion is to *Exod.* 7. 19. &c. When the waters are healthsome, all things in them liue, *Ezechiel* 47. The loue of riches and honour is the root of all euil, which, while men lust after, they erre from the faith. To this euill, *Constantine* his prepostorous zeale to indew the Church with riches and pompe, much helped. As the voice (then vttered, if their stories say true) did verifie. *Hodie seminatum est virus in Ecclesia.* The common saying is well knowen: *Ecclesia peperit diuitias, & filia deuorauit matrem.* And that, of *Golden Bishops and treen Chalices, and golden Chalices and treen Bishops.* This fire of ambition, was much kindled in the hearts of Pastors, before the Councell of *Nice*, they beginninge to sauour thereof (as saieth *Eusebius*) before *Diocletian* his time: but there was laid a ground of ambitious contention, by ordering the seates and prerogatiues of Patriarches. *Ante Concilium Nicenum, ad sedem Romanam paruus habebatur respectus,* saieth *Æneas Syluius* eftsoones a Pope. What shamefull digladiations followed about dignitie and prioritie of place, what bitter contentions about limites of Diocesses, would make any sound hearted Christiã blush for shame to read them. *Iulius* Bishop of *Rome*, albeit topping a good cause, yet seeking therein the aduancement of his

Hosh. 13. 1

1. *Tim.* 6. 10.

owne ſeate, is ſo checked by the Biſhops of the Eaſt, as faine to yeeld to time (ſaith *Sabellicus*) the whole ſway and maieſty of religion, remained with the Biſhops of the Eaſt, till *Phocas* the Emperor reſtored it to *Rome*. It is ſhame to heare, how *Leo* Biſhoppe of *Rome*, otherwaies a learned and wiſe man, did chafe at the act of the Councell of *Chalcedon*, in fauours of the Biſhop of *Conſtantinople*. How hardly did the Biſhops of *Rome* take it, that it ſhould bee inacted in *Affricke*, that no appellatiõ were made to them? what a ſtirre they made thereabout? impudently bold to falſifie the act of the *Nicene* Councell, for maintenance of their ambition: till by authentike copies from *Greece*, their fraud was detected: and they but too meeklie, admoniſhed to beware, they labored not to bring into the Church *famoſum typhum ſeculi*. The contentions of the Biſhops of *Rome* and *Rauenna*, of *Milain* and *Papia*, would euen amongſt fecular Princes, bee counted deteſtable. The Patriarch of *Conſtantinople*, firſt vſurping the title of vniuerſall Biſhop, is worthily taxed of *Gregorie* Biſhoppe of Rome. Thus then, while men were ambitiouſlie ſeeking themſelues, and careleſſe of religion; corruption entred into the worſhippe, in manifold rites and ſuperſtitious ceremonies: as euen diuers godly men in that ſame time, heauily regreated.

8. Vpon the third blaſt falleth a great ſtarre, &c. Stars are Paſtors of Churches. This great Starre is the type of great and learned Paſtors: men of high account, yea and of great ſhining: but who fall from the heauen, (from the truth & true Church) and ſo, their ſhining which ought to haue beene cleare, gentle, and comfortable light be commeth like a burning Torch, noting fiery contentions and burning deſpite, as a blazing flame, in place of a pleaſant cleare light, οἱ ἐξ ἐριδειας, Rom. 2. 8. For this diſpoſition in it ſelfe, and working the like in others. This ſtarre hath the name of Wormewood as beeing in the gall of bitterneſſe, and making bitter. *Simon Magus*, is ſaid to bee ſo, *Act.* 8. 23. the Holy Ghoſt in that one Arch-

Deut. 29. 18.

Heb. 12. 15

Here-

Heretike, ſhewing the common diſpoſition of all, as full euer of contentions and burning deſpite, which manner the Church of God hath not. The effect here wrought is, that this ſtarre falling in the riuers and fountaines the third part, &c. Here is yet a higher degree of corruption, working on to the great euill. For Riuers & Fountaines are in a degree of purity and ſubtle Nature, aboue the Sea, as the Sea is aboue the earth. Now, as there may bee a decay of Religion in the hearts and liues of men (which is the burning of graſſe and trees) the ordinary worſhippe yet abiding pure and vnmixed with ſuperſtition; ſo may both Religion in men decay, and great corruption enter in the ordinary worſhip (the Sea becomming in a part bloudy) and yet the fountaines and riuers (that is the Scriptures and interpretation thereof) abide ſound, as experience teacheth, how many abuſes will kreepe in, & with cuſtome take place, while yet both the word and interpretation thereof is vncorrupted. The teachers (who are alſo Wels and Riuers, bringing waters to the common Sea) teaching more purely then is the practiſe in ordinary worſhippe. But when not onely corruption entreth in the common worſhip, but euen the Scriptures are corrupted with falſe gloſſes and hereticall interpretations, the fountaines beeing poyſoned, and the Riuers which ſhould carrrie douce waters to purifie the common Sea, bringing thither bitter waters, and turning the ſweet water of life to bee like theſe of *Ierico*, and of *Mara*, then is the euill growne to a high and dangerous degree, and their multitudes, who for any bloud in the third part of the ſea, would haue liued, become dead in hereticall prauity. The verity and accommodation hereof is more then cleare, as principally in *Arrius*; ſo in all the other Arch-heretikes of that time, men more learned then holy, and more quicke then modeſt, like blazing Comets corrupting the truth of doctrine in a great part. And therfore for the ful perfectiõ of euil in this kind, when not only the third part, but wholy al both earth, ſea & fonutaines

2. *King.* 2. 19. &c. *Exod.* 15. 23. &c.

ſhall be burnt, turned into bloud, and made bitter, and all light eclipſed; the like type is vſed in the fift Trumpet, but with this notable difference, that that ſtarre falleth to the earth, and ſo breedeth the miſchiefe.

9. The fourth Trumpet bringeth a darkeneſſe in part vpon Sunne, Moone, Starres, day and night. A kindlie degree of euill to follow on the former: and therewithall noting yet a higher degree of Apoſtaſie, & aduancemẽt of the myſtery of iniquitie, as the heauenly lightes are aboue fountaines & riuers. This is the type of darke ignorance, comming on the world firſt in a great part. The former euils aroſe, more vpon contention, pride & bitter deſpite, then vpon ignorance (while men either not aduerting, or maliciouſlie miſcarried they tooke place) but now together with theſe, commeth alſo groſſe ignorance in a great part, darkening all true knowledge. Chriſt is our ſunne whom wee behold in the true light of his Goſpel, wherof when the third part is darkened, ſo farre is our ſunne darkened to vs. The Moone and ſtarres are they in whoſe hearts God ſo ſhineth, as they are able to make the light of the knowledge of God, to ſhine in the hearts of others, in the face of Ieſus. The day is that light, thus miniſtred from our ſunne by theſe ſtarres, wherein we walke, who are children of the day, and not of the night. For ſtarres heere muſt bee conſidered, more as receiuing light from the ſunne, they diſpenſe it to vs, then for that they ſhine in the night. And here the night ſignifieth that light which naturall men who are not children of the day but of the night, yet haue in humane ſciences and liberall arts (in compariſon to the light of the Goſpel, but a night of darkneſſe) whereof now by this Trumpet came a great decay, as in ſtory is more then manifeſt. Now as theſe euils are ſaid to worke but on the thirde part in each kind, to ſhew that the firſt degrees came on but in part: ſo as firſt the loue and life of God abode in the moſt part of the Church, as in the ſecond degree, yet the moſt part worſhipped purely; and in the third, held ſtill the Orthodox faith:

faith: like as now in the fourth yet continued great measure of learning, both in diuine and humane sciences. Whereas, in the next Trumpet, all falleth to the height of euill, and a totall and common Apostasie is set downe. And therefore for preparation to it, a heauie warning is giuen of a triple woe. But this warning is by an Angell flying through the middest of heauen, and so farre remoued from the perception of earthly men, it being so farre and obscurely deliuered, as few were capable thereof, or aduerted it: see Chapter 14. and 18.1. Diuers learned and godly men, (of whome this Angell is the type) saw the mischiefe comming on thorough these euils more and more preuailing, and gaue warning of it, euen *Gregory* Bishop of *Rome* saw so much, and made him say, *Rex superbiæ prope est, & quod dici nefas est, Sacerdotum est paratus exercitus, & vbi est ille Antichristus, qui appellationem vindicabit vniuersalis Episcopi, & cui Sacerdotum exercitus paratus est ad assectandum eum? prope est & in foribus.* He did hit very right, for within little more then three yeeres after him, his owne successor *Boniface* the third tooke to himselfe the title of *Vniuersalis Episcopus*, which all the succeeding Bishops retaine, & so by suffrage of a most famous Bishop of *Rome*, they are that Antichrist. *Lib. 4. Ep. 34. & Ep. 38.*

CHAPTER IX.

FOllow the heauier woes, denounced in the fourth Trumpet, to fall on the earthly sort, on whom are all these iudgements, from which the sealed ones are exempted. Of these three, the first is in this fift Trumpet: euen that huge mischiefe of Antichrist, to which height of iniquity, the former euills were als many steppes. The other two woes, following in the 6. and 7. Trumpets, are the consequences in God his iust in-

dignation, of this great woe: the one, for punishment, to prouoke repentance in the sixt Trumpet: which being ineffectuall to conuersion, vpon obstinate impenitencie, verse 20. and 21. The seuenth Trumpet bringeth the third great woe and last wrath, to Antichristes vtter destruction.

2. In this euill, are the origine whence it ariseth, and the euill it selfe, the origine, is first and secundarie arising of the first. The first is the fall of a great starre from heauen to the earth, the type of Pastors of great mark falling from being heauenly, to become earthly, from the true state of Saintes to the state of the world, and to the loue thereof: from light to darkenesse, from the keyes of the kingdome of heauen, to the keyes of the bottomlesse pit. Now as this fall was not in one instant or point of time, (*nemo repente fit turpissimus*) but by degrees, so is it not to bee taken of one man personally, but is the generall type of that euill, wherein Pastours falling, they became ignorant, and ministers of darke ignorance: out of which arose the mischiefe of Antichrist, and his poysonable Armie: the euill is the loue of the earth, wherethrough cometh this change of Keyes, by an Apostasie and falling away of these who had beene starres of heauen and ministers of light, as hauing the keyes of the kingdom of heauen, to bee the ministers of other keyes, euen these of *Gehenna*. This is that succession, and these are the Keyes, the Church of Rome and Bishoppes thereof, so much bragge off, as this whole propheſie euinceth clearly. The secundarie origine of the euill, is darkenesse arising thorough this fall and change of Keyes, and that in a strange degree; for this darkenes is not in part, as that of the fourth trumpet, bnt it eclipseth al light, actiue and passiue, Sun & aire. Christ is our Sunne, whose beames lighten our spirituall aire, whereby wee both walke in light, and draw in a pure breath for entertaynement of our spirituall life. This by this darkenesse of the bottomlesse pitte, (which arose through that Pastors falling to the loue of earthlie

thinges,

thinges, loſt the Key of knowledge, and became miniſters of darkeneſſe) is wholy eclipſed, ſo as all the face of the viſible Church is darkened, and common life in it corrupted. The euill of the third Trumpet, was by fall of a great ſtarre, but that fell in the Fountaines and riuers, ſo making them in a part bitter: but heere the deſire of riches and loue of the earth, maketh all erre from the faith.

3. Of theſe beginninges ariſeth the miſchiefe, wherein are two things, the abhominable Armie of darkeneſſe poyſoning all: and the head of ſo damnable a band, the Armie is deſcribed, firſt ſummarily by their qualitie, and their annoying power, verſe. 3. Heereafter more at large, this their annoying power is exponed, and their properties, whereby they are inabled to the harmefull execution thereof, are declared. In all which is a moſt liuely repreſentation, and moſt conuenient type of the Romane Cleargie, who are enidently this army of darkneſſe, whoſe monſtrous ſwarmes nothing but helliſh ignorance brought in the Church: as earthlineſſe of great Paſtours, brought the ignorance. Their qualitie, firſt is ſhewed, in that they are Locuſts both, for their ſwarming multitudes, & for their deſtroying and eating vp al green thinges in earth: as, who not onely deuoure the beſt of things belonging to this life, but alſo deſtroy all ſpiritual life in men. For their grouth and ſucceſſe in both, ſee the Story and be amazed. *Nahum. 3.*

4. Their annoying power is ſummarily ſet foorth, in that *they ſting as Scorpions.* A venemous and bitter kinde of Serpent, walking waiwardly, and ſtinging whē it would appeare laſt to doe ſo. This their power (in the larger expoſition thereof) hath this generall note, that it is limited and not abſolute, The firſte point of their limitation is, of ſuch as they are permitted to harme. The next is, in what degree they might doe it. As for the firſt, they are reſtrained wholly from hurting the ſealed ones, of whom Chapter 7. Which reſtraint, is here pertinently recorded,

both

both to shew that this euill, is the height of that mischiefe portended in the 7. Chapter. Against which the Elect were sealed: and also, to shew here the truth of their preseruation; and so, how it was, that Christ, in this totall eclipse of light by Antichrist his darkenesse, yet preserued a Church. Wherein yet, be not so grosse as to thinke that one number still of the same persons continued all that time. But it is to shew God his cōtinual course in helping his owne, all the time of this mischiefe on the worlde.

The allusion to Ioel 1. and. 2.

Obserue heere also, that by grasse & trees, men are meaned, as I shewed Chap. 7. And, as fitliest thus expressed, in the euill of locustes. Now, of these, in the first Trumpet, onely the third part was burnt: heere all feele this plague, except the sealed ones. The second point, in their limitation, is the degree of hurting. Wherin are two causions. First, the quality of the harme permitted them to practise: and next, the time limited to their working. The quality of their harme is cleered by a diuers kinde, from which they are restrained. For it is permitted them to torment men but not to slay. This their tormenting, againe is cleared by a comparison, that it is such as ariseth vpon the sting of a Scorpion, that is so painefull, as death is more tollerable, as the effect thereof well sheweth. Now consider well, that this torment and plague is on the inhabitants of the earth, and, heere to be taken vp as God his iudgement on the world, wherof the true church is free. And so, this army hath not power to slay: as neither, that way, plague they the men of the worlde, as doe the ministers of the sixt trumpet; who, both sting with poysoning tailes, and slay with heads, as hauing power in both. But, these haue their power in their tailes, only to torment with poisonable sting, and not to mutther openly. For other waies, as they are considered in their dealing against the Saints (which is not in this place) their blood is found with them: yea and all the blood shed on the earth: albeit not for direct professed power and practise of the sword: but, as on the Iewes came al the blood

Ch. 18. 24.

from

from that of *Abel* the righteous to the blood of *Zacharie:* who, yet profeſſed that it was not lawfull for them to put any man to death. This is heere put for an euident note of Antichriſt his dealing: of purpoſe, to diſcerne this euil from that of the ſixt trumpet: and that ſo cleerely, as it is wonder, how, men of learning & iudgement, could confound things ſo notably diſtinguiſhed, and which can receiue no other accommodation. Now, that this their tormenting of men, is leſſe tollerable then death. We know, that no vexation is comparable to that of a conſcience, wherein is put the ſenſe of God his terrour and eternall wrath, if therewith the true remedy be not applied. For, *as Skin for skin, and all that a man hath, he will giue, for his life:* ſo life and all a man will giue for his ſoule, and the peace thereof, who once hath felt the terrour. For, a troubled ſpirit who can beare? and a good conſcience is a continuall feaſt. But all the doctrine of the Church of Rome, is ſuch as putteth in this ſting in the conſcience, whereby the torment is bred, but neuer applieth the true remedy: But ſuch baſtard cures, as augment the anguiſh. Hereof it is that ſuperſtition is moſt buſie and reſtleſſe. For, *He multiplieth his owne ſorrow which offereth to another God.* Hence aroſe, painefull pilgrimages, deuoting to ſacred warres, Kinges bequeathing their Crownes: Husbandes their wiues and children: wiues their children. Hence were ſo many erections, and fond donations for ſoule Maſſes: if ſo be after death they might finde that repoſe & comfort, which they neuer felt in their life. Heerefore is this vexation fitly compared to the ſtinging of a Scorpion, moſt painful of any. How many ſtrange policies and treacherous deuiſes (as of walking ſpirites, and forged miracles) theſe locuſts haue practiſed, & ſtill doe, to ſubdue to them ſelues the conſciences of men and hold them in torment, is more then manifeſt. And by ſuch as they haue ſtunge deepely, it is that ordinarily they atchieue all their deſperate Treaſons and murthers of Princes: Actes, forſooth, of ſuch merites as will obtaine heaue to a perſon otherwaies

Mat. 23. 35. Iohn. 18. 31.

Iob. 2. 4.

Pro. 18. 14

Pro. 15. 15

Pſal. 16. 4.

condemned. And what is it, that vpon this presumption, the tormented spirit will not runne to? What a strange practise is that, (amongst many moe) of the Iesuites with their nouices in their chamber of meditations?

5. Thus is the qualitie of their harme. The time limited to them so to torment the worlde, is *Fiue monethes.* In which, for ought I know, the minde of the holy Ghost hath beene highly mistaken of all men. For cleering then, of an obscure matter; In this whole booke, are but seuen times recorded. That of tenne daies, Chapter 2. That of halfe an houre, Chapter 8. This of fiue moneths, heere. That of a yeere, moneth, day, and houre, in the sixt Trumpet. That of fourtie two monethes, Chapter 11. and 13. with which, that of 1260. dayes, Chapter 11. and 12. And of a time, times, and halfe a time, Chapter 12. are all one. That of three dayes and a halfe, Chapter 11. 9. And that of a 1000. yeares, Chapter 20. Of these, all sound Interpreters (for how maliciously the Romans, to obscure cleere storie, doe expound them, shall appeare after) fall to one or two opinions. Some taking these times indefinitely. But, while they bring no reason, why such and such, are put of the holy Ghost for indefinite times, they rather cut the knot, then lose it. Others, and some of the most learned, take these times for definite, in exact calculation, but that they are not to bee taken in proprietie of speech, except the last: and that by a Prophetical frame of speech, a day is to bee taken for a yeere, and so by consequence, a moneth for a moneth of yeares, and a yeare for a yeare of yeares. But in my iudgement, there is heereof, neither ground nor example in all the holy Scripture.

The times recorded in reuelation.

The fourth Chapter of *Ezechiel*, whereon all this opinion is builded, yeeldeth to it no ground at all. Where God commaunding the Prophet, in a typicall action, to expresse the long rebellion of the people, beeing impossible to doe it so many yeres: that some analogy at least, might bee, he biddeth him lie so many dayes: and therefore the

inter-

interpretation is added, that a day was inioyned him for a yeare. But that in any part of Scripture calculation of time, either Prophetically foretolde, or Hiſtorically recorded, is thus expreſſed, I ſee it not. That place *Nom.* 14. 34. maketh leſſe for it; God ſhewing but the analogie of his iudgement to the peoples rebellion: whereon, if anie thing of this ſort might bee built, it ſhould rather ſeeme that a yeare were for a day, then a day for a yeare. Now, vpon this weake or rather no ground, to inferre, that as a day in Scripture, is found put for a yeare; ſo heere by conſequence, a moneth is put for a moneth of yeares, and a yeare for a yeare of yeares: without ſo much as a ſhew of example; for me, I thinke it too great licence in interpreting God his Oracles. As for theſe places in *Daniel*, where yeeres ſeeme to bee, by dayes, calculated: they are of the moſt learned, taken in proprietie, and the accommodation of ſtory fitly giuen; which maketh me much maruel, that an exceeding learned man, euen ſo, interpreting *Daniel*: yet in his notes vpon this place, for warrant of the other interpretation, ſhould ſay, *apud Danielem paſſim.* And for what reaſon ſhall dayes in Daniel bee taken for yeeres in other places, more then Chapter 10. 13? that he counteth yeares by the hebdomades, and onely Chapter 9. it ſtrengtheneth their opinion nothing. For, in the common vſe of Hebrew ſpeech, hebdomades, are no more properly of dayes then of yeares, but alike of both, as the count falleth, either for the Sabbath day or Sabbaticall yeare, whether common in the ſeuenth yeare, or great in the Iubily: and, as in the ninth Chapter of Daniel, the matter euidently ſheweth the account, to bee of yeares, ſo Chapter 10. 2. (where doubt might haue troubled the Reader, with an apparent ſtrange thing, if they had beene taken of yeares, as in the former Chapters) hee addeth the interpretation for a cleare diſtinction. If it had beene the purpoſe of the holy Ghoſt, thorough all the reſt of this Propheſie, to ſet downe in theſe formes of ſpeech, the exact ſupputation of time:

I ſee no reaſon why in the laſt, of a thouſand yeres (which onely of them all, is to bee taken definitely, and for great reaſon, as ſhall be ſhewed) hee ſhould haue altered his ordinarie manner of ſtile. This wrong conception of theſe times, hath marred all the accommodation of this Propheſie: making euen notable learned men, and who otherwaies haue had deepe inſight in theſe myſteries, to iumble and confound diſtinct matters; while ſtill, according to this forelaid preiudice of definite calculation, they apply things, but giue no ſatisfaction: and the matter heere handled, and the manner of leading, being opened vp, will ſhew cleerely, how by this preiudice, they haue laide, both before themſelues and others, great blockes, to impede a cleare way. This time, then hereof *fiue moneths*, is to be taken indefinitely, and put heere, for a conſolation: to ſhew, that this terrible plague, ſhould not alwaies preuaile ouer the world. But beſides this, wee muſt finde out ſome reaſon agreable to the maieſty and wiſdome of the holy Ghoſt, why this time, in this place, the other, in their places are taken of the ſpirit, more then any other time. As for that of tenne daies, Chapter 2. it is eaſie, by common frame of Scripture ſpeech, both for time and number. The parents of *Rebecha* intreated her abode *tenne daies: Iacob* his wages were changed *tenne times:* Wiſdome ſtrengtheneth more then *tenne Princes: Ruth* to her mother in law, and *Elkana*, to his wife, were better then *tenne ſonnes:* tenne Virgins haue *tenne lamps:* and Chapter 11. the *tenth* part of the great City falleth: *tenne men*, take hold of the skirt of a *Iew*, and many ſuch. So as for this number, or of ſeuen, in matter or time, the ordinary vſe of Scripture anſwereth. The reaſon of others is more difficulte, and moſt of all, that of this time heere put: why it is (ſeeing this euill of the fifth trumpet, is all one with that beaſt which worketh 42. moneths, Chapter 13. All which time accordingly, the heathen trod vnder foot the holy City, and the Prophets propheſie in ſackecloth 1260. daies, Chap. 11. and the Church is ſo long, fed in the wilder-

wilderneſſe, Chap. 12.) that heere, to the Locuſts ſhould bee attributed *fiue moneths:* a time, through all this booke, no where elſe recorded. And this is indeed wiſdome, for perceiuing whereof, we muſt vnderſtand, that as all the types, yea and frames of ſpeech in this Propheſie, are from the old Teſtament; the collation whereof, bringeth to both great light: ſo theſe times heere, are put by alluſion to the like times there: not onely to ſhew, that theſe euils ſhould haue an end, as had the others: but alſo, by the ſame time attributed, to take vp the conformity of caſe, in things heere propheſied, to thoſe, to which, the ſame time in the old Teſtament is giuen, for more cleare light in both. And to ſtirre vs to aduert this purpoſe of the holy Ghoſt in vſing theſe times, not onely is the ſame time, but alſo the ſame ſpeeches put: to moue vs to the collation of things, and ſo, therein to finde, both great light, and delightfull ſatisfaction. Now then, albeit this time, as the others laſt mentioned, bee of the working of Antichriſt, yet the euill heere, hath a farre differrent conſideration from the ſame euill, where the other times are thereto attributed. Heere it is deliuered to our conſideration as the plague of God vpon the whole world, from which the ſealed ones (the true Church) are free: as the other times are attributed to it, it is put, as the wreſtlings, ſufferings, and troubleſome ſtate of the true Church, vnder, and by this euil are to be conſidered. Therefore to the euill heere ſuch a time is giuen, as may leade vs by the like time and like frames of ſpeech ioyned therewith, to find out and conſider ſuch a like caſe in the old Teſtament, of a generall plague on the world, which yet the ſealed ones eſcape; that by comparing, wee may finde what a huge wiſdome heere in two words is compriſed. Now in all the ſtory of old, no ſuch caſe occurreth, but onely the deluge of *Noah*, in all things ſemblable to this. That was the onely generall plague wherewith euer at one time the whole world was puniſhed: and this darkeneſſe of Antichriſt is a ſpiritual plague, ouergoing once al

the Christian world. In that only they escaped who God sealed vp, and inclosed in the Arke (the type of his true Church) here none escape but the sealed ones who are on Mount Sion with the Lambe, while all the earth follow the beast. That plague ouerwent the earth by opening the fountaines of the great depth, *Abyssi magnæ, Tehom Rabbah,* & of the windows of heauen. This by fal of a star from heauen, opening the bottomles pit, and smoake bullering out thereat, ouergoeth al. That by degrees grew, til at length it ouerwent the highest mountaines *fiue times three cubits:* this by degrees rose to ouerwhelme sunne & aire. These waters preuailed ouer the highest mountaines *fiue times thirty dayes,* that is *fiue monethes:* this euill growing by degrees to a height, shall haue a time of preuayling, & obtaining place ouer all. These waters preuailed not stil, but after an hundred & fifty dayes, that is, *fiue monethes,* they beganne peece & peece to decrease, till at length the earth was dried, the Arke opened, & the closed & sealed vp, ones came forth, and replenished the earth. This euil after a time of preuailing ouer all, shall abate, and by the light of the Sunne of righteousnesse, and wind of God his mouth by degrees be consumed, as by degrees it did grow, and the true Church shall breake forth, the Tabernacle of Testimony shall bee opened in heauen, & these 144000. hid ones shall become a number innumerable with palmes in hands. And as *Elizabeth* the mother of *Iohn Baptist* bearing the reproch of barrennes, hid her selfe *fiue monethes,* thereafter to appeare with big bellie: so in this preuailing euill of Locusts, and their King *Abaddon,* the true Church as barren shall lurke *fiue monethes* (that is, for a time) to breake forth thereafter big with child. Of these, who should bee preachers of repentance from Antichristian workes, and forerunners of the Lord his last comming, as *Iohn* was of the first. Finally, as the waters of *Noah* was such an euil, as neuer shal come againe, and thereof the Rainebow made a Seale: so the darkenesse of Antichrist once dispelled shall neuer againe ouergoe all: for hee must goe to destruction. And for this it is,

Luk. 1. 24.

Gen. 9. 11.

Isai 54. 9.

it is, that agreeably thereto, the great Angell comming to his ouerthrow in the next Chapt. hath the *Rainebow* about his head. Now weigh what plenty of light and depth of wisdom lye hid in these two words, of *fiue monethes*, which the spirit repeateth twice, of purpose to waken our negligence, to take it vp. Of the other times wee shall speake in the owne place.

6. This was the generall note of their limitation. Now follow the properties of these Locusts, whereby they are able to vexe: first, they are like horses, not common horses, but prepared to battel, lusty, fed, strong, and fierce, ouercomming al opponers. Hereto they are strengthned by vsurped spirituall authority, expressed in Crownes, which are neither vpright in forme nor matter. With this is ioyned hypocrisie; for they look like men, who measure their affaires by iudgemēt, as full of reason & humanity. For simulate modesty and simplicity, & for force of alluring inticements, they haue haire like women, with faire and flattering speeches, deceiuing the hearts of the simple, and prouoking to spiritual fornication. But vnder this, they are cruel deuourers, as hauing teeth of Lyons, deuouring widdowes houses vnder colour of long prayers, whiles within, they are rauening Wolues. They are armed against al inuasion, hauing priuiledges and immunities from all secular power, shaking their tippets on Kings, as being onely subiect to their King *Abaddon*. Now al these make their inuasions terrible to the greatest, they being therefore like horses and chariots rushing to battel, & it is well knowne, how the contesting with them hath often brought Princes to the pinche of their estates: and their daily treasonable bloody attempts and suggestions against the liues of Princes, proue this clearely. All this is effectuate by the stings in their tailes, that is, their poisonable doctrine: *The ancient and honourable man is the head, and false Prophet teaching lies, is the taile, Isai 9.15.* *Ioel 2.4.5.*

7. Thus is the Armie. Their head is described, from his state and his name agreeable thereto, his state is, that

hee

he is their King, euen ſetting himſelf vp againſt the great King, ὁ ἀντικείμενος, 2. *Theſſ.* 2. the qualitie of this his Kingdome is ſhewed, in that hee is the Angell of the bottomleſſe pitte, that is, the Diuell his Lieuetenant: for to him the *Dragon giueth his throne and great authoritie, Chapter* 13. Hee is the man of ſinne. His name, fit for ſuch a King, is deſtroyer, ἀπολλύων, both for deſtroying the faith of others and for that *hee goeth to deſtruction, Chapter* 17. *Paul* calleth him accordingly, υἱὸν ἀπωλείας, and hee goeth εἰς ἀπώλειαν, Chap. 17. 11. It is wonder, in ſo cleere conſent of Scripture, how any learned could doubt who here is deſcribed. Hee is ſo called both in Hebrew and Greeke, to ſhew that he ſhall be no proper head of Iewes or of Gentiles: but a common deceiuer of both Iew and Gentile profeſſing Chriſtianity, & whom, at length, both Iewes conuerted to the Faith, and Gentiles ſhall know, and call the Antichriſt, when the place of his foile ſhall be called in Hebrew *Armageddon:* for euen in this, that hee ſhall bee ſo called in Hebrew, is implied a propheſie of the conuerſion of the Iewes, as in the ſame ſenſe, Chapter 1. with ναὶ in Greeke, is put, *Amen* in Hebrew.

Chap. 16. 16.

8. This is the firſt great woe, now ſaid to bee gone, & the ſecond to come alone, in reſpect of their deſcription heere, not that for euent in time, this woe was fully paſt before the beginning of the next, as is euident by the end of this Chapter, where, after the deſcription of the ſixt Trumpet, the impenitency of men ſtil continuing in Antichriſtian workes is ſhewed: ſo as the firſte woe holdeth on all the time of the ſecond, & this ſecond woe had his beginning ſoone after the open beginninges of the firſt: GOD ſo puniſhing ſinne by ſinne, and according to the growth and induratiõ of men in the firſt impietie, giuing the more free ſcope to the ſecond, til deſperate obſtinacie bringeth on the laſt woe and finall wrath; for as the woe is not ſaid to come till the height thereof, at leaſt in ſuch degree, as wherefore it may iuſtly be eſteemed the ſoareſt iudgemẽt in the time, albeit in ſome degree it hath beene working

working on before: ſo the next woe comming in ſuch height, as the former, in cõpariſon is not ſo much felt, the firſt is ſaid to be gone; & that we may take vp this courſe and reaſon of God his working, the ſixt Trumpet hath this ſingular in it, that vpon the ſounding thereof, commandement is giuen to looſe the foure Angels, &c. and accordingly the Miniſtrie oft the ſixth Trumpet performeth, onely to ſhew, that the plague therein was in God his iuſt indignatiõ, the puniſhment of Antichriſtian Idolatrie; if ſo be, thereby men could haue beene mooued to repent before effuſion of the laſt wrath: but they perſiſting notwithſtanding in obſtinate impenitency, the great Angell in the next Chapter ſweareth finall ouerthrow. And this is the reaſon of that which this ſixt Trumpet hath in it, ſingular from the former; ſo wiſely is this Propheſie penned.

9. In this ſixt Trumpet then are the euill, and the euent. In the euill, are noted how it is brought on, and the particular deſcription of the miſchiefe. It is brought on by commandement from Chriſt, who is the golde Altar, to the Angell of the ſixt Trumpet; the tenor whereof is to looſe the Miniſters of this woe, for working of it. The reaſon heereof we touched. The Miniſters of the woe, are the heades, and the deſtroying Armie. In the heades are noted their number, condition, place, and end of looſing. In number they are foure, as a number competent, yet not for that reſpect which is of the foure, Chapter 7. (for the foure corners of the earth) for this plague goeth not ſo wide, being but againſt the third part of men (a cleare diſtinguiſhing note of Mahometiſme from Antichriſt) but heere, they are foure, for all occaſions, as the other were for all places: and therfore foure times are put (an houre, a day, a moneth, a yeare) not to deſigne the ſpace of this woes durance, but to ſhew that theſe were ordained, and in number competent, to execute God his wrath at al occaſions, ſhort, or long, as God ſhould be ſtirred to indignation, and ſend them forth. Agreeable hereto the com-

mandement cõmeth from the foure hornes of the Altar, to ſhew Chriſt his ſufficiencie of power, to raiſe vp inſtruments of his iuſtice according as by the ſinnes of men he is prouoked. For, frõ the Altar both the prayers of Saintes, go vp before God, & the fire of vẽgeance is poured down on the world, Chap. 8. this maketh the alluſion, & conueniencie in number of foure Angels, foure hornes, foure times.

10. The condition of theſe heades is, that they are bounde, whereupon is the commaundement of looſing; this ſheweth the ſeuerity of theſe foure Angels of wrath, in that they are bound vp as ragefull beaſtes, and giueth certaine expectation of cruell effectes, they being looſed, God his patience is here alſo noted, reſtraining his iudgements, till the wickedneſſe of men extort them from him. Theſe foure Angels are the heades of the Mahometane and Turkiſh Armies. Not for ſo many heades in proprietie, as many vainely vexe them ſelues to finde out, but for the reaſon aboue touched; who how they were tied vp at *Euphrates*, that is, reſtrained in the Eaſt partes about *Babell* and *Perſia*, partly by their owne inteſtine diſcords & wars, partly by ſome great victories of Chriſtians, from working this horrible deſolation which now vpon this their looſing enſueth, is cleere in the ſtorie. *Mahomet* aroſe ſoone after the open and auowed beginnings of Antichriſt, and ſpred his poyſon, aduancing it ſo with fire and ſworde, that in ſhort yeares his Succeſſours ouerrã all *Arabia*, *Egypt*, *Africa*, *Spaine*, and *Perſia*. This ſwift courſe was after tied vp; (as the commaundement of looſing them from their binding neceſſarily implyeth, ſhewing that both before this, they were, and from raging tied vppe) for a good ſpace, till at length Turkes ioyned with Saracenes, and becomminge one people, and of one poyſonous religion, vpon huge increaſe of Antichriſtian impietie, they gotte free ſcope from *Euphrates*, in God his iuſtice, to ſlay the third part of men, from which kinde of working the Locuſtes were reſtrained.

11. Thus

11. Thus are the heads, their army is deſcribed frō their nuber, kind, diſpoſition, horrible effects, & power of working, their number is huge, to ſhew their innumerable forces, wherein the ſtory is cleere. Their kind is that they are horſmen: both becauſe their chief forces conſiſt of ſuch, as alſo to ſhew their fiercenes & irreſiſtable inuaſion. Their cruell diſpoſitiō is expreſſed, in that their habergeōs were of fire, brimſtone, & Iacinth. For when the Scripture deſcribeth horrible executiōs, it is ordinarily by fire & brimſtone, and aſcending ſmoake, as in Pſaimes and Prophets often. Now brimſtone inflamed, yeeldeth both a flame & a ſmoake of a Iacinth colour, and accordingly they are heere put, to ſhew in theſe a bloudy diſpoſition to worke vtter deſolation, like that of *Sodome*. For this, their horſes alſo are ſaid to haue heads of Lions; to deſigne open rage and profeſſed cruelty, whereas the Locuſts couered their Lions teeth with faces of men, and haire of womē. Fire, ſmoake and brimſtone are ſaide to come out of their mouthes, not onely to amplifie this their cruell diſpoſition, as breathing nothing but vtter deſolation; but alſo to ſhew their facility of deſtroying all thinges, as with a breath or worde. The thirde part of men are ſaide to bee deſtroyed by them, to ſhew according to the phraſe aboue in the firſt foure Trumpets, that this plague ſhould not ouergoe al, as did that of the Locuſts, but yet ſhould worke a horrible & great vaſtation, conueniently to their cruell diſpoſition, ſet forth in three things, & this effect is moſt euident: for neuer any conquering people before them, wrought ſuch deſolation as they in the partes which they haue ouerrun: ſo as in the moſt plentiful & beſt peopled parts of the earth, they haue ſcarce left ſo many vilages, as were ſomtime famous Republikes. Theſe are the effectes. Their power of working is both in their heads & tails, for they haue alſo tails like ſerpēts, ſtinging: all the power of the locuſts was in their tails, at leaſt by thē they wrought al, that is, by ſonable doctrine, therefore they pretended no power of open murthering men of the worlde:

but these haue power both in heades and tailes, that is, both by their policy and gouernement the vse and professe plaine hostility and practise of the Sword, and also by their false Prophets they sting as did the Locusts, poisoning also with false doctrine: so manifest a note of distinction is put here betwixt these woes, as they could not haue beene mistaken, if forelaid preiudices had not forced the wresting of cleare things to wronge accommodations.

12. Thus hath beene the euill, the euent is obstinate impenitency, and induration of men in Antichristian workes, which are heere so plainely set downe, as any hauing eyes may see, whose impietie hath loosed these Angels, and whose obstinacy still maketh them to prauaile; and so by iust consequence, albeit to them directlie was not permitted to bee open murtherers of men, yet that with them truly, is *found all the bloud shed vpon the earth, Chap.* 18.24.

CHAPTER X.

AS the sixth Seale, besides the own proper effect gaue a preparation to the seuenth, by a summary view of the whole effect thereof in the seuenth Chapter: so here the sixt Trumpet (besides the proper woe of it in the four destroying Angels from *Euphrates*, and their Armies of desolation in the end of the last Chapter) maketh way now in this & a good part of the next Chapt. to the effect of the seuenth Trumpet, & last woe: which, impenitency now iustly bringeth on. Now all this preparation, euen to the blowing of the seuenth Trumpet, Chap. 11.15. albeit it be to cleare the way, yea, and hath some no smal beginnings of that great woe, which by the seuēth Trumpet is fulfilled, yet it is comprehended vnder the second great

woe

woe according to their distinction by Trumpets: because euen in the height of this second great woe, these degrees towards the last, were working. So wisely and artificially is the course of this Prophesie led forward, & parts thereof clearely coupled together. This preparation then, for Antichrist his iust and ful ouerthrow, vpon obstinate impenitency against the punishment from *Euphrates*, is by a magnifike descriptiō of that great partie who foileth him: & of the meanes of this victory. The party, is Iesus Christ, heere typically set foorth (as alwaies throughout this Prophesie) not according to the verity of his person, but to expresse his operation in this worke. His meanes of victory are, the little booke opened, and the bold and powerfull preaching thereof: and that, for *Finishing the mystery*, in the full ouerthrow of the enemies, and perfecting the Church in all grace; heere as a prepared Bride for her husband: whereto, hee fitteth apt instruments, who by diuine motion, studying diligently the Scriptures, preach euery where the Gospel. So, as by the true rule rightly applied, the true Church of God is discerned from the false: and light growing, Antichrist his kingdome is in a degree, shaken, and beginneth to fall: and in the seuenth Trumpet is vtterly and for euer destroied.

2. Wee haue, then in this Chapter, the comming of the great personage performer of this worke, and the end of his comming: For effectuating wherof, prophecy is restored. This great personage, is that stronger one then Satan, who foiled him, and now, after a sort returneth to ouerthrow the beast of his power, the Angel of the bottomlesse pit, king *Apollyon*. In this personage, are to be obserued, whence he commeth, the forme of his person, and his actions. Hee commeth from heauen, as the aduersary came out of the bottomlesse pit, not in propriety of speech as if he personally descended: but that hee, who through Antichrist his darkenesse was not seene, now againe sheweth himselfe. As, God is said often, in Scripture to depart or hide, and againe to shew himselfe. The glorious *Mat. 12. 29*

and magnifike forme of his perſon is ſhewed in a note of diuine maieſty, that hee is *cloathed with a cloude, Luke* 21. At the erecting of the tabernacle, a cloud filled it. So alſo, *Salomon* his Temple, *the Lord hath ſaid he will dwell in the cloud.* He gaue his preſence to Iſrael in the wildernesſe, in a pillar of a cloud. Hee maketh the cloudes his Chariot, and hee went vp in a cloude. Secondly, he hath the Rainebow about his head, as he, whoſe preſence bringeth peace: the raies of his face imprinting the ſeale of peace in the darkeſt ſoule & moſt clowdy conſcience. The ſhining of the Sūne againſt a cloud maketh the Rainbow. So Chriſt, whoſe *face ſhineth like the Sun in his ſtrength,* Chapt. 1. beeing clothed with a cloud, hath conueniently a Rainebow about his head. His fleſh is the vaile couering his Deity, whereof the manifeſtatiō therein, maketh our peace. But here ſpecially, hath hee the Rainebow about his head, as cōming now to diſpel the great deluge of Antichriſtiā darkeneſſe: which ſhall neuer againe ouerſpread the face of the Church, more then the waters of *Noah* ſhall the earth: giuing thus a ſure pledge of ſerenity, Ch. 9. Sect. 5. Thirdly, his feet haue two notes. They are pillers, & they are fire. The firſt, for ſtable firmneſſe & ſolide ſtrength, wherin he now commeth both to ſtabiliſh his Church in peace, & to tread downe all his enemies. The fire, ſheweth with light and purity, diſpelling darkeneſſe and purging al vncleanneſſe, yet fiery affliction conioined, in this conflict with Antichriſt: againſt al which notwithſtanding, his Church ſhould ſtand ſtable as the *Pillar of truth.* He hath fourthly in his hand, a litle book open. This is the weapō of his victory. It is litle, in cōpariſon to Antichriſt his great booke of humane Traditions, vnwritten Verities, Apocriphe Scriptures, Decretals, Canons, & manifold Legēds, al ioyned & equalled by thē in their practiſe, at leſt, with this book. It is open for that cleere vnderſtanding of holy Scripture which now Chriſt ſhould bring: whereas, in Antichriſt his darkeneſſe, the ſame was buried in ignorance, which, with them is the mother of deuotiō, it being held capitall for cōmon laicke men to read Scripture in vulgar tongue.

Exod. 40. 34.
1. King. 8. 10.
Pſal. 104. 3.
Acts 1. 9.
Chap. 11. 3. 7. 8.
Chap. 13. 7. & ca. 14. 12. 13.

3. The

3. The actions of this great perſonnage, thus furniſhed, are in his geſture & in his voice. His geſture is, that he ſet his right foot on the Sea, and his left foot on the Land: as he who hath power ouer al creatures. Who ſtabliſheth the mountaines by his power, and appeaſeth the noiſe of the Seas, the noiſe of the waues therof, & the tumults of people, *Pſ.* 65. His right foot is ſet on the Sea, as whoſe rage is moſt terrible, and the left, on the earth, to ſhew that hee is ſufficiently furniſhed with al ſtrength, and accordingly vttereth it, as for the party opponer is requiſit. In the 13. Chap. to expreſſe Antichriſt his eſtate, two beaſt ariſe, the one out of the Sea, the other, out of the earth. Theſe he cõmeth to vndoe, & conueniently therfore ſetteth his feet in this manner. So is his geſture. His voice, is a loud cry. Wherein, as the litle book is the weapon of his warfare, ſo the vſe and welding of it, is here expreſſed; to wit, Preaching. Wherof to ſhew the boldneſſe, his voice is cõpared to the reoaring of a Lion. And to expreſſe the power, & that perfect, accompanying the bold Preaching of the Goſpell now reſtored, ſeuen thunders are ſaid to ſpeake. As at the going out of the Goſpell in the firſt ſeale, the firſt beaſt hauing the face of a Liõ, *Spake like thũder:* So, now at reuiuing of the Goſpell to Antichriſt his ouerthrow, it ſhal be accõpanied with boldneſſe & perfectiõ of power. *The great Angel cõming downe to fight for Sion & the hill thereof, Iſai* 31. 4. Now, conſider that Chriſt is heere deſcribed according to his vertue working in his ſeruants: whoſe voice, if it be his, is bold and powerfull. If their voice bee, as it ought, the eccho of his cry, it will bee like thunder. For thunders ſpeake as he roareth, and except he roare, no thunder vttereth any voice. His ſheepe know his voice and not the voice of a ſtranger. Al this is, to ſhew, that the miniſtery of the Goſpell, through the power of Chriſt accõpanying it, ſhall conſume Antichriſt to powder. That notable things were vttered by theſe thũders, *Iohn* his readineſſe to write argueth cleerly. Frõ which he is ſtaied by commandemẽt, not

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not to write, but to ſeale and cloſe vp what they had ſpoken. Wee muſt bee ſober, and contented with what it pleaſeth God to open, as not able at all times to receiue al things. I doubt not, but now in cleere manifeſtation of Antichriſt, theſe thunders haue beene, and are ſtill thundering that openly, which heere for the time was ſealed vp. But, for this time their ſpeeches haue bene, as I think, ſo plaine, as Chriſt thought not meete to put in regiſter. For theſe myſteries are (as it becommeth) ſo deliuered,
Dan. 12. that the wiſe, in time, ſhall vnderſtade them, but the wicked ſhall doe wickedlie. To them thinges are ſpoken by parables, that, hearing they may heare, and not vnder-
Mat. 13. 10. ſtande, and, ſeeing they may ſee, and not perceyue. That theſe ſpeeches were vttered, and yet cloſed vp, was partlie, for *Iohn* his particular information and ſtrengthning. As to ſuch effect, God in reuelations, ſheweth to his ſer-
Mark. 9. 9. 2. Cor. 12. uants of high imploiment, ſometimes, more then is either lawfull or poſſible to vtter. And truly, I am of this opinion, that none can bee an able miniſter of the Goſpell, who, for his owne both light and feeling, hath not more then hee can publiſh. It is partly alſo, for all Readers and Hearers of this Propheſie, to exſpect and aduert, in their time theſe thundering ſpeeches: as to the praiſe of GOD, wee now doe cleerely. For, that heere Chriſt commandeth to ſeale them vp, and that, heereafter in this Propheſie (which is but one continuall trance) they are vttered, I neither ſee any reaſon of it, nor any place yeelding anie probability that ſo it is.

4. Thus is the great perſonage inſtructed with his weapen, the word, vnderſtood and preached in all boldneſſe and power. The end of his cōming thus inſtructed,
Act. 3. 21. is to *Finish the myſterie of God*, and that without longer delay or protraction of time: So, as vpon the ſound of the ſeuenth Trumpet, and in the dayes thereof, all ſhall be accompliſhed, whatſoeuer the Prophets had foretold either of the deſtruction of the enemies of the Church, or of God his plentifull mercy and grace, her deliuerance,

and

and her goodly, graceful, and peaceable condition thereupon. For this is the myſtery of God, which in the dayes of the ſeuenth Trumpet ſhall be fulfilled. Which Trumpet as it hath begunne to blow long agoe, and (praiſed be our God) we ſee the effect of it in good degrees aduanced: ſo how long it ſhall blow, God onely knoweth. This alwaies is certaine, that Antichriſt his deſtruction, already begunne, ſhall hold on to euerlaſting woe; neither ſhall he recouer ſtrength. As alſo the increaſe of light & grace towards the Church, ſhall continue, till Antichriſt being ouerthrowne, and the *Iewes* ioining to the faith: ſhe inioie a gracefull and peaceable ſtate heere, as a Bride prepared for her husband. This to be the minde of the Holy Ghoſt, the whole courſe of this Propheſie ſheweth euidently. And the many goodly promiſes of the Prophets gathered together in the Church her deſcription, Chapr 21. and 22. proue cleerely that therein is the myſtery of God fulfilled according as hee foretolde, *By his ſernantes the Prophetes.* Now, the things in this Chapter, and to the 15. verſe of the next, hauing ſuch cōgruitie of argument with that of the ſeuenth Trumpet & laſt woe (as whereof, they are not onely the preparation, but euen ſuch great beginnings) yet notwithſtanding, they are deliuered vnder the ſixt Trumpet, and ſecond great woe. Becauſe, albeit it be true that theſe Trumpets no more thē the ſeales of Viols be put for knots & periods of time exactly cutteth, but for diſtinguiſhing diuers matters: yet thus farre in them, time muſt be looked to, that they fall out in courſe after other, as they are heere ordered by the ſpirit. For though the euill of the ſixth Trumpet was euer in time of the fifth: and the euils of both fifth and ſixth Trumpet holde on in ſome degree in the beginning, yea a good ſpace of the ſeuenth: yet the world, felt firſt, the fifth Trumpet, & woe thereof; whereupon the ſixth Trumpet and ſecond great woe, inſuing, albeit the firſt woe ceaſed not, yet whē the world felt moſt the ſecond, as in the height of it, beeing then the moſt ſenſible plague, all euils and puniſhmentes

whatſoeuer of whatſoeuer kinde, are ioyned with the greateſt woe in the time. And thus is it, that albeit theſe beginnings of Antichriſt his fall heere, and to the 15. verſe of the next Chapter agree, in argument with the matter of the ſeuenth Trumpet: yet, becauſe theſe beginnings and firſt degrees fell out in the greateſt height of the ſecond woe, & were yet of no ſuch weight or meaſure as the worldly ſort and Antichriſt, feeling a heauier woe vpon them, did ſo much regard: therefore they are put vnder the ſecond woe and ſixth trumpet. But when theſe ſmall beginnings grow on ſo farre as Antichriſt and the worldly ſort following him, become firſt afraid, Chapter 11. verſ. 11. and vpon the ſeene danger of his kingdome already begunne to fall, then falleth to count light of the other woe in reſpect of this: then is the ſeuenth trumpet ſaide to blow and the ſecond woe to bee paſt, the third now cõming in place. And this order of deliuery, which the ſpirit vſeth, as it is exceeding artificious and pleaſant, ſo beeing well aduerted, it bringeth great light and ſatisfaction. Now, becauſe this end, of this great Angell his deſcending, ſeemeth incredible, Antichriſt and his kingdome beeing ſo ſtrongly ſetled, as the ouerthrow thereof appeared impoſſible: the great Whore preſuming thereupon, to ſit *ſtill as a Queene, and to ſee no mourning*: therefore, that the promiſe may bee the more ſure, it is confirmed by an oath. Wherein, for inſtruction, are to be obſerued, the ſwearer, his geſture, the forme of oath, and the point ſworne.

Chap. 18.

5. As wee haue heard the end of this great Angell his deſcent, ſo is ſhewed how this end is effectuate. And this is, by fitting and preparing fit inſtruments thereto: who are ſtirred vp by diuine inſtigation, to take the litle booke from him only in whoſe hand it is open, to eat it vp, *receiuing in their hearts all God his words, &c.* Ezech. 3. 10. This eating hath a double effect in the eaters, of ſweetneſſe and delight in the mouth, and of bitterneſſe in the belly; that ſo they may be meet for that effect ſet downe in the laſt verſe,

se, where is the interpretation of al this signe. Shewing in *Iohn*, (who heere, is the type of these whom Christ shall thus, and to this end, stirre vp) that, for raising againe the true light of the Gospell, and by the powerfull and wide preaching therof, gathering of his Church and defeating darkenesse: hee will raise first in mens heartes a loue of knowledge, and of the booke of God, who thereupon, by his motion shall study the same most diligently, as eating it with appetite: and shall finde in studying it, exceeding sweetnesse and spirituall ioy to their soules: and letting it as it were downe in their stomachs, and filling their bellies with it, they shall bee so filled, as not able to containe it, they must burst foorth; though the preaching thereof beget them of the world great trouble, and many teares. For al this frame of speech, see *Ezech.* 2. and 3. & *Ierem.* 15. and 20. and withall, obserue herein the distinct degrees of a true inward calling, whereof none can bee lacking in the true minister of Christ. First, a loue of God and of the knowledge of his word, begotten in the heart by diuine motion. 2. A heart to pray for light. 3. A diligent and carefull study of Scripture. 4. A sweet delight & taste found therein of spirituall ioy to their owne soules. Now all these, any good Christian may haue: but, to make a Pastor, thou must also find the last, that is, bitternesse of belly. The accommodation of this is so cleare in story, of these, whom God thus first stirred vppe to the loue of learning, and by whom the true light both of diuine and humane sciences was restored, so as Antichrist was discouered and noted for the *man of sinne*; that it needeth not heere to bee inlarged. Reade the story and accommodations of Writers on this place.

CHAPTER XI.

HEERE, the effect in some degree is shewed, of that which typically was spoken of *Iohn* in the last verse of the former Chapt. in that the little booke, being eaten, giueth to the eaters, a faculty to discerne the true Church from the false; by assistance and instigation of the great Angell who giueth it. And this is, by applying the rule and measure thereof (sound and straight as a reede, strong, apt, and maniable as a rod, and as *Aaron* his rod, which deuoured the rods of the Inchanters) wherby the body of the true Church is found to bee small, as the Temple in cõparison of the Court and City: & hid, as the Temple, wherein none entred but the Priests, as a small center in the midst of a large circumference, and closed vp within it. The Ministers in number few, beeing but two, the smallest of numbers, and yet sufficient for witnessing of a truth. In calling, witnesses, and of diuine things, being Prophets and standing before God. In condition, afflicted, as doing it in sackecloth, in much heauinesse and many teares. In this condition, yet hauing great & diuine power: towards the Temple, disperfing plentie of grace as oliues, and true light as candlesticks: and outward, hauing vengeance in readinesse against all disobedience, as *Elias* and *Moses*, hauing, nor vsing, against their enemies, no armour but spirituall, and that for the space of a 1260. daies, all the while the Gentils occupy the Court and holy City and tread them vnder foot, that is, all the time, Antichrist possesseth the name and tittle of the visible Church (defacing and downe treading therein true worshippe) which therefore is cast out, & hath not with God, the account of his true Church, now onely closed vp within the Tẽple. The frame of speech is from the *Iewes* Temple, thereby to expresse the condition of the

Exod. 7. 12.

Deut. 17. 6. & 19. 15.

Luke 8. 17.

the Christian Church, vnder and within the compasse of Antichrist, vsurping the title, and glorying in multitude and visibility: who therefore, after the same frame of speech, hath with his false Church, the name of *Gentiles*, obtaining a good space, the whole City and Court of the Temple; euen that beast, who worketh 42. monethes, Chapter 13. All which time, God had his owne Church, albeit small & not seene of men, euen within the bowels of the Antichristian vsurpation, as the Temple is within the City and Court. Which true Church, hee intertained in the life of God, by a hidde, but powerfull dispensation of grace, of a secret vnknowne and small number of true Ministers. Whose state and condition, in course of time & Antichrist his oppositiõ, is threefold. First, they propheſie long and powerfully, & albeit in sackcloth, yet without bloudshed beeing hidde in the Temple. Secondly, the *Angel of the bottomeleſſe pit, King Abaddon*, smelling them out, they are openly murthered, and cruelly and barbarously intreated, euen with applause and congratulation of the world, in all parts of the Antichrist his power (*the great City*) so as they seemed to bee vtterly vndone and extinguished: and the earth, and earthly men thereupon, reioyſed as freed of them, who by the light, reproued their darke workes, and thus tormented them: not as the Locusts tormented men, Chap. 9. But as *Elias* and *Micheas* did *Ahab: Ieremias*, the Land; and *Amos* Israel. Thirdly, the spirit of life from God, which neuer can be killed, (for the truth can neuer bee bound) raiseth them, that is, others, hauing the same spirit and power: who stand vpon their feet, that is, stoutly and vigorously set themselues to fight against Antichrist, so as hee shall then beginne to bee affraid, and his former great mirth shall be troubled: and that so much the more, when hee and his sectators shall see (to their great both griefe and feare) these few, hid, afflicted, slaine, and mocked ones, of whom, they thought they had beene rid for euer) by diuine calling, called vp to heauen, that is, separated from the fellowship and all

Ch. 14. 2.

In orbe Romano qui sunt Omes sunt Romani. Lex Antonini Pii. Bodin. in metho. hiſtoria, c. 6.

See Cha 12. Sections 8.

communion with Antichriſt and his earthly ſort, to bee, with account and protection acknowledged and ſeene the true Miniſters of God his true Church, which now, from vnder Antichriſt his darkeneſſe (vnder which it lay vailed as the Temple within the Court) ſhall become viſible, in a degree euen to the enemies. Whereupon immediately, enſueth a great commotion and ſtirre: ſo as a part of Antichriſt his kingdome falleth, and the power thereof is much impaired, by ouerthrow of a great number and cōuerſion of others. And thus, way is made to the ſeuenth Trumpet; wherein, not a part, but all *Babell* falleth an eternall fall.

2. Conſider now, how diſtinctly and clearely heere, Antichriſt his whole dealing in the diuers degrees thereof, & the true Church her caſe all the while, is euen painted out before the eyes of any that is not blinde. So great light commeth by the little booke eaten, and rod applied. The firſt of the three conditions was, of the Church before this time of application of the rod, but the meaſuring and finding it out, is of this time. The other two conditions, come now, vpon this applying of the rod, by ſuch as through eating the litle book were inabled thereto: which Antichriſt perceyuing, they are killed and lie dead, &c. And as, for courſe of time and ſtory this Chapter is orderly put, ſo alſo exceeding pertinently for order of matter. For where, by the reſtoring of Propheſie, in the laſt Chapt. it might bee preſumed, that no true Church could bee before, ſeeing, that where no propheſie is, the people periſh; and this doubt, might greatly trouble the reſolutiō of a godly ſoule: for clearing this doubt, & ſhewing how alwayes, euen in the midſt of Antichriſtiā darkneſſe, when no ſuch thing appeared to the eyes of men, yet the rodde rightly applyed, made the applyers to ſee, that God alwaies had a true Church, in which was a diſpenſatiō of grace, though vnſeene. And this Church breaking out, firſt in few, and outwardly weake perſons, albeit it receyued ſo hard entertaynement by Antichriſt, as

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it seemed euen vtterly extinguished in the rising; yet still it preuailed by euident degrees, till manifestly at last the Temple was *opened in heauen, & the Arke of the Testimony seene.* The accommodation hereof sheweth it selfe: and the two last cases are so much the more cleare, as they were *seene*, and are of recent memorie. To cleare the first state and secret dispensation of grace, and light when it appeared impossible, a speech is taken from *Zacharie*, and hauing allusion to the Temple of *Ierusalem*, as hath all this Allegorie. For as light in the Temple by burning Lampes of the Candlesticke, was ordinarilie entertayned thorough bringing in oyle, dayly to keepe the burning; so the Temple being closed, and not onely the Citie, but euen the Court of the Temple (except through which no passage was thereto) beeing possessed and trod downe so long of the Gentiles; it might appeare impossible that any light could bee preserued in the Temple; thus closed and compassed. Therefore in this estate God compareth the Ministers of grace to two Oliue trees growing vp by the sides of the Candlesticke within the Temple, and letting droppe from their branches oile in the Lampes. Oh, how sweetly the spirit expresseth that which the foolish world can neuer learne, while still they crye, where was your Church? *Neither by an Armie, neither by strength, but by my spirit, saith the Lord.* Zacha. 4.

3. For more clearing of this matter, as before, Chapt. 9. in the time of *fiue Monethes*, the state of the Locustes and their working was much cleared; so heere, to the whole rage of Antichrist, during which, the Lorde had still his owne witnesses, a time is attributed, that by comparing the places and cases from which this time is taken, and to which the holy Ghost heere purposely alludeth, we may learne great wisdome. And to lead vs hereto, we haue not onely the like time, but also the like speeches: the spirit, as it were, pointing to vs, whither he will haue vs to goe. The time then attributed to Antichrist his whole rage, is 42. monethes, all one with the 1260. dayes

of

of the two Witneſſes propheſying (to ſhew that all that time God had them, & continually, therefore is the time counted by dayes) and all one with the *time, times, and halfe a time* of the woman her abode in the wildernesſe, Chapt. 12. all alike making vp halfe a weeke of yeeres, or three yeeres and a halfe. And thus the ſpirit counting one and the ſame time, by all the ſpaces of time, yeeres, monethes and dayes, to ſhew euidently, that the yeeres are of monethes, and both yeeres and monethes are of dayes, as alſo that the dayes are properly to bee taken, it is wonder, how learned men could haue ſo farre miſtaken thē. Now in al the Scripture wee ſhal not finde a condition of the Church, with any circumſcription of time anſwerable in condition, and points of Antichriſt his dealing, heere pointed at, (that is, wherein the true worſhip is ſo defaced, as in place thereof, a falſe worſhippe is erected, and truth trod vnder foot) but the two heere alluded to, as in the ſpeeches brought hither from both is more then manifeſt, of *treading vnder the holy City, propheſying in ſacke, killing with fire, ſhutting of heauen that it raine not, &c.* The one is of the time of *Elias* his lurking and famine vpon *Iſrael* three yeeres and a halfe, when God his worſhippe was ouerthrowne, his Prophetes killed, and worſhippe of *Baal* erected, no true Church appearing to be left in *Iſrael*, euen to the Prophet; who yet all the while *tormented* the aduerſaries, no raine comming but at his word. The other, is that of remouing the daylie ſacrifice by *Antiochus Epiphanes*, and the abhomination of deſolation, ſet vp in place therof for a *time, times, and halfe a time, Dan.* 7. 25. ſo long our Sauiour vnder great affliction and contempt preached in the dayes of his fleſh, euen halfe a weeke, and was caſt out of the Synagogue: the Prieſtes, Scribes and Phariſees all the while obtayning the name and accoūt of the true Church. To the ſecond condition of theſe witneſſes in this whole rage of Antichriſt, are attributed, *three dayes and a halfe*, that is halfe a weeke of dayes, as the whole is of yeeres: only to keepe thus the alluſion to the half weeke:

1 King. 17. 1. Luke 4. 25. Iam. 5. 17. 1. King. 19. 10.

Ioſeph. lib. 1. de bello Iudaico.

Dan. 12. 7.

but

but ſo as therein to imply this conſolation, that how ſo euer the whole time of Antichriſt were long, which yet ſhould haue an end, as had theſe miſerable times of *Iezabel* and *Antiochus*: and that all that long time, the true witneſſes ſhould be in affliction & heauineſſe: yet that time of cruell and open murthering, & barbarous feritie ſhould bee but ſhort, as is halfe a weeke of dayes in compariſon to halfe a week of yeeres. And this in ſtory is moſt cleere. For as their cruell and open murthering began with the reuyuing and new breaking out of the Goſpell, what time Satan was looſed the ſecond time, Chapter. 20. And the beaſt became of his colour, Chap. 17. So, as the truth preuaileth by increaſe of light, they are faine to relent, though nothing in malice & rage, (which groweth more and more, they euen blaſpheming and gnawinge their tongues for ſorrow) yet from vnbrideled libertie, in murthering the Saintes in this degree. To the laſt condition is attributed no circumſcription of time, becauſe it is the beginning of that victorie to the Sainctes, and fall to *Babell*, which ſhall haue no end of time. For right vnderſtanding of theſe times, ſee more Chap. 9. Sect. 5. as likewiſe for ihis, that heere is ſaide, (*The ſecond woe is paſt*) ſee there Sect. 8. Now heere is well to bee conſidered, that what in this Chapter is ſhewed of Antichriſt his rage againſt the Church, and her ſuffering by him, is here handled, but by the way, and not of purpoſe, to ſhew that ſtorie (which commeth in the 12. 13. and 14. Chapters) but onely ſo farre as was requiſite for clearing the ſtorie of the witneſſes, how the world is plagued by them: which is here the ſcope of the ſpirit, See vpon Chapter 14. Sect. 10.

4. Thus was the ſixth Trumpet, and the ſecond great woe, followeth the ſeuenth: to which we ſee how faire a way is made in the ſixth; to make vs vnderſtand, that euen in time of the ſecond woe, and greateſt height thereof by the Mahometanes let looſe againe from their binding: this laſt woe was working in ſuch degrees as haue

beene ſhewed; as in like manner in the ſixth ſeale was giuen a view of the miſchiefe of the Trumpets, to learne vs, that euen then, before the ouerthrow, and ſhaking of the Empire, the myſtery of iniquity was working. And in al God ſhewed his power and prouidence, that euen with the ſinne and wickedneſſe of men, hath his iudgements preparing long before, for their due puniſhment in time. Now maruaile not that, heere that which is to the Saints, chiefe ioy, is a woe to the World: for our victory is the worldes ruine.

5. Vpon the blowing of the ſeuenth Trumpet, the effect thereof is, in the reſt of this Chapter, ſummarily denounced, by a gratulatory ſong of praiſe of the Church to God for the ioyful effect to them, though wofull to the world, which now they preconceiue is to enſue. And this effect ſummarily here denounced, is through the reſt of al the Propheticall narration exponed at large. The ſumme and matter of their ſong, which ſtirreth them to thankeſgiuing is in this, that God now raigneth. And this raigne is cleared by two great effects, the one is the deſtruction of al enemies, the other is a ſequel hereof, the good eſtate of God his children, the time of whoſe reward now is come. The Iuſtice of God in the deſtruction is ſhewed, in that theſe enemies were angrie, and had in their fury deſtroyed the earth, and murthered the Saints: ſo as now God had iuſt reaſon to be angry in his courſe, & to iudge and reuenge his dead fully on the world, by proſecuting ſtill his, now begunne wrath and iudgements againſt the aduerſaries, till they be cloſed vp in euerlaſting torment: and redreſſing the eſtate of his Church in continuall deliuerance and encreaſe of grace, till as a Bride fully prepared, ſhee bee receiued to glorie; all being here performed now in the dayes of this Trumpet whatſoeuer by the Prophets was foretolde, either of the Church her perfection in grace and peaceable ſtate, or of the enemies deſtruction. An this is that finiſhing of the myſterie ſworne, Chapter 10. This is that vengance promiſed to

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the ſlaine ſoules, in the 5. Seale, but which they were to attend till the reſt of Saints were ſlaine: and this the Gentiles in their anger hauing performed (hauing trod downe the holy City, euen that beaſt that worketh forty two monethes, making warre with the Saintes, and ouercomming them, Chapter 13.) Now the Lord commeth in great indignation to repay the world their cruelty. This double euent thus denounced, is by ſigne alſo foreſhewed, to ſignifie the riſing of the Church in great light and deepe ſight of the moſt hid myſteries, the Tabernacle is open in heauen, and the Arke (which ſtood in the moſt holy place) is openly ſeene. Heere is a great degree of knowledge. In the end of the ſixt Trumpet, was a great meaſure, euen that firſt viſible ſeparation from *Babell*, and her earthly ones, when to the witneſſes it was ſaid, *Come vp hither:* but her clearneſſe of light is aduanced greatly, and the truth hereof is euident. All praiſe to him who hath taken his Kingdome; for ſince the ſeuenth Trumpet began to blow, the Antichriſtian kingdome thinketh light of the ſixt Trumpet, and now this is their heauieſt woe, as will appeare in the effects of the Vials; but it is our ſong. The ſigne of the other effect, in the deſtruction of the enemies, and GOD his horrible iudgements to that end, are thunderings, lightnings voices, earthquake, and much haile. See vpon Chapter 4. Section. 10. thus, *Babell*, whereof, but the tenth part fell at the firſt eſſayes, in the time of the ſixth Trumpet, now at the ſound of the ſeuenth, taketh a totall ruine, as did *Ierico* at the ſeuenth Trumpet, for to that is the alluſion.

CHAPTER XII.

THE ſeuenth Trumpet ſounding, the effect therof was ſummarily foreſhewed in a congratulatorie ſong, & ſignes expreſſing the maine points of the euent to enſue, in the end of the laſt Chapter. Now hence through this Booke (to the general concluſion of al) that is largely & perticularly exponed: in the ſtory of two *great wonders or ſignes in Heauen.* The firſt in the 12. 13. and 14. Chapters: the other thence to the end. The firſt ſigne or wonder hath the ſtory of the enemies, and condition of God his Church oppreſſed by them, and in ſome degrees comming out vnder that bondage. The ſecond hath the ſtory of full victory, in the perfect ouerthrow of the aduerſaries, and the Church her goodly and gracefull ſtate thereupon. The firſt in the 12. 13. and 14. Chapt. is of one time with that ſtory, which in the ſixe ſeales and ſixe Trumpets of the ſeuenth hath beene ſhewed: but yet is not the ſame. And where it would appeare to haue but one and the ſame matter; yet the purpoſe and reſpect of handling is much different, whereof ſee more vpon Chapter 14. Section. 10. And heere this Narration commeth exceeding fitly, both for time and matter. For time, becauſe, albeit it bee of things fallen out before the ſeuenth Trumpet, yet ſo cleare a ſight of them was not got, till vpō the blaſt of it the Tabernacle of teſtimony opened in heauen, afforded to God his children a more plaine ſight of the enemies, their courſe and ſucceſſe of working. For matter, becauſe, that vpon the ſounding of the ſeuenth Trumpet, ſo great a ioy of the Church vttered in ſuch a ſong, vpon perception of ſo great a deliuerance to her ſelfe, and deſtruction of her enemies, requireth for cleare vnderſtanding thereof, and how great the worke is, that theſe enemies bee knowne, and their dealings: and to

endeare

endeare the more to the Church her owne deliuerance, that her troubles and wreſtlings with theſe enemies bee alſo ſeene: that ſo, both the equity of the former iudgements, and ſpecially of this laſt and finall wrath to come on them, may bee cleare. Till now the Story hath beene of wrath vpon the world, from which the ſealed ones were free, the Church her ſufferings nothing, or but ſparingly touched: the Story of the Witneſſes, Cha. 11. being deliuered but as they were a woe vpon the world; but now in theſe three ſubſequent Chapters, the Story of the Church her ſufferings, and of the parties by whom, (vpon whom, and for which came all the former woes, and now finall wrath is denounced) is moſt pertinently, both for time and matter inſerted. The not aduerting of this purpoſe of the holy Ghoſt, hath bredde to many in reading this Booke, great obſcurity, while they tooke not vppe the ſweet and plaine way thereof, ſo ledde, as falling in againe, in the end of the foureteenth Chapt. to the point where it left in the end of the eleuenth, (for inſerting of this neceſſary Story) the ſummary execution is, there preponed of that which in the end of the eleuenth Chapter, was ſummarily denounced. And ſo in the ſecond *great VVonder* or *Signe ſeene in Heauen*, throughout the fifteene, ſixteene, ſeuenteene, eighteene, nineteene, and twenty Chapters, this effect of the ſeuenth Trumpet, as touching the deſtruction of enemies, and Church her victory is largely exponed, and in the twenty one, and twentytwo, as touching her gracefull and peaceable ſtate thereupon.

2. The firſt wonder or ſigne is double, according as therein the enemies inuaders, and partie aſſailed, are expreſſed. The party aſſailed is the woman and her ſeed, firſt and laſt. The aſſailing enemy, is the Dragon, by himſelfe openly, and by his Lieutenant, the beaſt of his power, couertly. Againſt the woman and heer firſt ſeede, is ſet the Dragon, directly in this Chapter. Againſt her in her other ſeed, the beaſt of his power, throne and authority, in the

Gen. 3. 15. next Chapter. This is that warre proclaimed in Paradiſe. In this Chapter are; firſt, the deſcription of the parties by their habit, and diſpoſition to doe. Secondly, the euent; which maketh way to the next enemie in the next Chapter. The party aſſailed, is the woman, in habite clothed with the Sun, treading the Moone, crowned with twelue Starres. In diſpoſition of preſent endeuour, bigge with childe, traueling, pained, and crying through payne. The aſſailing party, for habit, is a great redde Dragon, hauing ſeuen heads crowned, tenne hornes, and a taile. His endeauour to doe, is, he caſteth ſtarres from heauen with his taile, and ſtandeth before the woman to deuoure her childe with his heads.

3. The euent heereof is (according to the ordinarie forme of Scripture) firſt Summarily propoued in the fifth and ſixt verſes. And next, thenceforth more largely cleared. And this euent is double. The childe is borne & exalted: and the Woman flieth. In the ſummarie propoſition of this double euent, the childe his qualitie, dignitie, and exaltation to high eſtate, is propoued: and the womans flight, by the place, whither; her condition in it, and time of this her condition, is deſcribed.

4. Hauing, thus ſummarily in the fifth and ſixt verſes, propoued this double euent: hee ſhewed after, how it fell out and by what meanes. And firſt how it came, that the childe ſo narrowly watched, and by ſo ſtrong an enemie, yet, not onely eſcapeth, but is exalted to great honour. This, of the childe commeth by a great battel in heauen, wherein are the Captaines of either ſide, their Armies, & the euent of the conflict. The Generall Captaine of the one ſide is *Michael*: his Armie, are his Angels. The Captaine and Army oppoſite, are, the Dragon & his Angels. The euent of their conflict, is, the Dragon is foild, and the degree of the foile is, that he & his Angels are ſo deiected, as they haue no more place in heauen. This is cleared by two contrary effects. The one, in the heauenly Citizens of ioy; the other, in the Dragon of rage. The ioy of the heauenly

heauenly Citizens is set foorth in their song of victory: which victorie, is amplified by the greatnesse, cruelty, subtiltie, maliciousnesse, enemitie, and peruerse diligence of the Dragon, who is ouercome: by the nobleneſſe of the victory, for the price of it: by the Souldiers constant suffering to attaine it, which endeareth it the more: and lastlie, by the miserable condition of the earthlie sort through this his foile. Thus, is declared how the child escaped, and was exalted. Next is shewed, how the second part of the generall euent, that is, the womans flight, did come. The Dragon his rage for his foile, and misgiuing endeauour against the Childe, stirreth him to persecute the woman. Thereupon shee flieth, being healped thereto by the meanes giuen her of two winges, *Of that great Eagle.* And her flight, heere, as before in the summary proposition, is cleered by the place of her retrait, her condition there, and the time thereof. This rage of the Dragon against the woman, hath two degrees. The first is, hee persecuteth her, wherethorough shee is brought to flie, by the meanes giuen her of the winges. The second degree is, his endeuour, for her ouerthrow in her flight: the flood cast out against her. This double rage is eluded; the first, by the wings; the second, by the helpe of the earth, which swalloweth the flood. This generall euent of all this misgiuing endeauour against childe and woman, worketh in the Dragon increase of rage, whereby he is stirred to make warre against the rest of her Seede. Against these (hauing misgiuen in this open dealing against her first seede) hee stirreth vp that beast, whose rising & working to behold *Iohn* standeth on the Sea shoare.

5. I haue ioyned together, and at lenght, the resolution of this Chapter, the mistaking whereof, in my iudgement, hath marred all the accommodation heere, and much obscured all the rest of this Propheſie. The right accommodation shall yet bee the more cleare, if wee obserue after what manner, in this Propheſie, the holy Ghost describeth the enemies of the Church, and whence the whole

whole frame of ſpeech, in this Chapter, is taken. Firſt, then, the courſe of the Church her ſufferinges, and her enemies, by whom, is framed to the courſe of the old Teſtament; wherein, the firſt great enemie was *Phaaro*. The ſecond great foe was *Babell*, and theſe Beaſtes in *Daniel*. Of which, the laſt extreeme enemy, was *Gog* and *Magog*, euen the Kings of *Syria*: and of them, moſt of al *Antiochus Epiphanes*. To theſe their enemies, and the olde Churches ſufferings by them, that heere in the ſtorie of the Chriſtian Church her foes and ſufferings, the Spirit alludeth, it is moſt cleare. To moue vs to compare and finde not only light here, but to ſee alſo that theſe former were ſtamps of greater things to come. Now al the ſpeech of this chapter, is from the ſtate of the Church in Egypt: which, in her infancie there, was as a woman bigge with childe, & crying through cruell burdens: *Pharao that great Dragon*, euen that great *Leuiathan*, firſt wrought, wiſely with them, as with his taile, and next ſtood cruelly, ready to deuoure all her *Male Children*. But *Michaell* fought for them, and in *the blood of the Lambe*, they ouercame, and all the firſt borne of Egypt are ſlaine. The Church flieth, as caried vpon *Eagles winges*, to the wilderneſſe, where ſhe is fed with Manna. In her flight, the Dragon *Pharao*, minded to haue drowned her in the redde Sea, but the earth helped her: for earthlie *Pharao* and his earthly Armie dranke vp that floud. And all this is to make vs vnderſtande, by conformitie of caſe, that heere, the firſt great enemie and ſufferinges of the Chriſtian Church, in her infancie, are ſet foorth.

Ezech. 48. & 49. & Dan. 7. & 11.

Pſalm. 74. 13. 14. Iſai 51. 9. Exod. 1. 10. 16.

Exod. 12.

Deut. 32. 11.

6. The woman, is the Primitiue Apoſtolike Church, glorious in the cleare light of the ſunne of righteouſneſſe, whom ſhe put on for her wiſdome & iuſtification. Treading all borrowed, ſpotted, changeable, tranſitory and light things vnder foot: glorying onely in the light miniſtred by the twelue Apoſtles, which is her crowne. Shee is big with childe of all peoples, whom ſhe was begetting to God, through obedience of faith in Chriſt.

Cha. 21. 14.

Christ. For her great troubles and sufferings, she is said to be in traueling and to cry of paine, traueling in birth of all nations, till Christ should be formed in the. The speech is from the Prophets, with whom it is ordinarily in this sense. *Gal.4. Isa.66.7. Isa.54.1. Mich.4.10.*

7. Now, against this womã, according to the old warre proclaimed in Paradise, is set in apparãce, a very vnequal match, but that *Michael* fighteth the battell. This aduersarie, is Satan, (for so the spirit interpreteth, verse 9.) He is a great Dragon, for great malice, force, and subtilty. Hee is red for his cruell and bloudy dispositiõ: as who was a murtherer from the beginning. Hee hath seven heades & tenne hornes (the armes of *Rome*) becaus of this the Diuel his furie, against the Primitiue Church, the Emperours of Rome were the instruments and executors. And therefore, to shew *Rome* in that state of persecuting Emperours, the heades are crowned, for an euident distinctiõ of *Rome* then, from *Rome* thereafter in the beast. The heades and hornes are put in both, that we may know what state the spirit designeth: but by the different note of these heades and hornes. To take vp the different time, and condition in time. Against the Primitiue Church, the Diuell, albeit working by *Rome*, is made the direct enemie, becaus then, Christianitie was directly oppugned, and open rage practised against the Name of Christ: Heathenisme, and worshippe of Diuels, plainly maintayned. From which open dealing and licentious murthering, Satan being tyed vp afterwardes by power of the Gospell: hee dealt more couertly by the beast of his authoritie, vnder name and profession of Christianitie, and pretence of Christ his power, deceyuing men of the world: till, after a thousand yeares, the reuiued light of the Gospell breaking out a fresh, and discouering the deceit of the beast, hee is so chafed, as he falleth to murthering of Saints. In which respect the Dragon is said to bee loosed the second time, Chap.20. and thereby the beast falling to open murther, becommeth of his colour, Chapt.17. Of these heades and hornes, *Ioh.8.44. Chap.17. Chap.20.*

hornes, See vpon the 13. and 17. Chapters.

8. This Dragon then, imployeth head and taile, that is, cruelty and lies: for, he was a liar and murtherer from the beginning. By his taile, that is, by his alluring deceit, whether effectuall error, or deceitfulneſſe of honours, riches, and worldly luſtes, he inſinuateth himſelfe amongſt theſe, who ſeeme ſhining ſtarres of heauen, and draweth them to fal from light and grace, and to become earthly: ſuch as goe out of the church (that is heauē) but were not of it. Marke alwaies, that Sathan his firſt attempt againſt the Church, is, with his taile amongſt the ſtarres. Thus he ſtirreth his taile. With his heads, that is, his power & force, he ſetteth him ſelf, firſt, againſt the childe, to deuoure him in the bearing. Whereby, the fury & rage of Sathan by the *Romane* Emperours, to keepe the Church of Chriſt from riſing, is ſignified: notwithſtanding whoſe malice & cruelty, the childe, and *a man childe*, (alluding to the ſtory of *Egypt*, and alſo, for that, as Chriſt was in perſon, and as the Paſchall Lambe, and other expiatorie ſacrifices of the flocke; ſo all Chriſtians, in Chriſt Ieſus are conſecrated as males, for perfection of ſtrength and ſpirituall vigour) is borne, that is, the church is brought forth to the partaking of the honour, firſt proper to Chriſt, and in him to all his members. *To rule all Nations with a rod of iron*, Chapter 2.27. *Pſal. 149. 9* And not only thus brought forth, but, in euident preſence and power of God ruling in and amongeſt them, eſtabliſhed heere in earth againſt all Satan his furie, and viſibly ſeparated to God, from the reſt of the world, becomming Kings and Prieſtes to God, in Chriſt: ſo as, according to Chriſt his owne prediction, the ſonne of man was ſeene come in his Kingdome with power, by his Church raiſed in the world. The throne, as the iron rod, is firſt and properly Chriſt his right, but it is alſo the honor of the Saints in him, to whom hee giueth a Kingdome, as he hath re- *Iohn 17. 22.* ceiued one of the Father: and to whom hee giueth to ſit *Chap. 3. 21.* in his throne, as hee ouercame and ſitteth in his Fathers throne. For euen heere, wee ſit with him in the higheſt places.

66. 7.

places. So the taking vp of the childe, is the erectiō of the Church amongſt men viſibly: in that ſame ſenſe that the two Witneſſes were bid *come vp hither*, Chapt. 11. And the caſting of the Dragon from heauen, is all one thing with this. For the exalting of the childe, is the deiecting of the Dragon from heauen: and the deiection of the Dragon, is the vptaking of the childe. Satan is ſaid to be in heauē, when, ſo by his lies and error he hath preuailed in the viſible Church, as no apparant, or very ſmall face thereof is ſeene. Like as the Church, is in the earth (*euen where Satan his throne is*) when it is ſo compaſſed with error and ignorance, as it appeareth not, till it be ſaide, *come vp hither*: that is, till God, by purity of worſhip and open profeſſion thereof, make his true Church viſibly, ſeparated from the contagion of the worldly ſort. And euen in this caſe, Satan is deiected from heauen, and ſent amongeſt his owne earthly ones. He is ſaid to fight in heauen, when by ſlight & might, he laboreth to keepe downe ſo the true Church, as it can not be diſcerned from his company: and is deiected thence, when truth openly in the church is maintained, ſo as he can haue no place for dominiō, but amongſt the childrē of diſobedience. For being caſt out of men, he goeth madlings in the ſwine of the world, and ſhut out of God his houſe, he furiouſly miſtrameth his owne: putting forth his rage where he may, ſeeing he cannot where hee would. *VVoe to the Inhabitants of the earth.* This is it, which maketh, that where euer the Goſpell is purely preached, there immediatly by Satan are raiſed ſtirres and tempeſtes. For, while he brooketh all peaceably, he is at eaſe, but when that ſtronger commeth, who ſpoileth his houſe, then hee chafeth and becommeth mad in his Inſtruments. This euent Chriſt in theſe ſame words foretelleth; ſoas wee need not doubt of the right ſenſe. Now is the *iudgement of this world, now ſhall the Prince of this world bee caſt out.* And in another place ſpeaking of the effect of the Goſpell truely preached. *I ſawe Satan fall from the heauen like lightening.*

Chap.2. 13.

Mat.8.31.

Luke 11.21.

Iohn 12.31.

Luke 10.18.

9. This victory is by *Michael* and his Angels fighting in heauen, that is, by Christ who is *Michael our Prince*, and the Angels of the Churches, Apostles, and faithfull Pastors fighting by the powerfull preaching of the Gospell against Sathan and his Ministers of darkenes, Heathen Philosophers, heretikes and all such: for Christianity, is a warfare against Principalities and powers, and against beasts, wherin we must all fight the good fight of faith; & striue for that victory which standeth in saluation of the elect from God in Christ, and in the foile of Sathan, and that by the bloud of the Lambe, apprehēded by true faith in the word of Iesus his Testimonie, with perseuerance, and a ready offering of liues for his honour.

Dan.10.21.

10. Now Satan so deiected in rage, that thus against al his endeauors, the Church riseth, setteth himselfe to cruelly persecute the same. For except in distinct considerations, the woman and child are all one: but that the holy Ghost will thus expresse, how Sathan first by craft and cruelty laboured to destroy the Church in the rising that it should not spread: whereof misgiuing, and shee multiplying wonderfully, hee inforceth stil thereupon ragefull persecution. The first & second both are more then cleare in the persecuting Emperours, and state of the Church in that time. Now this second endeuour against the Church is cluded, and the woman retired from his fury, but yet so as shee goeth to *the wilderneſſe*, this is to shew, how by the protection and maintenance of *Constantine* the Great, and his Successors becomming Christians, & who according to the Phrase of the Prophets, are called *that great Eagle* (as the doubled Article τῦ ἀετῦ τῦ μεγάλυ, and *Constantine* his particular surname, μεγάλ⊙, proue clearely) this open & furious persecution was stayed, *the soules receiuing long white robes*, Chapter 6. but yet so as the great honour and riches, wherewith, as with wings hee vpon good intention, endowed the Church as an occasion to make her flie to the wilderneſſe, al true & sincere religion, by degrees decaying in the visible Church. And so by Sathan his craft (who

Ezech.17.
Dan.7.4.

(who now is bound vp a thouſand yeers) the beaſt ſtealeth in and ſitteth in the Temple of God. The true church in the meane time lurking in the wilderneſſe, as *Elias* in the time of famine: and no more any face of true worſhippe appearing, then was in Iſraell that while; or then when the dayly ſacrifice was remoued, and the abhomination of deſolation erected in place thereof for *a time, times, and halfe a time*. Now, this flight was not in an inſtãt. but by long and yet ſenſible degrees. And therefore wee haue an other degree of Sathan his fury againſt the woman, after hee ſeeth her ſo furniſhed with winges, as hee (beeing now chained Chapter 20.) could no more perſecute openly, or come at her. *Hee caſteth a great floud out of his mouth after her to drowne her in her flight*. This muſt bee a filthie floud which ſpringeth from ſo foule a fountaine. Hereby then is meaned not onely that inundation of barbarous Nations, which in Sathan his intention, no doubt, were ſet forth to drowne the woman: but alſo all theſe poiſonable hereſies, whereof vpon this reſtraint hee ſpued out an Ocean: both which by God his prouidence turned to the deſtruction and puniſhment of the earthly ſort. For the bloody Romane Empire was ouerturned by theſe Nations; and the wicked of the worlde poiſoned with theſe hereſies. Thus, then Sathan miſgiuing of al his attemps againſt the woman and her firſt ſeed, and finding ſo little ſucceſſe in open dealing, from which alſo hee is now bound vp: hee prepareth a beaſt of ſtrange working to deceiue the world, and to make warre againſt the ſeed of ſucceeding times. Whereof Chapt. 13. So as the whole ſumme of this Chapter is this. Sathan (ſeeing the Primitiue Apoſtolike Church by the cleare light of the ſunne of righteouſneſſe miniſtred by the Apoſtles, whereby all borrowed, ſpotted, and tranſitory light was trod vnder, like to bring Nations to the obedience of faith; and ſo, to bring forth a Church in the world, as hee who had long miſcarried all men, was now by the light of the Goſpell to bee deiected from his place) hee vſeth all both craft &

Chap. 11. Sect. 3.

Dan. 7. 25. and 12. 7.

violence to impede the ſucceſſe of the Goſpell, and not withſtanding it is ſo fruitful through Chriſt his power, & endeauour of faithfull Miniſters, that *the ſonne of man commeth in his Kingdome with power, and Sathan is dethroned.* This maketh him in ragefull deſpite, not onely to raiſe terrible broiles in the worlde to the *earthes great woe*, but to enforce alſo cruell perſecution againſt the Church: againſt which ſhee is armed with *that great Eagle his wings*, ſo as Sathan is reſtrained from open rage. His next endeauour therefore againſt her, thus protected, is by inundation of barbarous nations, and poiſonable hereſie to drowne her: but this the Lord turneth on the worlde; yet ſo as the Church goeth to the wildernes and lurketh. Wherethrough the Beaſt in the next Chapter ſtealeth in, to occupy City and Court, Chap. 11.

CHAPTER XIII.

THus was the open rage of the Dragon againſt the Woman, and her firſt ſeed: now followeth his couered dealing againſt her ſeed of ſucceeding times, by the Vicar of his power, deſcribed in this Chapter, from his qualitie, that hee is a beaſt: origine, that hee riſeth out of the ſea, and earth, in diſtinct conſideration: ſhape exceeding monſtrous, hauing ſeuen heads & ten hornes, as had the Dragon: but otherwayes busked, as hauing his horns crowned, and on his head, the name of blaſphemy: in body like a Pard, footed like a Beare, and mouthed like a Lion. Beſides this, hee hath for right diſcerning of him two notes of great marke. The firſt is his great power & authority, as Vicegerent to Satan in his *power, throne, and authority.* The ſecond is, that one of his head hauing bene deadly wounded, was cured againe, wherethrough, all the

the world astonished at the beast of so great maiesty and vnmatcheable power, worship him and the Diuell his aduancer.

2. These two notes, and effect thereof, thus summarily proponed, are from the fift verse, throughout the chapter exponed more largely, and firste, this his authority practised in two mischieuous effectes, the one of speaking blasphemies, and the other of doing what hee list vncontrolled. This double authority is cleared, first by the time thereof, forty two moneths, and next by the practise of it: his speaking of blasphemies against God, his Church and members thereof. In his doing are noted, what it was, making warre against whom, *the Saintes*: and with what succesſe, *that hee ouercame them*. Thirdly, how largely this power was extended: *Ouer euery Trible, Tongue and Nation*. Through all which hee obtaineth, that all follow and worship him (the elect onely excepted:) a case so dangerous and fearefull, as a warning is, *Epiphonematically*, set downe to all of attention: and therewith, a consolation, vpon two reasons. First, that according to the generall law of God his iustice, whereby euery oppressour is oppressed, and the slaier slaine, this beast should come to destruction. Next, that it pleased God thus to trie the faith and patience of his Saints.

3. His second note, of his deadly wound cured againe, how it was, is shewed by a new vision of an other Beast, rising from the earth: in al outward semblance, like to the Lambe, and pretending simplie his power, but that his speech was like the Dragons. This Beast his actions, and end thereof, are first summarily proponed: in that hee did all that the first beast could doe, before him: and to this end, that all the earth might worship the first Beast in the state of the cured wound. Then is exponed, how hee effectuateth this great point. To wit, by signes and wonders which were permitted him to doe, & thereby to deceiue the earth wherein, hee seemed to match *Moses* and *Elias* in master points. That, whereto by all this deceite, hee induceth

induceth the earth and men thereof, is to make vp the image of the Beast, which had the deadly wound and liued. Which he worketh so luckelie, that hee giueth spirit and speech to the Image: and obtayneth thereto worship of Nations vnder payne of death: and subiection to receyue the Beast his marke in worke or profession, as his proper good: and vnder paine of confiscation of goods, and interdiction of all humane commerce, that al, of all estates, rankes, and conditions, should receyue his marke, or beare his name; or, at least, be accounted of his number: so, making vp the whole body and frame of his Kingdome. Which in respect of the number of his name, comprehēding all the sortes of his followers, wil appeare (to any, who is not indued with heauenly wisedome to count it) so large, so faire, so perfectly and proportionably builded and stablished, as he will vndoubtedly bee ouercome thereby. And yet, who is wise to count it, will find it to be but a man his number and none of God his building. And the number to be counted, is 666.

4. That these beastes are the state of Rome, all sound Interpreters agree. But in what time, and of what policy, there is great disagreement. That which hath bred greatest difficulty in accommodation, is, because that the two Beasts heere set foorth, are taken of all men to be diuers, or at least, of diuers time and condition: whereas they are both one. And are heere distinctly and diuersly set downe by the spirit, onely for cleare explication: as in the deduction shall bee made plaine. The common opinion, that the first beast is the heathen state of Rome vnder persecuting Emperours; and the second, the Popedome, can not consist with the cleare notes of this first Beast, proper to Popedome. The first note, is the attire of his heades and hornes. Rome, in the persecuting Emperoures (as they were the ministers of Sathan his open wrath) is noted by seuen heades and tenne hornes of the Dragon: but so, as the heades onely are crowned. The hornes, that is, the Prouincial gouernements vnder them, and wherein was their

their ſtrength, hauing no Crownes: becauſe the roial and ſoueraigne gouernement, was then onely in the heads of the ſtate, ſo, deſigning the Emperours of that time. But this Beaſt heere, hath his hornes Crowned: to ſhew that the proppes of his power are crowned Kings, as Chapter 17. is exponed plainely, that they are Kinges which had not as then receyued a Kingdome. Whereby is manifeſt that the tenne hornes, as they are crowned, were not in *Iohn* his time: neither this beaſt, as it hath crowned hornes. The beaſt indeed, was before, in the fiue heads who were fallen; he was not in the ſtate heere deſcribed: for he was to riſe out of the bottomleſſe pit: and yet, euen then, hee was in the ſtate of the ſixt head; that is, the *Cæſars*, by curing of whoſe deadly wound, in the Pōtificalitie erected, the Popedome afterward became the liuely image: that is, the ſtate of *Rome* vnder the Popes a liuely image of the ſtate of Rome before; And therefore, in diſtinct conſideration. The Pontificality, is the eight head of the Beaſt, and yet one of the ſeuen. And whereas the former heads were crowned: now the heads ariſe to a higher preſumption, (hauing hornes crowned) to attire them ſelues with the name of blaſphemie, 2. *Theſſ.* 2.

5. The next note, here proper to the Popedom, is, that the Dragon hath giuen him his power, throne, and authority. The Dragon in his open rage, vſed Emperours but for the miniſters of his furie: but the Popes are the Vicars of his power, and therefore, are properlie the *Sonne of perdition, King Apollyon, and the Angell of the bottomleſſe pit:* Whoſe cōming is, *in all effectuall working of Satan.* For, albeit the Dragon bequeateth not vtterly his kingdome, yet finding that his open rage had not the deſteined ſucceſſe, hee ſubſtracteth him ſelf in a ſort, and ſubſtituteth this viceroy of his kingdome, the moſt effectuall promooner of darkeneſſe that euer was. Satan offered to Chriſt this bargen, but was repulſed: here, he findeth his Merchant, who accepteth of it, and both him ſelfe worſhippeth and maketh al the world to worſhip the Dragon. That the Popes haue Sathan his *Math. 4. 8.*

throne in a peculiar manner, is plaine, by their practise & by their challenge. Their practise, for that it is not onely (as of all the former heades, or other tyrants whatsoeuer, instruments of Sathan his rage) to subdue to them selues bodies, goods and states of men, to dispose thereof at their pleasure: but, he further will impire ouer the conscience: and all his administration, as the proper angel of the bottomlesse pit, is to plunge men in darkenesse. Wherein the Dragon, as almost in all things, is an Ape of God his dealing. For, as God hath giuen to Christ, his throne and authoritie, all power in heauen and earth, for conquering a Kingdome to him: so hath the Dragon giuen all his power to his annointed, Antichrist, the man of sinne, for setting forward his kingdome of darkenesse. Their challendg also argueth this. For, albeit great Monarches, for the largenesse of their dominiō are said to haue the kingdomes of the earth: and the Romans, to magnifie their Empire, would call it, *Imperium orbis terrarum*: yet neuer King or Monarch challenged euer any further right, then either by apparent iust title he might claime, or by Armes he had subdued. But the Pope challengeth right ouer all, as whereof he may dispose at his pleasure. And that yee may cleerely discerne the Dragons mouth, hee only of all men since the beginning of the world, stoutly affirmeth, *All the Kingdomes of the world are mine, and I giue them to whom I will.*

6. The third note here put, is the time of his working, 42. monethes. The very time of Antichrist his obtayning place in the visible Church, Chap. 11. of the Temple closed, and witnesses preaching in Sackcloth: and of the womans abode in the wildernesse, Chap. 12. An infallible argument that here Antichrist is described.

7. The fourth note is cleareſt of all. For, as the description of the Beast, his heads and hornes sheweth him to be the Romane state or Kingdome: so, heere a speciall note is giuen whereby to discerne of what time, policie, state and condition of Rome, this Beast is to bee taken: namely,

namely, in the ſtate of the wounded head, cured againe. And, becauſe this, beeing ſhortly touched might be obſcure: therefore to make it plaine, a ſpecial viſion is giuen of the curer and manner of the cure, whereby this Beaſt in this ſtate, is made vp: ſo as, if it may not bee eſteemed abſolutely the ſame which it was before the deadly ſtroke; yet at leaſt it is a liuely image therof. The Curer, is a Beaſt like the Lambe, and ſimply pretending his power in two hornes like to his: but ſpeaking like the Dragon. Heere, two hornes like the Lambes, are not put for any anſwerable number of Kings, but to ſhew a humble & ſimple pretence of the Lambe his power: and not outwardly, of that ferity and ſtrength of the Beaſt, like a Pard, footed like a Beare, and mouthed like a Lion. For, that to the Lambe, Chap. 5. wee attributed ſeuen hornes and ſeuen eies, was to ſhew his perfection of power and wiſdome. Heere the Lambe is put according to the naturall veritie of ſuch a beaſt, ſo to expreſſe liuely the ſimulate hypocriſie and affectation of ſimple humility in this Beaſt ſo masking him ſelf, while yet vnder this pretẽce, he but animates againe the beaſt with ſeuen heades and tenne hornes, &c. That ſo vnder him ſelfe (the eight head in number and order, and one of the ſeuen, that is the ſixth, by cure of the woũded head) the *beaſt that was* in the fiue heades fallen before *Iohn* his dayes, and in the ſixth head was euen then in his time, but was not in the condition heere meaned, might ariſe in the owne time out of the bottomeleſſe pit: and deceyuing the world by the cup of fornication, may periſh for euer.

The meanes how hee worketh this cure, are by deceit of ſignes and wonders, 2. *Theſſ.* 2. The manner of cure is, that by theſe ſignes and wonders, the worlde is induced to make vppe the image of the Beaſt which had the deadlie wound, and liued. And this is nothing elſe, but that the Kings and States of the earth, ſhould ſo ſubmit them ſelues to the Popes of Rome, by ſignes and force of the cup of fornication bewitching them, and fayning

of himselfe to be the Lambe his Vicar, whereas hee is the Dragons, as the state of Rome, which in ouerthrow of the *Cæsars*, had receiued a deadly wound, should rise to the same or greater dignity then it had in the Emperors: and the kingdome therof, reerected in the pontificality, should bee as it were a liuely and speaking image of the beast before it was wounded: and all men should worship als farre, or more, the Popes, as they had the Emperours: the Beast, that is, the kingdome or state of Rome, becomming in the head cured againe, that is, in the Pontificality, als famous and wonderfull as it was before the wound. And in this respect, the Pontificality, is both the eight head, in number and order, of that kingdome or beast, and also is one of the seuen, as in which the sixth head is reuiued, or rather the kingdome which in the sixth head got a deadly wound; according as Chapter 17. the Beast hath his denomination from the eight head. For cleare vnderstanding of all this matter, reade that Chapter. The sixth head was wounded, when by incursion of Barbares, many greate and famous Prouinces were taken from the Empire. Yet more deepely, when not onely Italie was trode vnder foot, but Rome it selfe was spoyled and burnt by *Athalaricus*; after by *Athaulphus* and their Gothes: miserably rifled by *Gensericus* and his Vandales. The wound yet was more deepe, when *Odoacer* and his Heruls slew *Augustulus*, and seised vpon Italie fourteene yeres. But then it became deadly, when the Emperour and Senate, dispairing to keepe Italie and Rome any more, willingly bequeathed them to *Theodoricus*: who thereupon, defeating *Odoacer*, was receiued in Rome as their lawfull Prince. Where hee raigned, by himselfe and his successors *Ostrogothes*, in peace and flouri∫hing state many yeeres.

This deadly wound, *Iustinian* afterward by the valor of *Belisare* & *Narset*, laboured to haue cured, but it auailed not, by new inuasions the wound still remaining deadly. But the Popes, by signes and cup of fornication, bewitching euen al these Kings, who had risen by the fall of the Empire,

Empire, to ſubmit their crownes to them: & that dignity and glory, which Rome had loſt by fall of the Empire, the Popes recouering the ſame to it by the authority of the Apoſtolike ſeat and keies of *Peter*: then the image of the Beaſt was ſo made vp, as for liuely reſemblance, it ſeemed to haue ſpirit & ſpeech. Euen in a manner to be the ſame; and ſo getteth worſhip & ſlauiſh ſubiection of the world. For the liuelineſſe of this image, reade the donation of *Conſtantine*, and *Steuchus*, in defence of it. His words are theſe:

Euerſo Imperio, niſi Deus Pontificatum reſtituiſſet, futurum erat vt Roma nullo tempore excitata, ac reſtituta, inhabitabilis poſthac, fœdiſſima boum porcorumque futura eſſet habitatio. At, in Pontificatu, etſi non illa veteris Imperij magnitudo, ſpecies certe non longe diſſimilis renata eſt, qua gentes omnes ab ortu & occaſu haud ſecus Romanum Pontificem venerantur, quam omnes Nationes olim Imperatoribus obtemperabant. And thereafter, to ſhew the reſemblance. *An non omnia quæ Roma quondam profana erant, ſacra effecta ſunt? quemadmodum omnia Templa deorum facta ſunt Eccleſiæ ſanctorum, ritus item profani cæperunt eſſe ritus ſacri: Nonne Pantheon Templum omnium idolorum, effectum eſt Templum ſanctæ virginis? nonne in Vaticano, Templum Apollinis vbi condita erant corpora Apoſtolorum, conuerſum eſt in Eccleſiam ipſorum Apoſtolorum vt ſuperius demonſtratum eſt? totque alia.* *Libro de integrit.*

This made *Proſper* to ſay:

Sedes Roma Petri quæ paſtoralis honoris
Facta caput mundo, quicquid non poſſidet armis,
Religione tenet. ——

And, *Roma per Sacerdotij Principatum amplior facta eſt arce religionis quam ſolio poteſtatis.* But this ſeemeth greatly to withſtand our interpretation, that heere, are put not onely two beaſtes but alſo hauing diuers origine: the firſt from the ſea, the ſecond from the earth. Whereby ſome learned men, ſeeing that clearely the Pontificality was meaned in both, were brought to thinke the ſame to bee in them, *Libro 2. de vocatione gentium, cap. 6.*

differently expreſſed, as it is to be taken vp in diuers times and conditions in time: and ſo, eſteeme the Popedome to bee both the ſeuenth and eight head, Chapter 17. But as in this (in my iudgement) they haue miſtaken, ſo this difference impoſeth no neceſſity to thinke ſo. For the viſion of the ſecond beaſt is onely brought, for more cleare explication of that laſt note of the Beaſt, touching the cure of the wounded head. In the firſt beaſt the Antichriſt is expreſſed, but ſo as we may take vppe of what kingdome and ſtate hee is head, namely of the kingdome of Rome. And therefore, in the beaſt, that kingdome is ſo painted foorth to vs, as to know it rightly, ſhe hath all her heades attributed to her, which ruled in her from her firſt riſing to her laſt fall: yet ſo, as here, the beaſt is to be conſidered, onely in the condition and ſtate of the laſt head, ariſing by cure of the deadly wound. As to the Dragon, all the heades were attributed (to make cleare what ſtate hee wrought by) yet ſo as his rage then, is conſidered onely in the ſixth head. Hee hauing ſeuen but for diſcerning the kingdome; fiue hauing ere then fallen, and two not as yet riſen. The ſecond beaſt is put onely for cleare explication of the condition, nature, quality, and working, of this laſt head, conſidered a part and by it ſelfe: and how this great worke, of quickning that mortally wounded kingdome or beaſt, is wrought by it, ſo as vnder it, the Beaſt reuiueth: and now, (howſoeuer for diſcerning the kingdome, all the heads bee mentioned) commeth onely to bee conſidered in that ſtate and reſpect: in which (for great diuerſity from the former condition before the wound yea and before the cure) this head is in a ſort a different beaſt, as hauing this ſingular in ſhape, that it is like the Lambe: in working, that it doth by ſignes and wonders: in condition, that the beaſt vnder it, is rather an image of the former then the ſame, and yet a liuely image: therefore called the eight head and one of the ſeuen. In which reſpect, but ſeuen heads are attributed to the beaſt, albeit in number there bee

eight.

eight. That the firſt riſeth out of the ſea, and the ſecond out of the earth: it is but to note the different manner of riſing, of the laſt head and ſtate vnder it, from the riſing of the Beaſt in all his former conditions and heades. They both, in their diſtinct manner of riſing, haue this common, that they are from below. For, albeit the earth and ſea, in degree of account with other creatures, as the fountaines, Sunne, Moone, Starres, Chapter 9. and 16. according to the effectes wrought in them, and that whereof they in theſe degrees are the types, are to bee taken ſo, as agreeth with the courſe of the myſtery, as in theſe places is declared. Yet when Sea and Earth are ſet in oppoſition to heauen, as here, and Chapter tenthe, when the Angell deſcending from heauen for ouerthrow of this beaſt, ſetteth his feet on the ſea and earth, whence in diſtinct conſideration the beaſt ariſeth. And Chap. 12. *Reioyce O heauens, woe to the Inhabitantes of ſea and earth:* then things ariſing from Sea and Earth muſt bee taken as Chriſt ſpeaketh to the Iewes: *Yee are from below, I am from aboue.* And euen the foure beaſtes in Daniel (whoſe whole feritie, crueltie, fraud, and deſtroying power is in this one) whom in the beginning of his ſeuenth Chapter hee ſeeth riſe out of the ſea, are ſaid in that ſame chapter verſe 17. to ariſe out of the earth, as all one thinge: except that as the earth ſheweth the origine to bee earthlie, and from below, ſo the Sea ſheweth their riſing to bee of the troubles, toſſings and alterations of the earth: whoſe commotions are compared to the ſtormie Sea, and according to this to ſhewe the peaceable and calme eſtate of the Church vpon vtter deſtruction of this Beaſt, it is ſaide Chapter 21. that there was no more Sea. Then, this ſecond Beaſt is ſaid to riſe out of the earth, not onely for that it was from below (for ſo is the whole Beaſt firſt & laſt) through the ſtar falling *from the heauen*, chap. 9. But becauſe this laſt head (howſoeuer the beaſt or kingdome of Rome conſidered abſolutely riſeth out of the Sea) in the particular conſideration thereof by it ſelfe, and

Ioh. 8. 23.

Iſa. 57. 20.

and apart, aroſe in a farre different maner from all the former; which al aroſe by great commotions and ſenſible alterations: but this laſt head aroſe ſlily, ſubtilly, and almoſt inſenſibly, by ſlow degrees, as thinges that growe through the earth; and ſo became head of that kingdome, which vnder it is the beaſt going to deſtruction. See *Steuchus* againſt *Valla*, *Paulatim imperare incipiebat religio; habenas imperij capere, ius ſuum acquirere, nihil ſubitum, nihil tumultuarium.* Where the ſeconde beaſt is ſaid to worke before the firſt beaſt, it is not to bee taken for impudent or violent vſurpation, but according to the phraſe of Scripture; as *Iohn Baptiſt* to goe before Chriſt. And this is onely for clearenesſe of explication of him and his manner, who maketh the Image: as trauelling with all ſedulous endeauour by lying ſignes to conciliate authoritie, honour and ſubmiſſion to that ſtate vnder him ſelfe, as head thereof. Neither heereupon muſt wee thinke the ſecond beaſt working to be an other from him, before whom hee worketh, except ſo farre as the ſpirit, ſo will diſtinguiſh betwixt the kingdome wholly and abſolutely, and this laſt head peculiarly conſidered, in compariſon to the former, and as after a deadly wound hee quickeneth ſo that ſtate againe, as hee procureth to it worſhip of Nations. In one word, the firſt beaſt is the Kingdome of Rome vnder the Pontificalitie: the ſecond beaſt is the Pontificality, wonderfully quickening the wounded beaſt, to that eſtate: therefore Chapter 17. but one beaſt, euen this firſt, is put & called the eight head: ſo euidently telling vs that both are one and the ſame, except in conſideration as I haue ſaide. According to this it is, that heereafter the beaſt is diſtinguiſhed from the falſe prophet, not that they are two, as many fondlie imagine: but onely to take vp ſo the State and Kingdom, as the falſe Prophet is head thereof, and ſo the falſe Prophet as he is head of that ſtate. See vpon Chap. 17. Sect. 11. 18. and 19. Sect. 27. Theſe two beaſts, then are to expreſſe one and the ſame ſtate (euen Antichriſt in his Kingdome, and in him ſelfe head thereof) both for condition & time.

Luke 1.17.

For

For from the Pope his first degree of rising, hee neuer got any such crossing, as for which it might bee said of him, that he *should abide a short space*, Chapter 17. For euen in the most miserable times of Rome by the Gothes, he not onely retained his old got account, but was still labouring to aduance the credit of his Chaire: as his supercilious dealings in these selfe times, with forraine Churches sufficiently proueth. And whatsoeuer hinderance he had by *Gothike* tiranny from rising to the height he after attained to, it is too weake a ground to say of him, *that hee abode a short space*: thus to make him both the seuenth and eight head, against cleare Text, which maketh the seuēth to be soone gone, and if such had bene the meaning of the holy Ghost, he might much both clearelier & easier haue called him the eight and seuenth, then the eight *and one of the seuen*: thus clearely implying which of the seuen he meaned: to wit, that whose deadly wound, by his arising he cured, & made vp; thus so liuely an Image of the beast, as hee may iustly therefore be counted one and the same with it: that is with the sixth: whom for glory, account, worship of Nations, and Monarchlike state he resembleth liuely, and the Kingdome vnder him, the Kingdome then. The mistaking of the seuenth head maketh all the error, and in such light of Storie, agreeing fitly with this propheſie, it is wōder that all should haue erred. This is certaine that *Cæsars* are the sixth head that which then was, and before which fiue (Kings, Consuls, Dictatours, Decemuires, and Tribunes) had fallen. And seeing that in the fall of *Cæsars*, that state receiued a deadly wound, the curing wherof maketh the beast heere, and Chapter 17. *the eight and one of the seuen*, out of all doubt, the head rising by the wound must be the seuenth, as the Pontificality rising by the cure therof, is the eight and sixt in a sort. The seuenth head then of Rome was, *Theodoricus*, the *Ostrogothe*, and his Successors, who were not *yet come, and when they came, abode but a short space*. For their kingdome endured not aboue 70. yeeres, or thereby from *Theodoricus* beginning to *Teias* his fall.

Cornel. Tacit. lib. 1.

fal. The inuaders before him were but riflers, none setling there a Dominion. *Odoacer*, who only of them all aimed at it, yet was neuer fully & solemnely acknowledged. But *Theodoricus* pleaded for his right, which by the Emperor his consent, and decree of Senate, was bequeathed to him, & whom accordingly the Romans receiued for their lawful Prince, as before I touched. The Emperour *Zeno*, *Theodoricum sacro texit velamine in Signum rei ab Imperio concesse*, saith *Sabellicus*, *Enn.* 8.2. And as hauing in nothing wronged the Empire, hee raigned peaceably ouer *Rome*, and all *Italie*, *Sicilie*, *Sardinia*, *Illirium*, *Dalmatia*, *Narbone*, and *Pannonia* many yeeres; all which time hee had both peace and friendship with the Emperours of the East, *Zeno*, *Anastasius*, and *Iustinus*.

This beast then is the great Antichrist, working fourty two monethes, in the holy Citie and Court of the Temple, and treading downe all true worship therein: who is the eight and last head of the Kingdome of Rome, or the kingdom of Rome vnder the last head, and in whom, and with whom it shall haue an eternall ruine. His qualitie, forme & origine is by alluſion to the foure Kingdomes troublers of Israel, as I shewed Chapter 12. typically expressed Dan. 7. by foure beastes, a Lyon, a Beare, a Leopard, and a beast with ten hornes. This beast hath a note from each, as in whom all is compacted, whatsoeuer was mischieuous in them all: to expresse the height of impietie, now come to the full, euen the *man of sinne*. Men falling from pietie and righteousnesse are beastes; and most of al Tyrants set ouer great States, as hauing most libertie, and least restraint from wickednesse. *A man in honour if he vnderstande not, is like to the beastes that perish.* *Psal. 49. 20*

8. As for the number of hornes attributed to this state of Rome, both in the Dragon, and now in this beast; albeit somthing may be said probably & pretily both for the first state, out of *Strabo* his last booke of *Geographes*. And for this last out of *Steuchus*, making neere this same count, as by some learned Interpreters hath bene noted; yet according

as I can take vp the manner of all this Propheſie, I acquieſce in this, that this number is indefinitely put, by alluſion to *Daniel* 7. wherein, yet what ſingular difference is betwixt the hornes heere of this beaſt, and of that beaſt in *Daniel*. See more Chapter 17. They ſhew the great power of this beaſt, and ſo much greater, as theſe hornes are not Kings in ſucceſſion, but all raigning together, as *receiuing a Kingdome at one houre with the beaſt*. *Chap. 17. Sect. 22.*

9. We haue yet to cleare one point, of al mẽ widely miſtaken, wherin yet the holy Ghoſt placeth wiſedome. *The counting of the number of the beaſt hu name.* The moſt receiued opinion hereof, λατεινῶ, is ſo childiſh an Egyptical toy, as I maruel much how euer any ſolide mind could propoũd it for a rare point of diuine wiſedome: the other opinions that I haue heard or ſeene, are in my opinion little or nothing more ſolide. The words miſtaken haue led men infinitly aſide, while they ſeeke what different things are the Character, the name & the number: and becauſe it is called the nũber of the name of the beaſt, & the number of a man, ſeeking to finde it in his name, they ſo to finde it out, giue to him thereupõ a man his name, which neither Scripture giueth him, neither he taketh to him ſelf, & then forſooth, to find out this deepe wiſdom of the holy Ghoſt, they wil picke out of the letters of that name, which them ſelues haue forged this nũber 666. But why doe they not labor as much to find in the letters of this name his Character, as his nũber? ſeing the character is the character of the name, as wel as the nũber is the nũber of the name, as is euident, Chap. 14. 11. Neither ſaith the Text heere, that the Beaſts name is a man his name: but the number of his name is a man his nũber. But thus it is; Al that follow Antichriſt haue his name; but in diuers maner. Som haue the character thereof, that is, the name imprinted, and are his proper good, as hauing his burne-yron & mark, a familiar phraſe frõ the maner of men. Som haue his name, yet ſo as they haue not his Marke: who haue not learned the deepneſſe of Sathan, neither are Antichriſts ſworne bondmen.

And yet, ſome haue but the number of his name: that is, are ſo farre from being his ſworne and marked ſlaues, as they are no otherwiſe his, but in ſo farre as they are counted to bee ſo, and numbred amongſt his. For hee is ſuch a tyrant as will haue all men in one of theſe ſorts: and becauſe within theſe, who haue the number of his name, both the former ſorts are comprehended: the number of his name ſheweth the whole body and frame of his Kingdome. For albeit many haue his name, and moe haue his number, which haue not his Character: yet all that haue either Character or name, are of his number. The man then to whom God giueth wiſdome to count his number, that is, the whole frame & building of that Antichriſtian Kingdome: by counting of it ſhall finde it but the number of man, and none of God his building. As God *numbred & weighed Baltaſar* King of *Babell*, and found him light. Now heere is wiſdome indeed, which to finde out, the Lord hath left to vs in this propheſie not obſcure traces, as hee ordinarily in Scripture doth, of things obſcurely deliuered. The very next words in the beginning of the 14. Chapter being rightly marked, will ridde all the way. In them wee haue the Lambe ſet againſt the Beaſt, his Character againſt his, a name againſt the Beaſt his name, and a number againſt the Beaſt his number. The Character of the Lambe his followers, is the Seale of GOD: whereof Chapter 7. The name which they haue is the name of the Lambe his Father, & the number characterized with this name, is 144000. which number heerefore, may wel bee called the number of the name of God, or God his number, as 666. is called of the name of the beaſt, or the Beaſt his number. Now theſe numbers are not ſet down for the exact count of perſons followers of Chriſt or Antichriſt: but are taken of the holy Ghoſt, as fit numbers in conſideration both of their building and figure, to expreſſe the different condition, frame and building of theſe two ſo oppoſite bodies, that is, the true Church and body of the Lambe, and the falſe Church and body of Antichriſt.

Chriſtians muſt be called Catholike Romans.

Dan. 5. 26. 27.

christ. This notable difference, alwayes is to bee aduerted, that the Lambe his number, all of them haue his Character, for they are sealed with his Fathers name in their fore-heades: (for heere the true Church, and true members thereof are meaned) but in the beast his number are many that haue not his name, and much lesse his Character. Wherefore in the 14. Chapter, and 9. verse thereof, and euery where hence throughout this Propheſie, eternall fire is denounced onely against his worshippers, and the receiuers of his character. See vpon that place Section. 8. That the Lambe his number is 144000. and the beast his but 666. It is for great purpose. For, as it was needfull in the number of the true Church (which now in Antichrist his wide dominion appeared to bee small, or none at all) that to a hundreth forty foure should bee ioyned thousands, to shew a competent number, and of God his building, euen when Antichrist appeared to brooke all: so to the Antichrist his number, where no doubt is of multitude, all the earth following him, it was not meet that thousands shold haue bin added. That thus wee might the better take vp, how these numbers are not so much put to expresse the differēce in number of these two bodies, (which if thousands had beene added to 666. would haue beene all wee could euer haue scanned thereof) as to note the difference in condition, frame and building. That is, that the one is the number of God his building and frame: the other, but the *number of a man.* That is, a building and body, howsoeuer in all outward appearance more bellisant and greater then the first, yet but of a man his inuention. For the mystery is in these two numbers 144. and 666. whether of vnities, hundrethes, thousands or millions. Vpon which, a man looking, who is not furnished with wisdome from aboue to count the numbers; hee will much more admire, and bee taken with the Beast his number, as larger a great deale, and better compacted in all the parts of it each answering and so fitly agreeing together, as it run-

neth all on ſixe, in vnities, tennes and hundreds: and ariſeth of ſixe, the firſt perfect number, multiplied by tenne, and in ſo farre proportion of partes, as, ſixe is tenne times in ſixty, and ſixtie, tenne times in ſixe hundred. Againſt which to ſet 144. without wiſdome to count, a man ſhall thinke there is no compariſon. Hereby the ſpirit wil teach vs, that an vnwiſe man, & not skilfull in diuine wiſdome to count, looking on the bodie, building and frame of Antichriſt his Church, ſhall be ſo taken with the goodly appearance thereof, as he ſhal thinke it to bee the onely true Church: but a wiſe man, able to count the number, ſhall finde it but the number of a man, and none of God his building. And, this is that which Chapter 15. is called *to ouercome the number of the Beaſt his name*. For, who cannot count, will bee ouercome by it. Now the onely way to count it rightly, is, firſt to count the number of God his name, & thereby, examining the other, to finde it neither in building nor frame agreable. That we might finde out this wiſdome, the ſpirit exactly counted this number 144. Chapter 7. And heere againe in fit place, recordeth it, for taking vp the myſtery. In that 7. Chapter this number expreſſing the body of the true Church in Antichriſt his vſurpation, is ſaid to bee of all the Tribes of *Iſrael:* not in propriety of ſpeech, as their was ſhewed. Next, is declared at length how the number is made vp: namely by twelue thouſand of euery Tribe: which Tribes, are at length, numbred for ſpecial purpoſe, to hold the nũber of twelue: which number, albeit in effect, there were thirteene, yet in all records both of old & new Teſtament is keeped. So, as *Moſes*, that no moe ſhould be counted but 12. left out *Simeon*, as then, for the murther of the *Sichemites*, bearing greateſt blot: which *Leuie* had lately before purged, by ſanctifying his ſword to God his honour: for which, in that record, hee is highly commended. In the Chronicles, *Dan* is omitted, for his race is not reckoned, in deteſtation of his firſt erecting *publike Idolatry*. For which reaſon alſo in the 7. Chapter hee is left out. Not that in propriety

Deut. 33.

Deut. 33. 8.
Iudg. 17. and 18.

priety wee haue to thinke that Tribe to be more then others reiected; but to ſhew, that the ſealed ones are noe Idolaters, but all ſpirituall Virgines, Chap. 14,4. Where in Scripture none are omitted, then *Ephraim* & *Manaſſe* come, iointly, vnder the name of their Father *Ioſeph*, as *Geneſ.* 49. *Ezech.* 47. Now, as theſe twelue are the Fathers of *Iſrael*, according to the fleſh: ſo as none were counted *Iſraelites* but who could reduce his Genealogie to one of theſe twelue: ſo, Chriſt, accordingly chooſed twelue Apoſtles to bee the twelue ſpiritual Fathers of his Church (the *Iſrael* of God) vpon whoſe foundation hee would haue it builded: ſo, as whoſoeuer is not builded on their Doctrine, holding the foundation, and all the building ariſing proportionably thereto, the ſame is not of the *new Ieruſalem* from heauen. Chap. 21. which hath twelue foundations, & on them the names of the Lambe his twelue Apoſtles: twelue portes, and on them written the names of the twelue Tribes of *Iſrael*. Which, in all dimenſions, was twelue times twelue thouſand, that is, 144000. furlongs (for ſo the place ought to be read) the Angels conductours twelue, and the wall in thickneſſe twelue times twelue, euen 144. cubits. In this number, to eſpie the wiſdome, are to bee conſidered the building and the figure. The building, is by twelue vpon twelue; to ſhew, that the true Church is builded, ſo, on the true foundation of Apoſtolike doctrine, as it holdeth ſtill the foundation, nothing being built thereon, but agreeable thereto: as this number is no waies multiplied but by twelue vpon twelue, the multiplier & multiplied being but one. The figure of this number is *foure ſquare*, & of equal ſides, & whoſe ſides al cõſiſt of twelues. For, as it is only builded by multiplication of 12. with 12. ſo can it neither bee halfed nor quartered but in 12. and hath in euery ſquare three 12. According to the figure of the new Ieruſalẽ, C. 21. hauing in each ſquare three ports, & on thẽ the names of three Tribes, whereof each hauing 12. thouſand, make vp in length, height, and breadth the *new Ieruſalẽ*, δωδεκὰ χιλιάδες δωδεκὰ 144000.

1. Chro. 2. &c.

Epheſ. 2. 20.

Chapt. 21. ſection 16.

The

The Campe of *Israell, Numb.* 2. is agreeable heereto. All to shew, that the true Church both in structure and figure holdeth euer the foundation.

10. Now heereby, let vs count, *number and weigh Baltasar*, and finde him *light*. This number 666. for als faire as it sheweth, can neuer be builded vpon twelue, by twelue. Yea, which is more, take what multiplier thou wilt, thou shalt neuer raise it vpon twelue. It cannot be deuided nor quartered in twelues: and, possibly thou shalt neuer reduce it to equall sides. So as it neither riseth on the foundation, much lesse keepeth it: neither in frame or figure, is it any way like to the *New Ierusalem*. In summe, heere is wisedome, by true rule of Apostolike doctrine (the reed giuen *Iohn* Chapt. 11.) to measure, count, weigh, and examine, the whole frame, doctrine, building and body of the Antichristian Church: and so, how faire a shew so euer it hath to deceiue fooles, yet, by true wisedome, to finde it all but the worke of Man. The very conscience whereof maketh them flee so much this rule of examination. But the holy Ghost telleth vs what is wisedome. *Dan. 5.*

11. That this number 666. is chooſed rather then anie other number, where others may bee found hauing the defect obserued in it, to represent the state and condition of Antichrist his body: besides the seat perfection of the number before touched, and euen of the Romans themselues highly esteemed (*Boniface 8. prefat in sextum Decretal.*) The speciall purpose heere of the holy Ghost, is, to allude (according to his manner) to the fourth Chapter of Daniel. Where by *Nebuchadnezzar* King of *Babel* an Image is erected, which vnder paine of death, hee will haue all peoples, *Nations and tongues to fall downe and worship*. Which *Image* had of breadth 6. cubites, and of height 60. Thence hither the allusion is brought from Babell and her King properly, to spirituall *Babell*, & her King: from the *Image of the first Babel, to this mysticall Image of mysticall Babel*. which *all vnder payne of being killed, &c. must worship*. Yet to shew the greatnesse & prerogatiue of this Image, much exceeding that

that of *Nebuchadnezzars*, in bignes, glorie, and worſhip of Nations: and ſpecially to keepe the analogie againſt the other number 144. as that of *Nabuchadnezzar* had ſixe and tenne times ſixe to make ſixtie: ſo this, hath tenne times 60. to make 666. in all.

CHAPTER XIIII.

IN the 12. Chapter was the Dragon, and eſtate of the Church in his open rage, againſt her and her firſt ſeed. In the 13. is the Beaſt of his authoritie, the Antichriſt, and his ſtrange ſucceſſe by hypocriſie. Now, in this Chapter, is the eſtate of the Church and her other ſeed of ſucceding times: firſt, lurking and hid vnder Antichriſt, to the ſixt verſe: next, breaking out, and wreſtling with him, in much ſuffering, to the 14. verſe: and laſtly, in his ouerthrow, victorious, to the end.

2. In the firſt of theſe three caſes, the Church her ſtate is deſcribed. Firſt, from her Head and Captaine, *the Lambe:* her place, *Mount Sion*, the true habitation of God, and place where his honour dwelleth, euē the mountaine vnmouable amongeſt mountaines: her number, 144000. Whereof, in the end of the laſt Chapter, their badge and marke, euen their adoption, to haue the Lambe his Fathers name, whereto they are ſealed by the holy ſpirit of promiſe, with heart beleeuing, & mouth confeſſing, verſe 1. Next, *Rom. 10. 9.* the heauenly diſpenſation of grace towarde this his fellowſhip, is noted, according to the three degrees of operation, which the word of God hath in the heartes of his owne: which are expreſſed by a threefolde compariſon. *The ſound of many waters, the noiſe of great thunders, and ſound of harpes harping*, verſe 2. Thirdly, their worſhip returned to God, is ſingular: in ſpirituall ioy, knowen and approo-

ued of him, and performed in the vnity and fellowſhip of his true church (through the miniſterie of the word made vnto him a royall Prieſthood) in the midſt whereof, he alwayes ſitteth King and Lord: which Church, as it remained vnknowē to the world, the time of Antichriſt his abſolute preuayling; ſo their worſhippe was perceptible to none but theſe ſecret ſealed ones, whom God of his ſpeciall grace, had bought with his owne bloud, out of the world, verſe 3. to be a holy and chaſte ſpouſe to him ſelfe, (for none are ſealed of *Dan.* Cap. 7.) by true faith, cleauing onely and alwayes to the Lambe, and following none other: keeping the liberty whereto God had made them free, and not ſeruing men: ſingled from the world to bee a peculiar people, holy vnto God and Chriſt Ieſus, verſe 4. euen true Iſraelites like *Nathanael*, and in Chriſt and his righteouſneſſe accepted and approoued of God, verſe 6. This is the ſtate of the Church, cloſed in the Temple, Chapter 11. Lurking in the wilderneſſe, Chapt. 12. And heere ſtabliſhed on mount Sion, while all the world follow the Beaſt.

Gal. 5. 1.

Iohn 7. 47.

3. Now, to cleere the threefold compariſon put verſe 2. The voice of the Lord is compared to many waters, for the vnreſiſtable force, and admirable noiſe, breeding wonder: to thunder, for terror and power ſhaking all: to the douce ſounde of harpes, for the worke of peace and ioye in the conſcience. By which three, is ſignified, that as the Church, lurking in time of Antichriſt his abſolute preuayling, had the preſence of the Lambe: ſo, howſoeuer vnſeene of the world, ſhee had alſo plentifull diſpenſation of ſpirituall graces from heauen. Which the Spirit heere expreſſeth by theſe three, according to the three degrees of operation, which the word of God hath in the heartes of men. For, firſt it falleth to mens eares, as the *ſounde of many waters*, a mightie, great, but a cōfuſed ſound; and which commonly, bringeth neither terrour nor ioye, but yet a wondering and acknowledgement of a ſtrange force, and more then humane power. This is that effect which

which many felt, hearing Christ, when they were astonied at his doctrine, as teaching with authoritie. *VVhat manner doctrine is this? Neuer man spake like this man.* This effect falleth euen to the reprobate, which wonder and vanish, *Habak* 1.5. *Actes* 13.41. and whose hearts are conuinced, hearing the worde, that it hath more then humane force, euen like the *noise of many waters.* But, as the first hearing of the roare of waters is most admirable, and the more one is acquainted therwith, the lesse he heareth it, as these at the Catadupes of Nilus: so, in whom the word worketh but this first effect, his eares waxe duller and duller, as daylie experience proueth. The next effect, is, *the voyce of thunder.* Which bringeth not onely wonder, but feare also: not only filleth the eares with sound, and the heart with astonishement, but moreouer shaketh and terrifieth the conscience. And this second effect may also befall a reprobate, as *Felix, Act.* 24. The third effect, is proper to the elect: *the sounde of harping*; while the worde not only rauisheth with admiration, and striketh the conscience with terrour; but also, lastly, filleth it with that sweete peace and ioye, which none feele, but they whose heartes thereupon, againe, as well sounding Harpes, are tuned vp to *sing a new song* vnto God. And, albeit the first two degrees may bee without the last, yet none feele the last, who haue not in some degree, felt both the first two. For *the voice of the Lorde is mightie, the voice of the Lorde is glorious*; *it breaketh the Cedars, and maketh the VVilderneſſe to tremble*: But, *in his Temple* onely *men speake of his glory*, *Psal.* 29. This gracious dispensation (incredible and vnseene to the world, which could not therefore learne the song of praise thereupon) was in the 11. Chapter, expressed by two witnesses, which for dispensing grace and light, were two Oliue Trees, and two Candlesticks in the Temple, while it seemed impossible that any such could bee, Antichrist brooking Citie & Court: and for force and power, fire went out at their mouths, & they did strike the earth with all manner of plagues. Now these comparisons of

Mar. 1.22. 27. *Luke* 4. 32. *Ioh.* 7.46.

Cicero. in somnio Scipionis.

the voice of waters, thunder, and harping, as they expreſſe fitly what I haue told, ſo, in thē is implyed a ſure prognoſtick & argument of the next inſuing eſtate, in the Angels breaking forth and crying. For albeit, this ſound of water, thunder, & harping, the world, in this lurking condition of the Church, perceiued not, yet they could not ſtill remaine vnheard. Who can reſtraine the breach of great waters? what congealed cloude can keepe in thunder? and, exceſſiue ioy, a heart, of any thing, can leaſt hold vp. Forth therefore, this hid Church behoued to come. The bellies made bitter, with eating the little booke, behoued to burſt or breake out: according as wee ſee in the three Angels following, who come foorth like the ſwelling of Iorden, like ſonnes of thunder (according as Chriſt Chap. 10. preparing for this out-breake, his *roaring voice*, was ſeconded with ſeuen thunders) and like the burſting out of a blythe heart, which cannot holde vp a ſurfet of ioy.

4. This ſecond condition, of the Church breaking forth, hath the velitation or skirmiſh, & a coincident caſe with it. The velitation (I call it ſo, in compariſon to the great battel in the ſeuenth trumpet and ſeuen vials thereof, ſummarily proponed in the end of this Chapter, and exponed largely thenceforth) according to the firſt degrees of the light of the Goſpell reuiuing, is ſet downe in three Angels; types of theſe Miniſters whom GOD ſtirred vp, to bee the firſt open conteſters with Antichriſt to the 12. verſe. The coincident caſe, is in the 12. and 13. verſes.

5. The firſt ranke of Preachers are expreſſed by an Angel *fleeing thorow the mids of heauen, &c.* for open and ſwift courſe, which notwithſtanding, was yet farre remoued aboue the perception of men of the earth, whereof few vnderſtood or imbraced the firſt warnings and light arriſing, it being but yet obſcurely preached: like as few vnderſtood the warning of Antichriſtian darkneſſe cōming on, Chapter 8. and in reſpect of that Angell there, it is, that

that this, is called *an other Angell*, as who is the next, vsing his forme. See a contrarie dispensation to this, which cleareth this sense, Chapter 18. His doctrine is set downe first in generall, and to whom he preached: and secondly, the speciall points thereof. In generall, it is an euerlasting Gospell: euen that truth which was from the beginning, and which, when heauen and earth passeth away, shall abide euer: the immortall seede, and begetting to immortality. So it is called, against the calumnies of nouelty, and in opposition to the doctrine of men. Hee preacheth to *them who dwell on the earth*, euen in Antichrist his darkenesse: aboue whose reach, it is lesse maruell that this first light was yet farre remooued; asa fleeing *flash thorow the mids of heauen*. Hee preacheth *to all Nations, Kinreds, Tongues and Peoples*, who had worshipped the Beast; and of whom, by restored light of the Gospell, an infinite number was now to bee brought out of great tribulation, to sing, with Palmes in hand, and hauing washed their garments in the bloud of the Lambe; *Saluation is of our God and of the Lambe*; and to bee made partakers of the first resurrection, the thousand yeeres being expired, Chap. 20. Now the hid ones beginne to breake out, & the song vnheard, to bee tuned vp loudly in the eares of all the earth: therefore, this Angell is said to *cry loude*. In his speciall doctrine, is the substance thereof, and his manner of teaching. The substance is, that *all feare, glory, and worship*, be giuen to God onely, and that, both for auoiding his iudgements neere to bee executed, and because hee is creator of all things. A doctrine exceedinge fit for that time. His manner is to bee marked: in that hee vrgeth onely true worshippe, not bold yet to challenge directly the Antichrist, as the succeeding Angel doth roundly; but more the third, so wisely and plainely as the Spirit shewed the course: and the accommodation of Story is euident. Now as this was the first degree of the conflict with Antichrist; so accordingly in the song of victory, God is praised for these same points Chapter 15. 3.

Mat. 24. 32.
1. Pet. 1. 23.
Chap. 7.

6. The ſecond Angell roundly denounceth the fall of Rome that ſpirituall *Babell*, *Sodome* and *Egypt*, and that becauſe ſhee had not onely beene an Idolatreſſe her ſelfe, but as *Ieroboam* made *Iſrael* to ſinne, ſhee is the mother of Whoredomes through the world, making men drinke vp ſuperſtitious worſhippe greedily as wine, and ſo to be beſotted therewith. To the which, God both gaue ouer the world iuſtly in his wrath, that they who would not beleeue the truth, ſhould bee taken with deceiueable illuſions, and for which, now againe the world iuſtly feeleth the cuppes of the laſt wrath. As hee gaue to *Iſrael* Kings in his wrath, and tooke them away in his diſpleaſure.

2. Theſ. 2. 10. 11. Oſe. 13. 11.

7. The third Angell yet more vehemently toucheth neerer. Warning all to leaue the Beaſt his worſhippe and Character either in worke or profeſſion, vnder paine of eternal damnation. Wherein, they againſt whom the iudgement is denounced, are exactlie noted, and twiſe ſet downe in the beginning, and in the end of the denunciation, for ſpeciall purpoſe, & the quality, durance and continuance of their iudgement expreſſed. In the quality of iudgement, are two. Firſt, as they dranke greedily the Whores Wine, ſo get they to drinke the pure vnmixed wine of God his wrath: and next, they get it in the cup of his wrath: God ſometimes giueth a bitter cuppe to his owne children: but as ſtrong wine for mitigation, is tempered with water or ſugar: ſo are all God his chaſtiſemẽts to his owne mixed with mercy: but to the wicked is powred out mercileſſe iudgement. Next, the Cuppe propined to the Saints, is not the Cup of wrath, but of loue, and medicinall: but the wicked drinke out of the cuppe of wrath. *Lord reproue mee not in thy wrath, Pſal. 6.*

8. Now, this iudgement is denounced againſt ſuch as worſhippe the Beaſt, and receiue his Character, &c. And they are twice repeated, as I haue ſaid, wherein is no *Tautologie*, but diuine wiſedome, for to make vs take vp a great point. In the 13. Chapter, all the Beaſt his followers haue his Character, or his name, or his number: whereof,

whereof, as I ſhewed there, the difference is ill obſerued. For many haue his name, and are content to bee called his, being ſo farre deceiued with his ſhew, as yet they receiue neuer his Character, as his mancipate ſlaues. And yet, moe haue the number of his name, that is, are counted and numbred to bee of his body, who yet in effect neither haue his name nor his Character. This hath deceiued men, that they haue imagined the Character to bee ſome other thing thē of his name. But as is cleare by this place, his Character is of his name, and they receiue his Character; who ſo haue his name, as they are characterized therewith, and vpon his marke. A ſpeech from cōmon vſe. Hereof it is, that in Mount *Sion* all haue the Character, that is, all who are of the true Church elected according to the purpoſe of grace. But as in the viſible Church many haue the name of God, and moe haue the number, that is, are accounted Chriſtians, who yet are not of the nūber ſealed: ſo in Antichriſt his Church, are many hauing his name, and moe hauing his number, and ſo are tolerated to *haue commerce and trade with men*, who yet neuer receiued his Character. Therfore it is, that the iudgement is donounced only againſt thoſe who worſhippe him and receiue his Character: & accordingly the Vials of wrath, Chapter 16. are powred onely vpon theſe. Who are heere twiſe repeated, that wee may be wakened to aduert; how heere the holy Ghoſt teacheth vs, not to iudge ſo hardlie of all that follow the Beaſt, as that eternall damnation abideth them; but onely ſuch as haue receiued his Character. For no queſtion, but many haue beene, and are ſtill named his, & counted of his number, who learned neuer the deepeneſſe of Sathan: as ſimple ſheepe fallen into that flocke of his, becauſe they ſaw there the publike Enſigne, and the Lambe his hornes in ſemblance; becauſe hee brooked the holy City, and Court of the Temple. Euen like theſe two hundreth, who in ſimplicity of heart followed *Abſolon* from *Ieruſalem*, knowing nothing of his treaſon. For we muſt conſider what ſort of enemie

Liers and murtherers like their father the diuel.

Chap. 2. 24.

2 Sam. 5. 11.

Anti-

Antichriſt is. That he is no forraine inuader, but an inward Traitor. None directly fighting againſt the Name and Enſigne of Chriſt, but by pretence of the name & Enſigne deceyuing. And ſitting euen in the Temple of God, as if a hid Traitor, pretending the King his Maſters ſeruice and commiſſion, would ſummon all true Subiects to follow him, while he were but minding vſurpation: euen good Subiects might be thus farre deceiued as to follow the publike Enſigne, till the treaſon were detected. Further conſider, that the true Church in Antichriſt his greateſt preuayling, was alwaies within his compaſſe, within which, all were euer accounted to be his owne, but yet were not. As within the compaſſe of the holy Citie, and Court of the Temple, were the Temple and witneſſes in it, Chapter 11. beſides, as no way could be to the Temple, but through the Citie and Court: ſo no way euer was or ſhall be to become a member of the true Church, but by comming through the viſible Church, wherein Antichriſt fourtie two monethes working and obtayning without cõtrollement: all behooued to ioyne to that body where was the Enſigne, and ſeek in through the City and Court to come to the Temple. Now, no maruell, though manie in the paſſing thorough, were taken in admiration of the Citie and Court before they got ſight of the Temple. And the prouidence of God was wonderfull in this, that in greateſt corruption hee reſerued alwayes a ſure way through Antichriſt to the Temple, the Sacrament of Baptiſme in ſubſtance remayning, & the doctrine of the Trinitie abiding ſound. So thus all comming through him, had his name or his number, of whom yet many neuer receyued his Character, but eſpying the pollution of City and Court, ſtepped into the Temple. Where ſtill, though quietly, God preſerued two Candleſtickes and two Oliues; till at lẽgth his impietie came to that height by murthering the Saintes, that it was ſaid to them, *Come vp hither*, and ſo a viſible ſeparatiõ was made, not from the church, but from the thieſe and Traitor in the Church, his mouth bewray-

Cahp. 11.

bewraying it ſelfe to be the Dragons. And certainly, this holdeth true, (ſo as we need not ſo much iangle with the Romanes thereabout) that the Church hath and euer ſhal be viſible, becauſe alwayes the commō Enſigne is ſeene. But this Enſigne the Traitor craftily tooke vpon him to beare, and thereby deceiued. Heere is the fallacie, that by æquiuocation they conclude, if the Church hath alway beene viſible, then are we the true Church. Here more is added. For albeit the Church be alwayes viſible, yet the truth and true profeſſors in it are not alwayes ſo. For the witneſſes were cloſed in the Temple, the woman lurked in the wilderneſſe, and the ſealed ones were albeit ſinging, yet vnſeene and vnheard vpon mount *Sion*. Three diſtinct ſpeeches vſed of the Spirit for great purpoſe. The firſt, to ſhew that howſoeuer the true Church was hid, yet where ſhee was, to witte, within the compaſſe of the viſible where Antichriſt ruled, and where *Sathan his throne was*. The ſecond, to ſhew that albeit ſhee lurked, yet ſhee was fed, as was *Iſraell* in the wilderneſſe, and *Elias* in the dayes of famine. The third, that in that great preuayling of Antichriſt, when *all the earth followed the Beaſt*, yet ſhe was ſtabliſhed on Mount *Sion*: ſo as againſt her the gates of hell could not preuaile. The true Church is in ſome ſort euer viſible, though not in her ſelfe, yet in her infallible Enſignes, as who ſeeth the Citie and Court, hee ſeeth in a ſort the Temple, becauſe albeit hee ſee it not diſtinctly, yet ſeeing the Citie and Court, hee is certaine that the Temple is there. So ſeeing the viſible Church, within whoſe compaſſe, though no eye ſee them: yet God hath his true worſhippers, one ſeeth alſo the true Church. For within the Church are truth and lies, Chriſt and Antichriſt, and either of them now and then obtaine in it, and holde place *communiter in toto*, but neuer *vniuerſaliter in ſingulis*. From the Apoſtolike times, as witneſſe *Paul* and *Iohn*, Antichriſt was in the Church, but he appeared not ſome ages after. In his time hee riſeth and obtayneth all *the holy City, and Court of the Temple*, erecteth a throne in *Perga-*

2. *Theſ* 2. 7.
1. *Iohn* 4. 3.

mus, and domineth as *Iezabel* in *Thyatira*. Truth is hid, and true Professors, till the noise of many waters, the voyce of thunder, and sound of well tuned Harpes, breake out of *Sion* and the Temple, and the woman returne from the wildernesse. It is a great Sophisme to conclude from the Church visible to the Church absolutely, or true Church: or againe, from these to that: or to reason *a toto communiter, ad vniuersum singulariter*. Albeit Antichrist was commonly acknowledged of all, yet neuer vniuersally of each one. For hee neuer set his foot in the Temple, nor vpon Mount *Sion*. The Romanes presse sore vpon vs, to shew who in former ages haue been of our Religion, and our men but busie themselues more then is needfull, the holy Ghost hauing so plainely foretolde the case. And how common doe wee see in our daylie experience of particular Churches, that things will by custome or tyranny so obtaine, as none are found to resist, while yet in the meane time great numbers not onely disallow, but euen hold themselues pure there from? Here, who would aske the succeeding age, what had beene the estate then: hee could find nothing, but that all had erred; because the common Records beare but what obtained in the time: no Record remaining of these, who, though for feare they durst not contest, yet misliked and mourned for the iniquity. And if perhaps, they did vtter any thing which to the posterity might haue carried Testimony of their mind; the same being smothered by them who violently possessed and disposed of all: I haue no doubt, but in euery age, euen in the greatest height of darkenesse, diuers haue not onely been enemies thereof, and both children and ministers of light: but euen haue beene in their time knowne to the godly then. Albeit to enquire the succeeding ages of their story, it is ridiculous, and we but fashe our selues vnnecessarily to haile therein the cord of contention with the aduersaries: hauing otherwise so cleare, & solide answeres furnished vs by the holy Ghost to close their mouths. Yea, the Antichrist his prerogatiue, and his long peaceable obtaining

taining in the visible Church, dismayeth vs so little, as thereupon wee build a sure argument, that there all the time was the true Church. For hee is a proper sore of the body of the Church. And as such a pestilent boile or leproise, which can be in no other but a mā his body, albeit the whole body should be so couered, that nothing could be seene but the boile or leprosy: yet euen thereby the beholder is assured that there is a man his body, becausse that soare can befal none other. So, by Antichrist who is a proper euill, and sitting no where elsse but in the Church, wee discerne & perceiue clearelie where the true Church hath beene, & stil in great part is. For euen before the last fal of *Babell*, the Lord his people are exhorted to come out of her. In the visible Church the truth hath alwaies bene: but so a long time, as the Booke of the Law was within the Temple before *Iosias*. Now then the obiection of the Romans whereby they labour so much to shake vnstable soules, is more then ridiculous: where was your Church before *Luther*? what became of all our Fathers? to which we answere: Our Church was euen *where Satans throne was*. And of our Fathers wee iudge well, as who, howsoeuer they receiued the Beast his name, or at least the number of his name, yet might haue beene free from receiuing his Character: and so out of the danger of this sentence of eternall fire. If they had eies to see, & hearts to vnderstand this Ptophesie, they would bee confounded in that wherin they glory most: & ashamed to obiect to vs that which most approueth our cause.

Chap. 18. 4.

2. King. 22.

9. Thus was the velitation. The case coincident, is terrible persecution. The weight wherof is cleered by a warning, vers. 12. & a consolatiō, v. 13. The warning together with the weight, declare against whom this heauy persecution is intended: to wit, the Saints, *& those who keepe the commandements of God, and faith of Iesus*. The weight is shewed in this, that their shall bee need of Christian patience, as which shall bee greatly exercised: and that the triall shall bee such, as, the constant keepers of God his commande-

ments and faith of Ieſus, ſhall finde wherein to bee prooued. This, the phraſe of ſpeech ſheweth, as that Chapt. 13. *Heere is wiſedome.* Now, this warning implieth cleerely, the partie perſecuter to be the Beaſt, to whom was giuen, *To make warre with the Saints, and to ouercome them,* Chapt. 13. 7. who thereupon, got the ſame warning there, verſ. 10. And, ſeeing that the renant ſeede of the woman, againſt whom the Dragon was to ſtirre vp warre, Chapter 12. 17. are deſcribed by the ſame titles *Of keeping the commaundementes of God, &c.* This warning heere giuen, hath alſo this end, to waken vs vp to conſider the ſpeciall time and heate of that warre, their foretold to be then, when Antichriſt, being chaffed with theſe three Angels, made all Europe to feele cruell fires and bloody maſſacres: whereof the memory is yet recent. That ſo, the reſt of them who ſhould be killed for Ieſus, being fulfilled, Chap. 6. 11. finall and full vengance may come on that bloody ſtate. The weight of this perſecution is yet further amplified by the cõſolation giuen againſt it. Which beſides the ſubſtance thereof, is notable in many circumſtances. Of the deliuery, from heauen: the commandement how to receiue it, in that it ſhould not onely be heard, but alſo written, as worthy of laſting record: of double aſſeueration: and that by the holy Ghoſt. The ſubſtance of the conſolation is, *Bleſſed are the dead that hencefoorth die in the Lord.* The reaſons are, *They reſt from their labours: and their workes follow them.* Our daies heere are but a ſhadowe, and in them, euen our ſtrength is but labour and ſorrow: all, wherein a man ſeeketh happineſſe vnder the ſunne, beeing but vanity and vexation of ſpirit, from whence to remoue in the Lord, and enter into our reſt, is a great bleſſedneſſe; in ſo farre as our labour is not in vaine in the Lord, but great is our reward in heauen. Now, howſoeuer all men goe naked out of this world, as naked wee come: and nothing of all our great labour and works goeth with vs. Yet, as euery one ſhall bee iudged and receiue according to that which hee hath done in the fleſh, good or euill; ſo euery ſoule carieth with

Chap. 19. 9.
Iſai 8. & 30
Habac. 2. 2.
Iob. 19. 23.

with it an inſtamped ſenſe of the works done in the fleſh: ſo as either a ſpeaking and ſelfe accuſing guiltineſſe followeth a man; or then, as by grace he hath beene inabled to make his election ſure by good workes in this life, ſo ſhal the teſtimony of peace in his conſcience follow him. For, *There is no condemnation for them which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.* *Rom. 8. 1.*

10. From the 14. verſe, is the third part of this Chapter. Wherein is the ſummary propoſition of the ful ouerthrow of the enemies: which at length, in the ſubſequent Chapters, is explaned. Now heere, the courſe of this Prophesie is carefully to be marked, for a great light through all. The iudgements of God, firſt, and ſecond vpon the worlde, were in the ſixe Seales and ſixe Trumpetes of the ſeuenth. To the 15. verſe of the 11. Chap. there the ſeuenth Trumpet ſoundeth, and the laſt wrath is denounced. Before the particular declaration whereof, that the iuſtice of God, therein might the better appeare, it was requiſite, that the Hiſtorie of the enemies to bee deſtroied, in their dealings againſt the Church, ſhould be cleered: for which it is, that the world feeleth all this wrath. That ſtory therfore was in the 12. 13. and thus farre in this 14. Chapters. Wherein, is no idle repetition of what appeareth before ſet downe. For the conſideration is much diuers: in that, whatſoeuer before the 12. Chapter was ſpoken of the enemies, or their dealing, was to ſhew, how by them, the world and worldly ſort, in God his iuſtice were puniſhed. The caſe of the Church ſparingly touched: ſo farre as might ſhew her to bee free from theſe euils (euen in the midſt of them) which were poured on the worlde for her hard intertainement. And what in the eleuenth Chapter ſeemeth wholy agreeable for time and condition with that which, hitherto is in this Chapter is ſaid of the Church in her two declared ſtates, yet hath a farre diſtinct conſideration from this. In that there, the witneſſes, firſt, in the Temple, next in their warre with the Beaſt, ſlaughter, riſing againe, going vp to heauen, and terrour of their *The courſe of this Book.*

enemies thereupon, with the fal in a part of the Antichristian kingdome; are put, as plagues on the world, & men thereof; whom they first plagued, next tormented & vexed, after terrified, and in part ouerthrew. For, the Gospel, to whom it is not the sauour of life, is the greatest iudgement that commeth on the world. But from the beginning of the 12. Chapt. to this place, the enimies are handled, as by them the Church is exercised. First, fighting, and preuayling to Satan his deiection and exaltation of the first seede. Yet so, as through Satan his rage, but ayded thereto with the two winges of that great Eagle, the true Church at length, fleeth to the wilderneſſe, & there lurketh. Wherethrough, the Beast comming in place, obtaineth, and deceyueth all, except these who on mount Sion enioy the presence of the Lambe. Who at length, by degrees breake foorth, and albeit in much suffering, yet still fight, til at length, by him who *sitteth on the white cloude, the iudgements of God are made manifest.* The storie of the eleuenth Chapter and of this, are for time and matter, the same: but the cōsideration and respect of handling much different. Which, is yet, for course and order, in so diuine an artifice ledde on, as heere the Storie falling in againe to the same point, from which, for inserting this narration, it was since the eleuenth Chapter, broken off: of that, which from the 15. verse of the 11. Chapter at the sounde of the seuenth Trumpet, was vpon preconceyued ioy denounced; heere, from the foureteenth verse of this Chapter, to the end; the execution is summarily proponed. Exceeding fitly, so falling in, to the large explication of the seuenth Trumpet in the subsequent Chapters.

Chap. 15. 4.

11. This summary execution is declared by two comparisons. One of the Harueſt; the other of the Vintage. From *Ioel* 3. In both, are to be cōsidered, the Actors, & their actions. The Harueſt hath two Actors: and so hath the Vintage. The actions of both Actors, both in harueſt and Vintage are, that the one worketh, furnished with conuenient instrument, & the other stirreth to the work. Which

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in the Harueſt, is *reaping the harueſt* of the earth: in the Vintage, the cutting downe of the Grapes, caſting them in the winepreſſe, *treading, &c.* The arguments whereby the inciters ſtirre the executers, is the readineſſe of both, for reaping & cutting down. Thus by ſimilitudes familiar in the Prophets for ſuch iudgements, the deſtruction of the enemies of the Church is expreſſed: who in God his wrath as *an vncleane thing, without the Citie,* are deſtroied with ſo huge a ſlaughter, as all the earth is filled farre and deepe with their blood: by *Hyperbolike* ſpeech expreſſing the greatneſſe of the plague; and, as to the holy City, ſo alſo alluding to the Land of *Canaan,* which is in length 160. furlonges, as witneſſeth *Rabbi Menahen,* vpon *Geneſis* fol. 60. For clearing hereof, the Actors, and their diſtinct actions muſt be diligently aduerted, ſo much the more, as to the obſcuring of all the Propheſie, this place is widely miſtaken. In the are to be noted; their properties, their doing, & their order of doing: for courſe of time to be carefully obſerued. In the harueſt, he that worketh, beeing accordingly furniſhed with fit inſtrumēt, by all his notes, is vndoubtedly, Chriſt the Lord of the harueſt. For, he is one like the ſon of man, which, in all this Propheſie, is put but in one other place, and that for Chriſt: hee ſitteth, as a Iudge: on a white cloude, both for eminency and maieſty; as alſo, by the whiteneſſe, to ſhew the clearneſſe & pureneſſe of his iudgements, which *Now were to be made manifeſt,* Chapt. 15. 4. The firſt flying Angel foretold that they were neere, now Chriſt is cleerely to ſhew him ſelf: by ſhewing, hence, *The ſigne of the ſonne of Man in heauen.* The ſpeech is from Iſa. 19. 1 *Behold the Lorde rideth on a ſwift cloude.* He hath, with a ſharpe ſickle, a crowne: to ſhew him to be the Lord both of Harueſt & Vintage. For he not only gathereth the Saints but alſo the Tares in bundels: and treadeth the Winepreſſe of God his wrath: and in both, he cōquereth & ouercōmeth, Chap. 6. The other, cōming out of the Temple, is the type of Saints & faithful ones, whoſe habitation is in the temple, out of which they are now bold to ſtep out, & be ſeen:

Iere. 51. 33.

Heb. 13. 11.

Chap. 1. 13.

Math 13. 30

Iſai 63. 3.

and

and perceiuing the ripenes of the Harueſt (wherto it was not yet come in the fifth Seale, and therefore, this execution, craued of them then, was delaied) and yet not beeing able, in that weake eſtate of the Goſpell reuiuing, for ſo great a worke: (therefore it is that this Angell hath no ſickle) they beſeech the Lorde of the harueſt to put too his hande, and *Haue mercy on Sion.* For *the time to haue mercy, for euen the full time is come. The harueſt of the earth is ripe, and the reſt of the Saintes ſlaine.* Neither is this thus expreſſed, as if euen thē, or at any time, Chriſt did not worke by inſtruments: but to ſhew the beginnings; ſuch as, in reſpect of the greatneſſe of the work, and little humane aide, it was in a ſort Chriſt his owne arme which helped him. But in proceſſe of time, by the powerfull progreſſe of the Goſpell, he getteth to him ſelfe miniſters of executing his wrath, euē out of the Temple, furniſhed with conuenient weapons. And to expreſſe this, in the Vintage, the Actor commeth out of the Temple hauing a ſharpe ſickle: as Chriſt, betime got him ſelfe, and daily raiſeth of his owne faithfull ones fit inſtrumentes inabled and furniſhed with power to execute his iuſt iudgements againſt the enemies: *To doe to her, as ſhee hath done to vs, and to render her double.* For this it is, that this ſecond Actor hath theſe different notes from the firſt. He ſitteth not; he is not crowned; and he commeth out of the Temple. So then, this Angell is the generall type, in this ſummary propoſition, of that ſame, whereof the ſeuen Angels are, in the large explication, Chapt. 15. As is moſt cleere by comparing the Angell, ſtirring this to executiō, with that one of the foure beaſtes, furniſher of the Vials to the ſeuen Angels, Chapter 15. This laſt inciter, hath this common note with the former two Angels, that he commeth out of the Temple: but this hee hath ſingular, that he came from the Altar. So then, he is a miniſter of the Altar, by alluſion, ſtill to the Temple and Legal worſhip. Next, he hath power ouer fire: as Chriſt who came to ſende fire in the earth: as the two Witneſſes, Chap. 11. and

Luk. 12. 49. *Elias;* out of whoſe mouthes fire proceeded to deuoure

their

their aduersaries: and who had power to plague the earth with all manner of plagues, als often as they would, as hauing vengeance in readinesse against all disobedience. 2. Cor. 10. 16
Now then, as by the Angell out of the Tẽple armed with the sikle, are expressed heere generally and summarily, in this summary proposition, all faithful Christians, of whatsoeuer calling, instructed with power from God to execute his wrath against the enemies: which executors are more largely expressed in the seuen Angels, Chap. 15. So this, comming from the Altar, is the type of true Pastours: by whose plaine and powerfull preaching, the other are informed and stirred to cõsecrate their hands to the Lord. Euen to *serue Babell as shee hath serued vs.* As accordinglie, Chapter 15. The seuen Angels receiue the vials of wrath from one of the foure beastes. Of whom Chap. 4.

CHAPTER XV.

HEnce, is the storie of the last wrath, for finall destruction of the enemies, to the peace of the church, that the kingdoms of the world may be Gods and Christs. Chap. 11. 15.
Vpon obstinate impenitencie against sixe Trumpets, Chap. 9. 21. The fulfilling of this wrath was sworne to come in the dayes of the seuenth Trumpet, Chap. 10. Vpõ sounding of the seuenth Trumpet, summarily denounced, Chapt. 11. And summary executing thereof proponed, Chap. 14. in the end. Whereof heere, the larger narration, hath the executers, Chapt. 15. Their execution in order, Chapter 16. Cleared more largely, Chapters 17. 18. 19. and 20. Whereupon the gracefull condition of the Bride victorious, is magnificklie set downe, Chapter 21. and 22. This whole matter, is that other great signe seene in heauen: to distinguish this part of Storie, from the preceeding in the three last Chapters, called also a signe in

heauen. This is that, which *Math.* 24. is called, *the signe of the sonne of man.* For hee and his iudgements, now *are made manifest.* As not inconueniently, the other might bee called the signe of the Dragon.

2. In this Chapter, from the beginning to the fifth verse, is set downe the greatnesse of the errand: thence to the end, the disposing of the instruments for execution thereof: the greatnesse of the matter, is first summarilie proponed in this, that hee saw a signe, a great, yea, a maruellous signe, and, in heauen. That Chapter 12. was a great signe; but this is both great and wonderfull: euen *the signe of the sonne of man in heauen.* This great wonderfulnesse, is shewed in the Ministers, Angels: their number, seuen; their imployment, to bee executors of God his last wrath, for finishing of the mysterie, Chapter 10. For his Spirit would no longer striue with men, vers. 1. Next in the effect and end of their worke, to the 5. verse. Which are, the destruction of Antichrist: that the Saints, victorious ouer him, may praise God; and by the greatnesse, equity, and truth, of his iudgements *manifested*, al men may feare, glorifie, and worship him, who onely is holy. For expressing of this effect and end, the Church and her condition, in, & vpon this execution to follow, (ioyfully vpon sight of the instruments prepared, preconceiuing the certaine euent) is set down, in the victory and song thereof. In the victory, are the meanes whereby, and the party ouer whom. The meanes, are *a glassie Sea mingled with fire*: the pure word of God mingled with the vertue of the holy Ghost, Chapt. 4. The victory, is ouer the Beast, his image, his marke, and number of his name: to shew it now, full and perfit. In their song, are first, the quality, that it is a song of praise, for a maruellous deliuerance, and ouerthrow of a great enemie: such as *Moses*, vpon such a case, did sing at the red Sea, *Exod.* 14. Secondly, it is in praise of the Lambe, through whom they obtaine this victory, and in whom the Father is glorified: and not in praise of *Moses*, who is the seruant of God, *Heb.* 3. 3. Chapter 22. 9.

and

and 19.10. Thirdly, their diſpoſition is noted, in that they haue the harpes of God, giuen by him, for his praiſe: that is, well tuned hearts, filled with ioy & loue, in conſcience of his benefits, and burſting out in thankſgiuing. For hee onely putteth a new ſong in the mouthes of his ſeruants. Laſtly, the tenor of their ſong is in two: the praiſe of God his works and waies; and the ſequell thereof. The praiſe of his workes, is, that *they are great and maruellous:* according whereto, hee hath a competent title, *Lord God almighty.* The praiſe of his waies, is that they are *iuſt and true:* and competently thereupon, hee hath the title of *King of Saints.* In infinite authority and power, yet to hold euer a iuſt and true way, is a great praiſe. Now, the ſequel hereof is, that he onely be feared, glorified, and worſhipped of all. And that for two reaſons. Firſt, becauſe hee onely is holy, and not the Beaſt, who ſacrilegiouſly busketh his head with that blaſphemy. Next, his iudgements are now *made manifeſt* to al: ſo as, who before, worſhipped & wondered after the Beaſt, as hauing none equall, or able to fight with him: now, in his iuſt and manifeſt ouerthrow, may know, and praiſe God onely holy. For Chriſt now ſitteth *on a white cloude* iudging him. Compare this 4. verſe with the 7. of Chap. 14. and ſee what wiſdome.

3. Before we enter in the ſecond part, in the diſpoſing of the inſtruments for this great execution: the interpretation giuen of the glaſſie Sea mingled with fire, is to bee cleared.

4. That the glaſſie Sea is the type of the pure word, and pure worſhippe according thereto, ſee vpon the 4. Chap. Heere the alluſion is to that ſtory, *Exod.* 13. and 14. When *Moſes* and *Iſrael* with him hauing paſt the red Sea, ſtanding on the ſhore thereof, and ſeeing *Pharao* and his hoſt drowned therin, they praiſe God, ſinging *the ſong of Moſes,* Of this alluſion, while men marke not narrowly all the points of cōueniency, the place is diuerſly miſtakē. Some taking this *Sea mingled with fire* to bee but the type of great troubles, thorow which the Church now hath eſcaped;

according to the ſpeech *Pſalm.* 66. *Thou haſt brought vs thorow water and fire.* But this is not all whereto heere the ſpirit will lead vs. Others, take it for the treaſure of meanes, which God hath euer in readineſſe, as before his throne, to deſtroy his enemies. But this is too generall. For here, a ſpeciall treaſure is meaned of the meanes, whereby, as Antichriſt is ouerthrowen and drowned, ſo God his Church is ſaued. And this is, the treaſure of the pure worde of God, and power of his Spirit mingled therewith. For, wee muſt all, be begotten of the word and of the ſpirit; and be baptized with water and with fire. And by this word and ſpirituall vertue thereof, muſt Antichriſt bee foiled. As in the red Sea, the people of Iſrael were baptized, 1. *Corinth.* 10. wherein *Pharao* was drowned. And as Iſrael was baptized vnder the cloude, which to them, was a pillar both of a cloud and of fire (of refreſhment and light) but to the *Ægyptians* a pillar of darkneſſe. In which reſpect, the red Sea, wherein, and the pillar, vnder which they were baptized, were types of the true word and ſpirit, whereby the true Iſrael of God are begotten to immortality, and the enemies ouerthrowen. So, by alluſion thereto, the Church victorious ouer Antichriſt, and that great City, which ſpiritually is called *Ægypt*, is ſaid to ſtand at a *glaſſie Sea mingled with fire:* that is, in the cleare light of the word mingled with the vertue of the holy Ghoſt; whereby they are victorious, and furniſhed with the harpes of God: but Antichriſt therein is drowned, 2. *Theſſ.* 2. From this Sea, they labor to diuert vs to ciſternes of their own digging, which are full of bloude. But heere, is our victory and wiſdome, whereby to count the number of the Beaſt his name; and ſo, to ouercome him, his image, his character, name, and number. The Sea of the Fathers in a third part is bloud, Chapter 8. So as thence, wee may (if wee bee not wiſe to diſcerne) draw death als well as life. The Sea againe of the Church of Rome, in latter ſtate, is all bloudy worſum, Chapter 16. This Sea, hath this different note from that,

that, Chapter 4. that this is mingled with fire. The fire is there alſo, but ſet out in ſeuen burning lampes diſtinct from the Sea: heere the fire is mingled therewith, and that of purpoſe, to leade vs to take vp a great point of wiſdome in the diuerſity of God his diſpenſation in this laſt cleare light of the Goſpell, for Antichriſt his ouerthrow, from that firſt, in the Apoſtolike time, for caſting the Dragon on the earth. At the firſt going out of the Goſpell, to conciliat thereto the more credit, and to ſhew plainly whence the vertue, accompanying it came, there was then a diſtinct diſpenſation of the ſpirit, in outward and viſible ſignes, as clouen tongues, and fire: extraordinary effectes and operations: as gifts of tongues, healings, and working of miracles: and by a ſingular and viſible manner of donation, as, impoſition of handes of the Apoſtles. But, in this laſt reuiuing of the Goſpell, the word ſhould be cleare and pure as at the firſt, and accompanied with the force of the ſpirit: yet the diſpenſation, donation, and operation of the holy Ghoſt ſhould not bee in that manner, but ſhould bee mingled with the word: the ſpirit and vertue thereof, accompanying the preaching of the Goſpell; yet ſo as no viſible or diſtinct ſymboll thereof ſhould bee as at the firſt, (for now, the preachers are feated by ſwallowing of the little booke, Chapter 10.) no miraculous operations: finally, no donation but ſuch as, with the word and by the word preached, the ſpirit ſhould worke in the Saints. So as miracles, in theſe laſt times, are no notes of true preachers. And this diuerſity of diſpenſation is exceeding wiſe, and requiſite for the times. At the firſt the Goſpell was not, onely to bee opened, to the world lying in darkeneſſe, but alſo confirmed, to be from God. Now, it hath that credit with al; but being buried in ignorance, was to bee cleared. Neither muſt wee take this ſo, as if at firſt, the preaching of the Goſpell had wanted that accompanying vertue. For euen then it was not in *words but in power*, & was *mingled with fire*. No doubt, but *Iohn* his doctrine and baptiſme, had with it

1. Cor. 4. 20.

the vertue of the ſpirit in thoſe that beleeued: for faith is the effect of this fire. And out of all queſtion, *Apollos* had the ſpirit in ſome good meaſure, when hee knew but the baptiſme of *Iohn*. And theſe Samaritanes, who by the preaching of *Philip* receiued the Goſpell & were baptized, had the ſpirit before the downe-comming of *Peter* and *Iohn*. But at the beginning, were ioyned the viſible ſymboles donation, and miraculous effects of the holy Ghoſt, to procure reuerence and credit to the Goſpell, & to ſhew whence cõmeth al ſpiritual vertue, to faith or conuerſion: & the outward healing of diſeaſes, to lead vs to know the power of the word and ſpirit, in the quickning & life of the inward man, & curing ſpirituall diſeaſes of the Soule. Neither muſt wee imagine that now the ſpirite is ſo tyed to the word, as whoeuer heareth it, receiueth neceſſarily the ſpirit. For many heare whom it profiteth nothing, becauſe it is not mixed with faith: but the gift of the holy Ghoſt is now no other way diſpenſed, but by the word preached: wee feeling the force therof, but neither ſeeing whẽce it cõmeth, nor whither it goeth. So whatſoeuer ſpirit one pretend without the word, it is the ſpirit of errour.

Heb. 4.2.

Iohn 3.8.

Iſai 59.21.

5. Now, how theſe Miniſters of the laſt wrath are feated and prepared to this great execution, is ſhewed from the fift verſe to the end. And firſt, whence they are. 2. How diſpoſed. 3. Wherewith inſtructed, and by whom. 4. By what power it is, that ſo great a worke is effectuate. They come out of the Temple of the Tabernacle of Teſtimony in heauen, now *opened*, that is, out of the true Church militant (this is implyed in the word Tabernacle) now made patent and viſible. This firſt note ſhewed, both what they are, and of what time. They are members of the true militant Church, who by the light of the Goſpell, the Church being reformed and opened, are ſtirred to the worke. For God turneth the heartes of Kings, who earſt gaue their Kingdomes to the Beaſt, & weare his hornes; to hate now the whore, and eate her fleſh, Chapter 17. For her fal ſhall not be by Kings of the Eaſt or Mahometans, but by reformed

med Christians: whereof wee see already good degrees, praised be the King of Saints. This note also pointeth the time of this execution, to bee in the dayes of the seuenth Trumpet, according to the Oath, Cha. 10. Vpon the founding of which, Chapter 11. followed the opening of the Temple in heauen, and cleare sight of the Arke of the Testimony, and thereupon lightnings, thundrings, &c. Now heere, these seuen Angels, Ministers of God his last wrath come forth of the Temple opened, and goe to executiō. Thus the spirit by cleare notes, leadeth vs to couple rightly the course of this Propheſie. Which, from the beginnig hath so plaine a way, as all being comprehended in seauen Seales, sixe thereof bring the first sorrowes: the seuenth opened, yeeldeth seauen Trumpets, whereof, sixe bringing the second euils: and these working but further induration, Chapter 9. The seuenth Trumpet sounding, yeeldeth these seuen Angels with seuen Cuppes of the last wrath. Whose story by the narration, wisely & exceeding purposely in the 12. 13. and 14. Chapters interiected, was till now delayed.

6. The disposition of these Angels is shewed in their apparell, which is linnen, and that both pure and bright, and girded to them with a goldē girdle about the breast. White linnen apparrel is the garment of al Saints: who in Christ are made Priests to God, by putting on & girding to, or applying Iesus Christ to their hearts by the girdle of faith, more pretious then gold to rightousnesse and holinesse. But here in these Angels, this commō garment hath a speciall relation to their speciall calling. To shew that this execution should bee iust and vpright, not only, in respect of God the iust Iudge, whose *wayes are iust and true*, but euen in respect of the Ministers also, who in the light and assurance of faith, should in the zeale of God and of his worship bring downe Antichrist. *For blessed shall hee be called, that rewardeth her as shee hath serued vs.* 1. Pet. 1. 7. Psal. 137.

7. They are instructed hereto with golden Vials or Cuppes full of wrath, euen the wrath of God that liueth

for

for euer. Golden cuppes were alſo holy veſſels of the Sanctuarie, to ſhew heereby likewayes this to be a pure work like gold, and holy, and acceptable. And the wrath powred out is euelaſting, as hee whoſe wrath it is; *for according to his name, ſo is his feare: and as is the man, ſo is his ſtrength.* Hereto alſo ſerueth the kinde of Inſtrumēt. At the iudgements by the ſixe Seales, ſome cry was alwayes ioined to wakē, if it had beene poſſible men to learne. The Trūpets ſounded loude, in ſixe of them God giuing Iezabel time to repent, Chapter 3. and 9. Heere vpon obſtinate impenitencie, out of golden bowles, wrath without noiſe is tumbled. The ſeuerall degrees whereof, in God his patience, Chapter 16. yet more argueth and aggrauateth the obſtinacie of the enemies ſtill more and more endured to endleſſe wrath.

8. Theſe cuppes are giuen to the Angels by one of the foure beaſtes, that is, by the true Paſtors of the Church, Chapter 4. to ſhew, that through the cleare light of the Goſpell preached, Antichriſt being laide open, the hearts of God his faithfull ſeruantes ſhall be filled with holy indignation and zeale to imploy their power to God his honour, in his ouerthrow, ſtirred thereto by the preachers of the truth. *Reward her as ſhee hath rewarded you, &c. according to the Cuppe ſhee filled to you, fill her the double.* This was ſummarily touched in the end of the 14. Chapter, when the Angell from the Altar hauing power ouer fire, ſtirred the other to cut downe the grapes of the earth: the which ſame thing is heere more largely explaned. That this is ſaid to bee done by one of the foure Beaſtes, as it ſheweth them to be the ſtirrers to worke, ſo, (according as their diuers faces expreſſed diuerſitie of giftes, as for diuers times and caſes is requiſite) to ſignifie the imployment at this time of ſuch as were fitteſt, whether for wiſedome, as *Men* to ſpie out the Beaſt, or rather (that being alreadie done) for leonine courage, roaring and thundring, Chapter. 10. to encourage and terrifie. How it be, what of one of them is done, is done of all.

Chap. 18. 6.

9. The

9. The power, whereby this great execution is borne out, that it can not bee ſtayed, is God his glorious and powerfull preſence in his owne true Church opened and made viſible, before fuming in wrath againſt Antichriſt: ſo, as neither dare theſe Miniſters but execut their charge. The feare & loue of God, and knowledge of his terrour ſtirring them: neither any enemie impede the courſe of God his iudgements till they be finiſhed. For the Beaſt muſt goe to deſtructiō: and the Whores louers ſhall ſtand abacke afraide at her burning, Chapter 18. And what is it elſe, that miraculouſly hath and yet doeth beare out againſt Antichriſt his power and malice; *VVho, if the Lorde were not on our ſide, would haue eaten vs vp, and as mightie floudes haue ouerwhelmed vs in the depth: but the Lord is our helper. Peoples heare it, and are afraid. Sorrow commeth on the Inhabitants of Paleſtina.* Now this type is not ſo put, as if the Saintes this time ſhould be debarred from the preſence of God in his Church. But by alluſion to the 40. of *Exodus*, 1. *Kings*, 8. *Iſai* 6. to ſhew a great and powerfull preſence of God in his Church, newly reerected from vnder Antichriſt his tyrannie, where through the execution ſhall haue no let. It is true, that the reſort (albeit very frequent and dayly encreaſing) ſhall not be ſuch during the plagues and ſmoking wrath of God, as when *Euphrates* is dried vp, the high places taken away, and *Baal* deſtroyed. When the twelue Portes of the new *Ieruſalem* ſhall bee caſt open continually to receyue from all quarters both Iewes wakened by a voyce from the Throne, and the Kinges of the Eaſt with them comming to worſhippe *Iehouah* the Lorde of hoſtes, who then ſhall be the onely one Lord in the earth, & his name one. To which, the ſixt Cuppe ſhall in the owne time prepare the way, and which in the ſeuenth ſhall bee fulfilled, and ſo the myſterie finiſhed, in the accompliſhement of all foretold by the Prophets, Chapter 10.

Pſal.124.
Exod.15.14
Chap.11.
Chap.19.5.
Chap 16.12
Zach.14.9.
Act.3.21.

CHAPTER XVI.

IN the 15. Chapter was the preparation for the laſt wrath. Heere is the particular execution in ſeuen degrees, according to the number of the Miniſters thereof, which degrees in order & maner haue a great reſemblance and relation to the degrees of Antichriſt his riſing in the Trumpets, to ſhew the wiſedome and iuſtice of God, in rendring meaſure for meaſure, and bringing him downe as he aroſe. The reſemblance hath made many to thinke both to be of one matter and time. But theſe Vialls are all powred on the Beaſt and his marked ones, whoſe height in working began but in the fift Trumpet.

2. This execution is commanded verſe firſt, from the Temple, as a holy and iuſt worke, with a loud voice, as a matter important, and to bee performed with care: to the Miniſters, who being prepared attend the ſigne. The execution is vpon the earth; that is, the earthly ſorte of men, thorow all the plagues, euidently deſigned to bee Antichriſt and his adherents, It is executed by ſeuen degrees, to ſhew God his patience in his greateſt wrath: in each degree is the common ſigne, of powring out the Viall, and the enſuing effect firſt or ſecundarie:

Chap. 13. Sect. 7.

3. The firſt Viall is powred on the earth. Where, the earth muſt bee vnderſtood according to the relation it hath in collation to the ſubſequent thinges, and degree which in that reſpect it holdeth: to the ſea, riuers, ſunne, throne, *Euphrates*, the aire. For, as when the earth, or the Earth & Sea ar oppoſed to Heauen, then thinges below are oppoſed to things aboue: earthly or vnſtable things, to things heauenly and permanent: ſo in this place, as alſo in the firſt Trumpet, it muſt be taken, as the order of ariſing degrees in compariſon requireth, for the firſte and lighteſt degree of iudgement, as the earth is the loweſt and lourdeſt of elements; as the earth is taken in the firſt

verſe,

verſe, all the Vialls are powred on the earth, becauſe all are on the earthly, Antichriſtian kingdome: in this other ſenſe of the earth, the firſt particularly, is powred thereon. The effect thereof is, that the filthineſſe, looſe life, hypocriſie, auarice, pride, ſymonie, and other vices of the Clergie, and Church of Antichriſt, breake out to the view of the world (long blinded) as filthy boiles. The alluſion is to the ſixth plague of *Ægypt*, where-thorow the Enchanters were no more able to ſtand before *Moſes*. This was the firſt degree of the fall of Rome, when God to make them deteſtable, diſcouered their ſores; ſo as theſe enchanting bewitchers were confounded, and could no longer abide the light. The accommodation of Storie is moſt cleare: where by numbers their auarice, pride and hypocriſie is highly exclamed againſt: Few daring yet challenge their doctrine and worſhippe: yet their perſons thus falling firſt in contempt, it made way to the next Cuppe. Now, as in the firſt Trumpet, contention and ſelfe loue ioyned with cruelty, like fire & haile mixed with bloud, caſt on the earth, made the firſt great degree to Antichriſt his riſing, by burning vp all true loue, life, and holy zeale of religion: ſo, the firſt open degree of his fall, is by the cuppe of wrath powred on the earth, euen the diſcouerie of their hypocriſie & filthineſſe, whereby they were ſeen to be void of all true Religion. *Exod. 9 11.*

4. The ſecond Viall maketh a higher degree, in that not onely the perſons, who worſhipped the Beaſt, and receiued his Characters, are for their filthineſſe, odious; but now, euen their common doctrine and ordinarie worſhippe becommeth vile and corrupted as bloudie worſum, deadly to all that drinke thereof, and abhorred of men, who in the cleare glaſſie Sea before the throne perceyue the ſtinking rotteneſſe of this Aſphaltites. How after the contempt of the perſons for their abhominable filthineſſe, next, all their worſhippe and doctrine of pardons, reliques, indulgences, holy water, croſſings, ſoul-Maſſes, pilgrimages, proceſſions, inuocation of Saintes,

baptizing of bels; magicall coniurations, forged miracles, fooliſh Legends of lies, and the reſt of that ſea of rotten bloud beganne to ſtinke in the noſes of men, is more then euident: their whole worſhippe and common ſchoole Diuinity now ſtanding as the Sea of *Sodom*. Compare this Viall for kind and degree to the ſecond Trumpet.

5. By the third Viall, their riuers and fountaines of waters are turned into bloud. When by *Moſes* the floud & al ſtanks and ponds of *Ægypt* were turned into bloud, (for thereto in this and the former Vial the ſpirit alludeth) the Ægyptians digged to themſelues wels to drink of. When in the dayes of *Ahab*, through parching drought, all other waters failed, hee and *Obadiah* ſeeke to the riuers & fountaines. So the common Sea of Popiſh worſhippe and doctrine becomming vile: the laſt refuge, for preſeruing the liues of their Beaſts, is their riuers and fountaines, wherby their Sea is inriched, and which by kind ſhould bee more cleare and ſweet. But theſe are alſo made bloud, and that in two reſpects. Their riuers and fountaines are their great and learned Doctors, and grounds, whence theſe as riuers carry waters, as from ſprings, to ſweeten if it were poſſible that rotten ſea. But howſoeuer, in ſome outward degre they appeare to haue ſome more freſhneſſe; yet they are but bloud, and to drinke of them it is deadly. They labour much to excuſe and maske the groſſe rottenneſſe of their ſea, and to ſweeten it with eloquence, aide of Arts and Philoſophy: and yet all is bloud. They buſie themſelues to bring warrands from the Fathers: but almoſt, all from that third part of that ancient ſea, which in the ſecond Trumpet was made bloud: & from theſe fountaines and riuers which in the third Trumpet were for the third part made bitter and mortall. And what cleare and ſweet water might both from Scripture and Fathers bee brought for cure of their Sea, they by falſe gloſſes wreſted interpretations, cuttings, & caruings turne all into bloud. The ſecond reſpect, in which their riuers and fountaines

Exod. 7.

1. King. 18. 5

are

are ſaid to become bloud, that we ſhould not miſſe to take vp, the Angell excuter, praiſeth God his iuſtice therein, and another from the Altar (a ſure teſtimony from Chriſt himſelfe) cõfirmeth his ſaying. And this double teſtimony both of the executers and miniſters of the Altar, true Paſtors encouraging to execution, ſo warranteth the equity of this point, that men need not be remiſſe or ſtayed with any faint doubts from executing this iuſt worke. And certainely the Spirit in this double proclamation of God his iuſtice heerein, ſeemeth in diuine wiſedome to haue foreſeene and foreſhewed the faintnes of men in this ſo approued an errand. The point is, becauſe their riuers and fountaines, euen their head Clergy-men, entertainers, nouriſhers, and vpholders of all that ſtinking ſea, haue beene bloody murtherers of the Saints and Prophets, and occaſioners of all bloudſhed in the earth (the Whore Chapter 17. beeing drunke with the bloud of Saints, and all the bloud of the earth being found in her, Chapter 18.) Therfore the Lord in his iuſtice, now giueth them bloud to drinke, euen meaſure for meaſure. And the Cuppe that ſhee filled to vs, ſhee now taſteth in her courſe. Wherein is performed what for conſolation was ſpoken, Chapter 13. *If any kill with a ſword, hee muſt bee killed by a ſword.* The performance of this wee haue in ſome meaſure ſeene, and daylie ſee, in ſuch Countries wherein the Lord hath raiſed the light of this Goſpell, while their continuall conſpiracies and treaſons againſt the ſtates and liues of Princes, compell men (otherwiſe, but prepoſterouſly pittifull, and for all this double denounced warrant of the equity of the worke, but too ſlow) to giue them the due recompence of their bloudy practiſes. But the effect hereof will bee ſtill more and more perceiued. For there will bee no end of their tragicall attemptes, till that bloudie ſtate bee deſtroyed for euer. Theſe are the Martyres, the Church of Rome can glorie of. Heere a diuine artifice of the Spirit is not vnworthy the marking: that as in expreſſing the firſt ſufferings of the Church by the dragon,

Chap. 4. 10.

Obadiah 16. Iſai 49. 26. and 51. 22, 23.

baptizing of bels; magicall coniurations, forged miracles, fooliſh Legends of lies, and the reſt of that ſea of rotten bloud beganne to ſtinke in the noſes of men, is more then euident: their whole worſhippe and common ſchoole Diuinity now ſtanding as the Sea of *Sodom*. Compare this Viall for kind and degree to the ſecond Trumpet.

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1. King. 18. 5

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are ſaid to become bloud, that we ſhould not miſſe to take vp, the Angell excuter, praiſeth God his iuſtice therein, and another from the Altar (a ſure teſtimony from Chriſt himſelfe) cõfirmeth his ſaying. And this double teſtimony both of the executers and miniſters of the Altar, true Paſtors encouraging to execution, ſo warranteth the equity of this point, that men need not be remiſſe or ſtayed with any faint doubts from executing this iuſt worke. And certainely the Spirit in this double proclamation of God his iuſtice heerein, ſeemeth in diuine wiſedome to haue foreſeene and foreſhewed the faintnes of men in this ſo approued an errand. The point is, becauſe their riuers and fountaines, euen their head Clergy-men, entertainers, nouriſhers, and vpholders of all that ſtinking ſea, haue beene bloody murtherers of the Saints and Prophets, and occaſioners of all bloudſhed in the earth (the Whore Chapter 17. beeing drunke with the bloud of Saints, and all the bloud of the earth being found in her, Chapter 18.) Therfore the Lord in his iuſtice, now giueth them bloud to drinke, euen meaſure for meaſure. And the Cuppe that ſhee filled to vs, ſhee now taſteth in her courſe. Wherein is performed what for conſolation was ſpoken, Chapter 13. *If any kill with a ſword, hee muſt bee killed by a ſword.* The performance of this wee haue in ſome meaſure ſeene, and daylie ſee, in ſuch Countries wherein the Lord hath raiſed the light of this Goſpell, while their continuall conſpiracies and treaſons againſt the ſtates and liues of Princes, compell men (otherwiſe, but prepoſterouſly pittifull, and for all this double denounced warrant of the equity of the worke, but too ſlow) to giue them the due recompence of their bloudy practiſes. But the effect hereof will bee ſtill more and more perceiued. For there will bee no end of their tragicall attemptes, till that bloudie ſtate bee deſtroyed for euer. Theſe are the Martyres, the Church of Rome can glorie of. Heere a diuine artifice of the Spirit is not vnworthy the marking: that as in expreſſing the firſt ſufferings of the Church by the dragon,

Chap. 4. 10.

Obadiah 16. Iſai 49. 26. and 51. 22, 23.

Chapter 12. who giueth his power, throne, and authority to the Beaſt, alluſion was to the condition of the olde Church in *Ægypt:* ſo heere in the firſt degrees of finall wrath, alluſion is to the plagues there. Like as in the Chapter 15. vpon preception of the laſt degree, the ſong of *Moſes* was ſung at the glaſſie ſea.

6. The fourth Viall is on the ſunne; whereby the beaſt his marked ones are plagued: the cleare light of the Goſpell (ſhewing Chriſt the ſunne of righteouſneſſe) now ſo ſhining, as in place of glorifying God by repentance, and acknowledging of their error and workes of darkeneſſe, they as the children of darkeneſſe, and hating the light, where by their workes are reproued, boile in deſpitefull rage, and are burnt vp with enuie and malice, as were the Phariſies at Chriſt his cleare doctrine and euident myracles: and that *Stephen* hauing his face like the Sunne. And they blaſpheme God in blaſpheming his truth, and true Church; ſpeaking euill of the way of righteouſneſſe: their deſperate rage ſtill increaſing as the light groweth, becauſe induration in impenitency is a common effect of all theſe plagues. In that, howſoeuer God hath his owne ſingle ones to pull out of that Kingdome, yet the body is not reclamable, but muſt goe to deſtruction. Compare this with the fourth Trumpet. The light of the Goſpell is a plague and torment to the reprobate world, as the two witneſſes, Chapter 11. were a vexation. Here the firſt effect of th is Vial is rage, the ſecond blaſphemy.

Iohn 3.20.
Eph. 5.13.
Act. 7.54.

7. The firſt is on the throne of the Beaſt, that is, on his Kingdom, as the next words interpret, and as the whole frame of Scripture ſpeech euinceth. The throne of *Dauid* is for his Kingdome. The Throne is eſtabliſhed: for the Kingdome is eſtabliſhed. Satan his throne, Chapter 2. and 13. for his kingdome. The firſt effect hereof is, their Kingdome looſeth the glory, luſtre, pompe, and wonted eſtimation, and becommeth contemptible. Whereupon the ſecundary effect followeth, in them, of deſperate ſorrow,

row, expreſſed by a geſture of men, extreemly grieued· *Gnawing their tongues:* and obduration in impenitency and blaſphemy, their ſores by the light of the Sunne beeing more and more laid open, and thereby their ſorrow augmented. For their workes, ſee Chapter 9. And withall conſider what a wiſe and iuſt retribution. As, by falling from heauen to the earth, and from being ſtarres of light to become miniſters of darkeneſſe, they opened the bottomleſſe pit, and let out darkeneſſe, by the ſmoake thereof eclipſing all true light, and ſo erecting the kingdome of darkeneſſe. So heere, by the cleere ariſing light of the Sunne of righteouſneſſe, all the earthly and wordly account of their Kingdome becommeth contemptible, and is darkened. And as, by the doctrine of darkeneſſe, they, like Scorpions, ſtinging men, tormented their conſciences: ſo the light opened, and diſcouering their treachery, tormenteth them with anguiſh and ſorrow. This effect, both firſt and ſecondary, we ſee already in great part, but ſhal yet ſee more. For, albeit theſe plagues here, haue their owne degrees for order of working, yet ſtill the former hold on with the ſubſequent, till all together, in the ende, bring finall deſtruction.

8. The ſixth Viall is notable in many circumſtances. It is poured on *Euphrates*: the effect is, drying the waters thereof. This effect is for a ſpeciall end, that the way of the Kings of the Eaſt may be prepared. Againſt this effect, and apparent ſequell thereof, a great endeauour is ſhewed, and the euent thereof. The endeauour, is of the principals, *Dragon, Beaſt, and falſe Prophet*, by their inſtrument, (a peſtilent broode, and well reſembling their origine) *foule ſpirits, and ſpirits of Diuels*: ſo is their quality. Thir dealing is, to goe to the Kings of the *Earth*, ſtrangers from heauen, whom they may perſwade importunelie crouting like frogges, night and day in their eares. Their force of perſwation is, by working ſignes, thus to ſhew thē to bee falſe Prophets, ſeducing. The ende of this their endeauour, is to gather theſe earthlie Kings together,

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in their purpoſe, to vphold their tottering Kingdom, now threatning a fall: and to impede the apparant effect to which this Viall maketh preparatiō: but which God ſhall turne to another fine then they purpoſe: euen to bee glorified in their iuſt deſtruction, as the euent proueth. Now, both in reſpect of the great danger to be deceyued & miſled by theſe frogges, & of the great day of God his wrath, to come on them (ſo much the more perilous, as it ſhould come like a thief in the night) warning is giuē to watch, and holde the true faith: whereby, putting on Chriſt, and girding him to vs as with a golden girdle, we be not foūd naked, and ſo aſhamed, but bleſſed through our garment. The euent of al this their buſie trauel is expreſſed in this, that they gathered them to a place called in Hebrue *Armageddon.*

9. Now, becauſe for the moſt part, the effect and ſequels of this Viall are yet to come: in ſeeking the accommodation, wee muſt walke warilie, as the light of holy writ may leade vs. *Euphrates* properly, is that great Riuer whereon *Babylon*, properly ſo called, did ſtand, and whereto, it ſerued for beautie, commoditie, and fortification. It was alſo the march bordering Dauid his kingdom on the Eaſt, ſeparating, and in a manner debarring the Eaſterne peoples therefrom. To both theſe conſiderations, in this alluſion, the ſpirit hath reſpect. In the 51. of *Ieremie*, prophecying the deſtruction of Babylon, hee threatneth that he will *dry vp her waters.* Thence, hither, to the deſtruction of the myſticall *Babylon*, the ſpeech is brought. In the next Chapter, the whore *Babylon*, is ſaide to ſit *on many waters.* Which are interpreted, *Kings, Nations, Peoples, and Tongues.* To ſhew, in great dominion and authoritie, great dignitie & ſtrength. The drying vp then of her waters, is the decay of her authoritie, dominion, glory, and power, by the ſubſtraction of theſe from her obediēce, in whom was her ſtrength and fortification. Euen that ſame, which Chapt. 17, is expreſſed by *eating her flesh and making her naked.* Thus, fitly for this reſpect, and yet more for the ſecond, the dry-

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ing of *Euphrates* is heere mẽtioned, in a depth of wisdome: to shew, how that Riuer bordering the kingdome of *Dauid* on the East, and set betwixt the Easterne Kings and the blessed lande, being dried vp, the Kings of the East, should therethrough haue easie accesse thereto: the debarring impediment being remooued. The sense is. As Antichrist his rising was the occasion of darknes, and defection from the Gospell to *Mahometisme* in the East, and of the obstinate abiding of Iewes (who are most part in the East, and whom specially heere the spirit pointeth at, as the euent cleareth) in their infidelitie: and as the greatnesse and power of Antichrist still debarreth both, from embracing the Gospell, as *Euphrates* flowing ouer all his bankes, and so letting all free passage to the kingdome of *Dauid:* both *Iewes* and *Mahometans*, through the superstition, idolatrie and corruption of the Romish Church, abhorring Christianitie: so now, her waters beeing with the heat of the sunne of righteousnesse dried vp, an open way shall be prepared for them to receiue the Gospell. I know, how some, from the story of *Cyrus* and *Darius* Kings of the East, diuerting the course of *Euphrates*, and so surprising *Babylon*, thinke this allusion taken, to shew how mysticall *Babylon* shall in like manner, bee destroyed by Easterne Kings. But the spirit of God fetcheth nothing from *Zenophon* or *Herodotus*, but all his allusions are to holy writ. As this speech is, plainly frõ *Ieremie*. And, the Prophets (who in respect of *Media*, by whose forces specially *Babel* was taken, denounce her ruine from the North) shew the weakenesse of that coniecture. And this Propheſie cleereth euidently that her destruction shall be by Westerne Kings, euen the hornes of the Beast, who hauing long drunke of her cup, and giuen their Kingdomes to the Beast, at last haue their hearts turned by God, to hate the Whore, eate her flesh, make her naked, and burne her with fire: and so shall make way for the Kings of the East, that is, whole States (that particular persons be not thought heere to be designed, as were the Sages, who at the natiuitie of *Ier. 50. 41.*

Christ vpon sight of his star, came from the East to worship him, while Priests & Pharisеis abode in blindnesse) which, by *Babels* fall, the cleare starre of Christ shall bring to bowe vnto him. Whereat *Herod and all Ierusalem shall bee troubled.* As their endeauour heereupon well sheweth. Now, heere, a great wisdome and delightfull congruity, in the order of God his working, is to bee obserued and admired. By Antichrist his vsurpation and darkenesse, preuailing on the fifth Trumpet, as by the swelling of *Euphrates*, the East was alienated and debarred from the Kingdome of *Dauid*: God in his iustice, losing thereafter, in the sixth Trumpet, from *Euphrates*, these Armies of desolation and poisoning error. So heere, in the fifth Viall, the kingdome of Antichrist becomming darke and contemptible, and in this sixth Viall, all beauty, strength, and fortification beeing dried vp, the East shall come againe to the Gospell, & *Iewes* repent from their obstinate blindnesse and induration. God, thus wonderfully, and to the high praise of his wise grace, bringing a more ioyful effect from *Euphrates* in Antichrist his fall, then hee brought a heauy woe in his rising. And consider how wonderfully heereupon the case varieth. In the sixth Trumpet, out of the mouthes of these destroiers, from *Euphrates*, came *Three things, Fire, Brimstone, and Smoake:* By which three, the third part of men were destroyed. Heere, to disturbe als ioyfull an effect from the East, out *Of the mouthes of the Dragon, Beast, and false Prophet, three foule spirits euen spirits of Deuils.* That is, men led with the spirit of Satan, lyers, and murtherers like their Father, and accompanied with the effectuall deceiuableness of his working, authorised by Antichrist his state, and in speciall by the false Prophet head thereof, are sent abroad, as crouting frogges, to bestirre themselues. Who these are, the state of our time and practise of Iesuites and Seminary Priests, compassing Sea and Land, specially busie about Kings, maketh more then manifest. They beginne to see their waters drinking in, and Euphrates earst so great a riuer, now running in a narrow channell

Matth. 2. 3.

chaunell; and this ſetteth them madlings a worke. Beſides their origine, they haue a ſpeciall note of diſtinction whereby to diſcerne them, *that they are workers of miracles*; ſo to ſhew them falſe Prophets, to whoſe begetting, authorizing, and ſetting a worke, all the power of the kingdome of darkeneſſe, *Dragon, Beaſt, and falſe Prophet*, haue ioyntly bended all their malice, force, and intiſing hypocriſie, as to the laſt puffe of Satan his mouth, and of the Vicar of his throne, for vnderpropping *Babilon. But shee can not bee cured. For the Beaſt goeth to deſtruction.* Heere, the Beaſt and falſe Prophet are diſtinguiſhed, as the firſt and ſecond Beaſt, Chapter 13. That heere, may bee ſhewed a ioyned endeauour of the head and whole body of the ſtate. See vpon the next Chapt. Sect. 11. 18. and vpon the 19. Sect. 27.

Ier. 51. 9.
Chap. 17. 8.

10. The vnlucky euent, of this their endeauour, to themſelues and happy to the Church: ſpecially theſe to whom by this vial the way is prepared, is ſhewed in theſe words, that they gathered thē to a place called in Ebrew *Armageddon*. Wherein, much matter is compriſed & offered to our conſideration: partly in the name of the place, but ſpecially, in that it is ſo called in Hebrew. The place is *Armageddon*, a word compoſed of *Har* a Mountaine and *Mageddon* a plot of ground in the lot of *Manaſſe*: famous in Scripture, for two notable euents, the one of great ioy, the other as ſorowfull. The firſt is in the 5. of *Iudges*, where a great victory is obtained againſt *Iabin* and *Siſera* at the waters of *Mageddo*: when *the Kinges fought and were ſwept away*. This was ſo noble a victory to the Church, as the *Pſalmiſt* maketh it the meaſure of his wiſh againſt the enemies. The other als mournfull, is, when *Ioſias* by *Necho* is ſlaine at *Mageddo*. Whereupon, to the Iewes, inſued moſt bitter mourning. To both theſe euents the ſpirit heere alludeth; yet with this remarkable point of difference, that where the firſt of them was at the waters, the ſecond in the valley of *Mageddo*. Heere, the place is *Armageddon*, that is, the Mountaine of *Mageddon*. This difference is

Pſalm. 83. 9
2. King. 23.
2. Chron. 35.

purposely put of the spirit, to shew that the enemies here, should bee in some great indeauour against the Church of GOD, in all the old Testament bearing the name of a *Mountaine*. Not onely for God stablishing her against all assailers, and for her eminency, but also, in respect of her type in Mount *Sion*, and land of promise, which is a land of Mountaines, and for the Church her abode therein, called of *Daniel Har tsebikadosh*. This is the Mountaine of Mountaines, wherein the Lord *will destroy death*: and *thresh Moab as straw is threshed in Madmena: in which the Lord will destory all that rise against her*. Heerein then is implied, that this great destruction of Antichrist and his aiders, by perswasion of the frogges, shall bee in a high enterprise against the true Church: as God foiled *Gog vpon the Mountaines of Israel*. And *the King of the North* entring in the *pleasant Land*, and planting the Tabernacles of his Palace *in the glorious and holy Mountaine*. Now, as for this their purpose, causing their destruction, the place is called *Har*, a Mountaine. So, to expresse a double euent of this their enterprise, it is called *Megiddon*, by allusion to the two stories before mentioned. To that in the 5. of *Iudges*, to shew, that the same shall befall all these enemies assembled by the frogges, which did befall *Iabin* and *Sisera* at the *waters of Megeddo*. And thereupon, such a like song of ioy to the Church, as is that of *Deborah* and *Barack*. To the other story of *Iosias* slaughter, the allusion is, to shew, that vpon this victory, should arise such a mourning, and that proper to the Iewes, as they had for the slaughter of *Iosias* in the *valley of Mageddo*; but of a much different kind. Euen that mourning whereof *Zachary* prophecieth in his 12. Chapter. When by this victory, the way beeing prepared for them to come and see him whom they pearced they shall bee sorry for him, as one is sorry for his first borne: and when, in that *day, there shall bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Mageddon*. When euery family shall mourne apart: and when they *shall iudge themselues worthy to haue bene destroied*: God powring on them,

Dan. 11. 45. *Ezech. 20. 6. 40.* *Isai 25.*

Ezech. 39. 43. and 36. 31. *Zach. 12. 10.*

to

to true repentance, *the ſpirit of grace & compaſsion.* And for this double effect, of the Iewes common ioy with the Church, and proper mourning, the place is called, in Hebrew, *Armageddon.* To expreſſe that the Iewes, conuerted to the Goſpell, ſhall celebrate this victory, both with ioy, and alſo with godly ſorrow cauſing repentance, for their begonne induration and pearcing of their Sauior. In the firſt Chapter, ſpeaking of that ſight of Chriſt, whereby all families ſhould mourne before him, *euen they who pearced him thorow*; for this ſame purpoſe are put ναὶ and *Amen* for Grecian and Iew, who iointly ſhould ſee him, and mourn vpon ſigt *of the ſigne of the Sonne of man in heauen, Math.* 24. The ſame which heere is ſhewed in the Vials, as vpon Chapter 15. Section. 1. was declared. In like manner Chapter 9. to ſhew, how both Iew and Grecian, ſhould at length know and deteſt Antichriſt, hee is called in Hebrew *Abaddon* and in Greeke *Apollyon.* But in this place, that wee may take vp the ſpirituall driſt of the holy Ghoſt, in theſe who ſhall come, vpon this victory, from the Eaſt, hee telled vs that the place ſhall be called in the Hebrew *Armageddon.* Not, but it ſhall bee ſo called alſo in Greeke, that is, the Gentiles Chriſtians ſhall alſo celebrate this victory: but, to ſtirre vs to the vp-taking of a ſpeciall effect heereof in the Iewes, of common ioy with vs, and proper mourning for their owne induration againſt the common Sauiour, ſo the place is called in Hebrew. The conuerſion of the Iewiſh people, by cleare warrant of Scripture, wee looke for. And that, not onely of certaine perſons, now and then, heere and there: but aſſuredly, that the body of that people ſhall ſolemnedly turne, to the great admiration of the world, and praiſe of God his both wiſedome and mercy. This the Prophetes foretell clearely: the Apoſtle Paull moſt planely; yea the Lord himſelfe, in the prediction of their ouerthrow, *Luke* 21. limiteth the time of their beeing trode vnder, *till the fulneſſe of the Gentiles bee brought in.* Which ſelfe words, the Apoſtle vſing, *Rom.* 11. hee expoſneth clearely the Lord

Chap. 19. *Section.* 4.

his meaning. It is a wonderful prouidence, that the Iewes, fifteene hundreth yeares, not poſſeſſing one foote of propertie in the earth, yet are kept a ſeparate people, that in his owne time, the Lord may be magnified in his mercy & truth, towards them, to the aſtoniſhment of all the world. That the great deliuerãces promiſed them in the Prophets, haue all their performãce in Chriſt, it is certain: but whereof, that the full accompliſhment commeth not till their ſolemne conuerſion, it is euident, by the Prophecies cited & applied by the Apoſtle, to that purpoſe. Now, whether they ſhall bee brought to inhabite againe their owne Lande, albeit I dare not determine: becauſe (it being typicall) all, promiſed theranent, may bee performed in their coniunction to the Church, which is the true Ieruſalem from heauen: yet certainly, my heart inclineth to think ſo. Becauſe their ſolẽne conuerſion muſt bring with it, the remooving of their reproach, and ſo, of neceſſitie, a gathering from their diſperſion, to brooke a ſtate in the eies of the world. And the Lord his owne wordes, limiting their beeing trode vnder foote, ſeeme to implie no leſſe: *O the deepeneſſe of the riches both of the wiſedome and knowledge of God!* The Iewes, miſconceyuing the Prophetes, are ſtrengthened in their error of Meſſias yet to come, becauſe they thinke, that before his comming, the Romane Empire muſt bee vtterlie deſtroyed; which now ſtandeth onely in the Pontificalitie. Whereby any may well know, how great a way his fall, and of all that ſtate with him, ſhall open vnto them. So much the more as in place of his idolatrous ſuperſtition (whereat they now ſtumble) done away, they ſhall ſee the puritie of true worſhip erected.

11. The ſeuenth and laſt Viall is powred in the Aire. The effect whereof is ſummarilie, in one worde denounced, and then typically declared. The denunciation is great: firſt, for the authoritie, as beeing not onely from the Temple, but alſo from the throne in it, euen God his owne voyce. And next, for the weight of the matter, that

that now, *all is done*. Not as if in that inſtant all thinges were accompliſhed; but, by powring out of this Viall the ſigne being giuen, to ſhewe that in the daies thereof all ſhould bee finiſhed according as Chapter 10. was ſworne. Neither is this to bee taken for the laſt conſummation, as neither is *the great day of God almightie* in the former Viall, for the laſt day: any time of God his great execution, being in Scripture ſpeech ſo called ordinarily. But heere it is ſaid *to bee done*. Becauſe now at laſt, God is by this plague to deſtroy all enemies of his Church, and beautifie her, with peace, libertie, and plentie of grace: ſo as all whatſoeuer by the Prophetes hath beene foretold & promiſed of either, ſhall now haue the full accompliſhment. The Church beeing freed of all troubles, and hauing but to expect her bridegrome, for whom now ſhee ſhall bee prepared. This Chriſt him ſelfe foretold: *VVhen yee therefore ſee all theſe things come to paſſe, then lift vp your heades*. Theſe words then (*it is done*) are all one with theſe (*now all is come to paſſe ſo as ye may lift vp your heades*). See this ſame ſpeech in this ſame ſenſe, Chap. 21. They are as I thinke, much deceiued, who interpret the commotions here ſubioyned, of the laſt conſummation: which ſhall not come thus, but as a thiefe in the night, vpon a peaceable, ſecure, and ſleeping world: when all theſe broiles and whole effectes of the ſeuen Vials, called of Chriſt, *Matth. 24. the ſigne of the ſon of man*, ſhall haue paſt before. Luke 21. 28.

12. This great effect, thus ſummarily in one word denunced, is declared by cōtinual allegorie. When the Aire is cleere & quiet, al, both ſea and lande, riuers, fountaines and heauenly lightes, are calme and ſhine cleere. But, the Aire beeing troubled, all heere below is troubled, and for their vſe toward vs, the heauenly lights are alſo darkned: and theſe fearfull effectes of *thundrings, lightnings, voices, &c.* ordinarily doe follow. Hereby, the ſpirit will expreſſe an vniuerſall and horrible commotion and alteration of the ſtate of the earth; which in one worde hee calleth an earth-quake: yea and that ſo ſtrange and huge;

as

as the like was not since men inhabited the same. It was a great earth-quake (that is alteration and vicissitude of things) when vpon opening of the sixth seale, the state of the Romane Empire was shaken, and in the sixth head, receiued a deadly wound. But in the ouerthrow of Antichrist, the Beast going to destructiō, when the cured head and Beast quickned, therein againe, shall bee slaine, and destroyed: there shall be another kind of commotion and alteration of the states of the world. So as, who seeme best fenced and hedged from all perill, as Ilandes; and who seeme stronglieſt stablished in greatneſſe and strength, as Mountaines; shall flee away, and bee so vndome, as they shall bee found no more. And so, it is no maruell that this alteration shall bee conioyned with terrible plagues and iudgementes vpon the wicked, like *haile from heauen of a Talent weight*: who notwithstanding, remaine indured against God, and blaspheme still.

13. The effect of this earth-quake, is declared to be on the state of Antichrist and his aiders; vnder the names of *the great City diuided in three; the Cities of Nations falling*. Wherein, *great Babell is now remembred and rewarded*. The Nations did tread vnder foot *the holy City*, Chapter 11. And heere their Cities fall. In the streets of the *great City* God his Prophets lay murthered, vnburied and mocked *three dayes and a half*. Heere, that great City is diuided in three. And so, that bewitching *Babell*, whose fal was denounced, Chap. 14. now commeth to ruine. For, by all these, that one state is meaned; but that, with her fall shall bee conioyned the fall of many great kingdomes, and all the face of the earth shall be altered. Which, besides the reason of her greatneſſe, is yet the leſſe wonderfull for this, that with her fall shall come on, the conuersion of the Iewes and orient with them, and apparantly by them. The subsequent Chapters, wherein this is more amply set foorth, maketh the matter cleare. Now what particularly is meaned, by renting of the great City in three, till the euent declare it. I dare say no more, but that apparently is shewed the ouerthrow

and

and dissipation of all the strength of that State: which cō-sisted in the ioyned power, counsell, and working of *three*. The Dragon, Beast, and false Prophet, verse 13. Or if heereby, the holy Ghost will giue vs to take vp such an vtter exterminion as is shewed *Ezech.*5. or 6.12. Or, if this diuiding in *three*, hath relation to the order of destruction set downe in the subsequent Chapters, in three degrees: first of the Whore, Chapter 17. and 18. next of the Beast & false Prophet, Chap. 19. and thirdly, of the Dragon, Chapter 20.

CHAPTER XVII.

WE haue heard the seuen degrees of the last wrath, whereof the seuenth hath in few words, so strange an effect summarily implyed, as a larger manifestation thereof, was necessary. Which accordingly the Spirit giueth; in the parties destroyed: maner, measure, and euents of their ouerthrow.

2. The parties destroied, are the Whore, in this and the next Chapter. The Beast and false Prophet, Chap. 19. And lastly, for an absolute victorie, the Dragon Chap. 20. Whereupon insueth the goodly and gracefull state of the Church, Chap. 21. and 22.

3. To the sight and perception of the damnation of the great Whore, *Iohn* is first exhorted and disposed by one of these Angels which had the seuen Vials, 1. 2. and beginning of the third verse. Secondly, a vision is exhibited till neere the end of the 6. verse. From thence, to the end of this Chapter, the vision is exponed by the Angell.

4. In the action of disposing *Iohn* to the preception of these things, are the instrument and his endeauor. The instrumēt is one of these seuen who had the Vials. To shew, that the time when the Vials should bee a powring out, would bring with it a more cleare knowledge, of Anti-

chriſt, and of the trumperie of this Whore, great by his power and credite: and ſhould waken vp & diſpoſe men to ſee more euidently theſe thinges which before were but of few, or then obſcurely knowen. Thus by degrees light groweth. The Angell his endeauour to this end is two-fold, in that both with voice he ſtirreth vp, and carrieth Iohn in ſpirit to the wilderneſſe. To let vs ſee, that for perception of ſuch things we are not only to be wakened vp from our natuall dulneſſe, but muſt in a maner be ſeparated from our ſelues, and all common conuerſation of the world: which yet ſtandeth not ſo much in the retreat of the body, or retiredneſſe of place, as in right diſpoſition of ſpirit. This Angell ſtirreth *Iohn* to perception, by an argument frō the great ſight he was to ſhew him, *the dānation of the great whore*, which accordingly he performeth in ſhewing the Whore, this Cha. and her *damnation*, Ch. 18.

5. The greatneſſe of this Whore (for further wakening vp of *Iohn* (and vs in his perſon) is yet amplified by 3. Arguments. Firſt, her great Dominion in theſe words, *which ſitteth on many waters*. So interpreted, verſe 15. therfore fitly is the decay of her eſtate called drying vp of her waters, [illegible]pter 16.12. Ier.50.38. and 51. The ſecond Argument is from the perſons, with whom ſhee playeth the harlot. Firſt, for qualitie great, as being *Kinges*; next for number, many, as indifferently, committing whoredome with *all the Inhabitants of the earth*: thus being both a great & a common whore. The third Argument is, her whoriſh and deceyuable perſwaſion; like that Prouerbes 5. by her alluremēntes, ſubtiletie, deceyuing men as with wine, and making them drunken, ſo to dote more and more on her, as men drunken, luſt aye the more after wine, till becomming altogether ſenſeleſſe, all true iudgement be ſtollen from them. This is it which maketh all paines takē with ſuperſtitious Idolaters for their conuerſion to bee vnprofitable: as it is but folly to deale with a drunken man while his wine is on him. This is that *Babylon*, Chapt. 14. againſt which, the heauy wrath there denounced, heere

taketh

taketh full execution. And for clearing the equitie thereof, it is moſt plainly heere opened what ſhee is, & of what time, and ſtate.

6. To *Iohn* thus prepared, appeareth the viſion of a Womá ſitting on a beaſt, and properties of both. Of the Beaſt his properties we will ſpeake in the Interpretation of the viſion which the H. Ghoſt him ſelfe giueth. The woman is glorious in all worldly pompe, & royall magnificence, wherby ſhe dazeleth the eyes of men; ſhee is a moſt abhominable Harlot, prouoking to deteſtable Idolatry and ſuperſtition, and in place of the healthſome waters of life, propining her owne traditions and deuiſes (for *ſtollen waters are ſweet*) which in deteſtation thereof, the holy Ghoſt here nameth by an abhominable name, This ſhee doeth vnder faire pretences, deceiuing with a golden Cup. Shee is an impudent profeſſed Harlot, and mother Harlot of the world; and yet with ſuch deepe ſubtilty couering her practiſes, as none ſhall read that which is openly written on her fore-head, but the lightned by the Spirit, to finde out the myſterie. For ſhee is like that adulterous woman, Prou. 30. 20. *which eateth and wipeth her mouth, and ſaieth, ſhee hath done nothing.* Finally, ſhee is a cruell murtheresſe of Saintes. Shee ſitteth on the Beaſt, as borne vp by him, and hauing all this glorie and bewitching power to deceiue, onely through that credite & eſtimation which ſhee hath by the Beaſt her aduancer. *Ierem. 51. 7.*

7. This Viſion worketh in Iohn admiration, yet not ſuch as was that Chapter 13. of them who admire and follow the Beaſt, and that heereafter verſe 8. but no theleſſe hauing mixed with it ſome ſuch infirmity as required a wakening of him from a vaniſhing aſtoniſhment, wherein many lie benúmed in theſe our dayes, who yet wóder not the firſt wódring. This effect of the viſion occaſioneth the interpretatió. Firſt of the Beaſt who is ſummarily deſcribed verſ. 8. and after more plainly exponed in the interpretatió of the heades & hornes. His ſummary deſcription is by his ſtable and yet variable condition, *Chap. 14. Section. 3. Abac. 1. 5. Act. 13. 41.*

which in thoſe who are not written in the booke of life, worketh ſuch admiration as was that, Chapter 13. This Beaſt then in ſome ſort and reſpect, had beene before that time, wherein *Iohn* ſeeth him, and in ſome reſpect and condition was euen then, albeit not as it was before, neither as it ſhould be thereafter: and was yet to come in a different reſpect and condition from either. And as it was yet to come (which is the condition and time, wherein, here it is to bee taken and conſidered) it hath two remarkeable notes. One is, that it ſhould *ariſe out of the bottomleſſe pitte*, which albeit in ſome ſort it may bee ſaid of all wicked powers, yet it is in a ſingular manner proper to Antichriſt, Chap. 9. and 13. the Vicar of the Dragon his kingdome, the Angell of the bottomleſſe pitte, the aduerſary, the man of ſin, and ſonne of perdition. His other note is, that *hee goeth to deſtruction*: whereof hereafter.

8. This deſcription, ſo obſcurely proponed, as in a ridle, the Angell moſt clearely openeth in the interpretation of the heads and hornes: ſo as it is maruell why any ſhould ſeeke after any other ſenſe of the Angels words, then that which himſelfe giueth.

9. Firſt then the heades are both ſeuen hilles, on which the woman ſitteth, and alſo ſeuen Kings. The firſt is ſo cleare a note of Rome as Grammarians know it, and both are put heere iointly, for cleare demonſtration what ſtate hee pointeth at; as alſo to ſhew that the heads of that ſtate (as they are Kings) muſt only be taken of ſuch as alwayes held that City, & not of ſuch as are, or weere heades in bare title, neither abiding in that City, nor making it great and glorious by their power, ſuch as were the Grecian Emperours after the fal of the weſterne Empire. And much more ridiculouſly ſince, the Kings of *Germany*, bearing the title of Romane Emperors, while they haue not one foot within *Italy*: yea, and of al Princes, who now domine within the compaſſe of the olde Romane dition, brooke the ſmalleſt portion therof, and whatſoeuer either now bee or before was the Title of either yet ſeeing the

Beaſt

Beaſt bearing vppe the woman, maketh her glory and grandeure; none can bee eſteemed for heades now, but theſe, by whome ſhee retaineth her credite, luſtre and pompe. Neither are Kings heere to bee taken for ſo many perſons, but for ſo many kinds of ſoueraign gouernments, in courſe, ruling that ſtate, according to the knowne frame of Hebrue ſpeech. Now, in exponing theſe ſeuen Kings, hee doth interprete the former darke ſpeech, and leadeth vs euen by the hand, to the time, & that ſtate and condition of Rome in time, which heere properly is the Beaſt bearing the Whore. *Dan. 7. 17.*

10. The beaſt had been in a ſort, in the fiue heades who were fallen. It was euen then, in reſpect of the policy at that time ruling: but as the Beaſt heere is deſcribed, and ſpecially to bee vnderſtood, that is, as by him Rome becommeth *the great VVhore*, hee was yet to come. The fiue fallen were Kings, Conſuls, Dictators, Decemuirs, and Tribunes. *Cæſars* the ſixt head ruled in *Iohn* his dayes. A ſeuenth was to come, which notwithſtanding is not the Beaſt, or head making this beaſt, as heere it is ſet downe. For that head was ſoone to euaniſh: but the eight head in number, and which in a ſort, is *one of the ſeuen*, hath heere peculiarly the name of this beaſt.

11. Of this head, three things are noted. Firſt, that he is the eighth in number and order. Secondly, that yet in a ſort, he is one of the ſeuen: to ſhew, how notwithſtanding that eight are heere counted, it ſtandeth yet true, that the Beaſt hath but ſeuen heades. Not that is was one, and the ſame properly; but for viue reſemblance, Chapter 13. As making vp the image of the Beaſt by cure of the deadly wound, and bringing Kingdomes and Prouinces in als great ſubiection to Rome by the cup of fornication, (thus bearing vp the Whore) as did earſt the former heads by force of Armes: ſo it is both the eight, and in a ſort the ſixt, wherein the Beaſt had got a deadly wound, which this head cureth. For the liuely reſemblâce in Monarchy, ſtate, lawes, rites, veſtiments, &c. Read the donation of

Constantine & *Steuchus* in defence of it. This eight head then is the Pontificality by which Rome is extolled and borne vp to bee a *Queene and Lady of Kingdomes*, bewitching the world: and becauſe in the ſummary ſpeech, hee had ſaid that *the Beaſt was to come*, and ſeeing ſeuen heades had onely beene attributed to the Beaſt, whereof none of the ſixe could bee hee (as hee is heere proponed) leſt hereby wee ſhould thinke that of neceſſity the next head after *Cæſar*, beeing the ſeuenth, behoued to bee this Beaſt (the Antichriſt:) the Angell in great wiſedome and plainneſſe pulleth vs from that thought, in ſhewing that one was then to come, who yet was not hee; for that ſhould ſoon bee gone: but the eight and laſt ſhould bee this Beaſt. I ſhewed on the 13. Chapter, that the ſeuenth head was the Kingdome of the *Oſtrogothes*: to whoſe King *Theodoricus*, the Emperour of the Eaſt, with aduiſe of Senate, willingly bequeathed Rome and Italy, *and ſacro texit velamine, in Signum rei ab Imperio conceſſæ*: and who of the Romans was receiued as their lawfull Prince, and by himſelfe and his Succeſſors raigned ouer it many yeres: during which, was both peace and friendſhippe betwixt them and the Emperours of *Conſtantinople*, all the dayes of *Zeno*, *Anaſtaſius*, and *Iuſtinus*. The third note of this eight head, called peculiarly the Beaſt bearing the Whore, is, that *hee goeth to deſtruction*. And in this, he is alſo ſingular from all former heads, who albeit they all did fall, yet the beaſt in ſome ſort remained. For the State and credite of the Kingdome abode in ſome degree in the ſubſequent heades. But this eight head ſhall draw that whole ſtate with him to vtter and euerlaſting ruine, and this is that which Chapter 19. is meaned, where it is ſaid, that *the Beaſt and falſe Prophet are taken, and both caſt in the Lake*. Whereupon many fondly imagine, that the Beaſt and falſe Prophet be two diuers. But this is it which the ſpirit would ſhew vs, that the falſe Prophet who is the head ſhall ſo fall, as the body of the ſtate & kingdome ſhal periſh with him. For none ſhall bee able to cure his wound, or reuiue any

Sabellic. En. 8. lib. 2.

image

image of that ſtate againe, as he did the wound of the ſixt head. So then, taken abſolutely, this Beaſt is Antichriſt, that is, the Pontificality raigning ouer *Rome*, or the Kingdom of *Rome* vnder the eight head the Pontificality. When the Beaſt and falſe Prophet are diſtinguiſhed, it is but for explicatiõ, to ſhew the ſtate or kingdome, & who is head of it. And thus I ſhew, that Chap. 13. were the firſt and ſecond Beaſt to bee vnderſtood, as by this place is euident, where the firſt Beaſt is only mentioned, & peculiarly called the *eight head*, who is alſo one of the ſeuen, and not the ſeuenth as moſt part make him: for ſo the ſpirit had more eaſily called him the *eight and ſeuenth*, then one of the *ſeuen*, but that hereby hee would lead vs to know which of the ſeuen hee is ſaid in a ſort to be. How farre *Thedoricus* & his wiſe daughter after him laboured, that Rome might both recouer and hold her aneient glory and magnificence, albeit hee ſeldome made reſidence there: the Stories giue cleare Teſtimony. From the fall of the Gothike Kingdome, the growth, pompe, and eſtimation of that City, hath onely been by the Pontificality, bearing it vp, and by ſemblance of the Lambe his hornes, procuring to it worſhippe of Nations. For otherwaies ſaith *Steuchus*, it had remained *fœdiſſima boum, porcorumque habitatio*. So as, ſince that time, to make any other the head or King of Rome, whereby ſhee had growth or honour, it is ridiculous, and againſt all euidence of ſtory. The Grecian Emperours, except an idle title, neither made any abode in that Citie, neither euer durſt openlie attempt anie further power therein then it pleaſed the Popes to allow them. And ſuch of them as at times did exerciſe any therein, it was not onely by ſurpriſe vnder falſe ſemblance, and pretence of peace: but their dealing alſo with it was in plaine hoſtolity as ſtrangers. So as in effect they were rather ſpoilers & rifelers, then bearers vp of her. The *French* and *Germane* Emperors aduanced her, but as hornes of the Beaſt who beareth her vppe. Who, that hee might the better puſh with them at his pleaſure, hath ridiculouſly,

See Vpon Chap. 13. Sect. 7.

fed

fed them with idle titles, as hee doeth his other hornes, whom he crowneth and decrowneth as he liſteth. But he him ſelfe is this Beaſt, bearing vp this harlot.

12. Thus are his heads. The hornes haue many diſtinct and cleere notes to ſhew the Beaſt, who, and of what time hee is. Of their number, ſee vpon Chapter 13. Section 8. Firſt then, theſe hornes are crowned Kinges: that inferiour Rulers, as Liuetenants, or Preſidents of Prouinces, be not heere imagined. According to the condition of this beaſt, vnder the former heads, who themſelues only were crowned and not their hornes. Secondly, their time of being, is noted: that they were not as yet riſen, but were to come. Thirdly, they are not ſo many perſons in ſucceſſion of one Kingdome, but ſo many Kingdomes, which all at one time ſhould raigne, euen with the Beaſt, vnder the eight head. The Beaſt, Daniel 7. with tenne hornes, hath no mention of heades: For that there, the hornes haue the conſideration of the heads of that Kingdom, wherein ſucceſſiuely ſhould raigne ſo many Kings. Heere (which ſome Interpreters ſhould haue better obſerued) this Beaſt hath both ſo many heades, and beſides, tenne hornes by alluſion to that: becauſe heere the hornes are not to bee conſidered as heads of the ſtate, ſignified by this Beaſt, or ſoueraigne Kings ruling it. Which, if the ſpirit had minded, he had not attributed thereto heads alſo, more then to that in Daniel. But the ſoueraigne policies being expreſſed by heades, the hornes are put to expreſſe the ſtrength of this Kingdome, in ſo many props of her power: and that ſo cleerely is vttered by the Angell, as it is wonder what ſhould make men to miſſe of his meaning: while he telleth plainly, that they are Kinges, *VVhich ſhall receyue a Kingdome at one houre with the Beaſt*. Which cannot conſiſt with the making them Kinges of that ſame ſtate, which by the Beaſt is ſignified: ſo confounding heades and hornes which the holy Ghoſt hath diſtinguiſhed ſo clearlie. Fourthly, their ſubiection to the Beaſt ſhould bee voluntarie, and with vniforme and free conſent: not inforced

ced by Armes, as was the ſeruitude of Nations to the Empire, but by the bewitching power of the cup of fornication, and theſe deceyuable ſignes and wonders, Chapter 13. This is the vnitie of the Church of Rome. This note alſo euinceth cleerely, that theſe hornes are Kingdomes voluntary ſubiecting them ſelues to the Pontificality and Roman Kingdom vnder him, and not ſo many ſucceſſiue Kings of any, much leſſe of that kingdome, to which they gaue their Kingdomes. Fiftly, they with the Beaſt ſhould fight againſt the Lambe. But to their owne confuſion, for two reaſons. One, in the Captaine, who is *King of Kings, and Lord of Lords.* The other in his Armie, who are called *choſen and faithfull.* Not that he needeth any army or forces to ouercome theſe hornes: but it is to ſhew that their fighting againſt the Lambe ſhould bee in his members. Who yet ſhould ouercome in the ſtrength of their king, by whō they are effectually called, ſo, as their calling confirmeth to them their election, and that by true faith wrought in them, which is the victorie wherwith they ouercome the world: reſting on their Lord, and being faithfull to him euen to the death; and this is not repugnant to that which was ſaid, Chap. 13.7. For that ouercōming of Saints was not abſolute either in degree or time: but onely the ſlaying of their bodies & bearing downe of truth for a ſpace, Chap. 11. and 14.12. Which, with them notwithſtanding, reuiued againe, not onely to the terrour of their aduerſaries, but alſo to their ouerthrow. 1. Ioh. 5.4.

13. Thus is the Beaſt bearer vp of the woman. Euen the ſame, whereof Chapter 13. but that proceſſe of time, in the progreſſe of iniquitie, giueth him, now, two notes ſomewhat different from that. The one, is ſcarlet colour, for increaſe of crueltie, wherein, by this time, hee hath come to ſuch height, as, for that, he hath now the Dragon his owne color. Who before this, a ſpace was let looſe, the thouſand yeeres of his reſtraint being expired: ſo as for bloody rage, now this ſuffragant of his throne, earſt like a Pard, is al of a bloody colour: and the Whoore is drunke

with the blood of Saints. The other note is, that where, firſt, he had but his head busked with the name of blaſphemie, he is now, for grouth of impietie and of ſacrilegious vſurpation of diuine honour, ful of names of blaſphemie. The head which at firſt was busked therewith, both waxing therein, & defyling alſo all the body. So as, now it is high time to come out of her. The Beaſt was, firſt, like a Pard; a cruell, yet a fraudulent beaſt, and leſſe horrible to behold: as in *Pergamus*, Sathan his throne, was erected, and ſpirituall fornication aduanced, by deceitfull pretece and hypocriſie of *Balaam*: but in *Thyatira*, violently inforced, as by *Ieſabel*, a falſe propheteſſe and impudent queen, murthering Gods Prophetes, deſtroying Gods worſhippe and erecting *Baall*.

The Whoore borne vp by this beaſt, is ſhewed here firſt by her great dominion, touched in the beginning of this Chapter, and heere now interpreted. This dominion ſhee hath through the Beaſt, her bearer. Secondly, her iudgement is here ſummarily foretold, which at length is handled in the next Chapter. And thirdly, in proper & plaine termes is told who ſhee is. Euen, *The City which ruleth ouer the Kinges of the earth*. So plaine a circumſcription of *Rome*, as the Aduerſaries are aſhamed to denie it.

14. In her iudgement, are three things. Firſt, by whom it is. Secondly, what it is. 3. How it commeth on. It is, by the hornes of the Beaſt, who ſhall worke her ouerthrow. What it is, is ſhewed by a naturall order. They ſhall hate her: they ſhall leaue her deſolate, by defection from her, vpon ſight of her impietie and abhomination: they ſhall make her naked, pulling frō her, her ornaments, rents and clothing: they ſhall eate her fleſh, feeding on her ſpoile as ſhe was fatted and growne great with the ſpoile of Nations: laſtly, they ſhal burne her with fire. Now, heere, wee muſt not image that all theſe kings, who haue giuen their Kingdomes to the Beaſt, ſhall at one inſtant reuolt: many ſtill cleauing to him till his laſt foile, after the Whoore is burnt, and ſo made pertakers of his iudgement, Chapt. 18.

and

and 19. But the holy Ghoſt wil tell vs, that her deſtruction ſhal be by theſe ſame kingdomes & ſtates which haue drunken of her cuppe, and had been the ſtaies of the beaſt his kingdome, & ſo, of her magnificēce. And, what is done of any of theſe, is ſaid, indefinitly of al. For, her deſtructiō muſt be by Weſtern Princes, that ſo, a way may be prepared for the Eaſt to embrace the Goſpel. Hereof, in no ſmal degrees, we ſee the execution begun and wel farre aduanced, and the laſt degree is comming on quickely. How this ſo ſtrange a caſe falleth; that, who were the hornes of her power, & her darlings cōmitting fornicatiō with her, ſhould now turne to be her haters & deſtroiers, is ſhewed, that it commeth by God his diſpoſition & all-ruling prouidence: who, as in his iuſtice, he gaue ouer theſe Kingdomes to the efficacie of error to belieue lies, for not belieuing the truth, 2. *Theſſ.* 2. So, in his owne time, when his iudgement therein was fulfilled, for hir iuſt deſtruction who had ſo bewitched the world, hee ſhould turne their heartes to hate her who had ſo long and vildely abuſed them. Conferre heerewith the 16. Chapter of *Ezechiel.*

15. Laſtly, as I touched before, is told in ſo plain termes who this Whoore is, that the Romanes are forced to confeſſe it. *Bellarmine lib.* 3. *de Pontifice, cap.* 13. *Ribiera* vpon this booke. The *Rhemish* doctors are ſo ſtraited, that ſeekinge ſhiftes, they againſt a cleare light, bewray an euill conſcience. See their annotations on this place.

16. So then, by all the courſe of this Propheſie, yea and the Romanes owne confeſſion, this is manifeſt that *Rome* is the Whoore. And ſo, by neceſſarie cōſequence, the ſeat of Antichriſt his kingdome. Whereby it is that ſhee is the mother of Whooredomes, and Lady of Kingdomes: thorough her exaltation and beeing borne vp by the Beaſt. Neither ſhall euer the *Ieſuits* be able, confeſſing, once *Rome* to be this Whoore, but of neceſſitie to grant alſo that the Beaſt muſt bee the kingdome of Rome. Whereof, many of them ſelues perceiuing the ineuitable conſequence,

fall next, for exempting the Pontificalitie from this blot, to diſpute of the time. Some making *Rome*, vnder the perſecuting Emperours, to bee Whoore: as *Bellarmine* in the place aboue cited. But, ſhee is, ſo, the Whoore, and then, the Whoore, as, and when ſhee is borne vp by this Beaſt, which fooliſhly he diuideth. Others, reiourne this to a future time, when as Antichriſt ariſing, forſooth, ſhall poſſibly expell the Pope out of *Rome*, and ſit there. So, forgetting the long boaſted priuiledge of *Peter* his Chaire: and while they ſeeke to eſcape, ſnaring themſelues more; by granting that to be poſſible, vpon the alleaged impoſſibility whereof, they long agoe builde all defence. But the holy Ghoſt, euidently, heere ſpoileth them of all ſhift, by cleare demonſtration: Whereby, as Rome is cleared to be the Whoore, and the kingdom of Rome to be the Beaſt: ſo are we led, as it were, by the hand, to the time when: and particular ſtate of that kingdome, wherein it is to bee taken for the Beaſt, heere, and Chapter 13. deſcribed: and that by three infallible tokens. Firſt, by a full and perfect enumeration of all the heads (that is, ſoueraigne ſortes of Rulers) from the firſt beginning of that ſtate, to the laſt & vtter fall thereof: and therewithal telling vs, that in none of the fiue fallen before *Iohn* his time, is that ſtate, the Beaſt as hee is heere vnderſtood, or, conſequently, *Rome*, the Whoore: neither in the head then ruling, namely *Cæſars*: neither in the ſeuenth head, which, vpon the deadlie wound of the beaſt in the ſixth head, ſhould ariſe & ſoone euaniſh. But in the eight head, ariſing by cure of the wound, and in that reſpect, one of the ſeuen, which was to come out of the bottomleſſe pit, that kingdome is the beaſt vnder that head, the falſe Prophet. And therefore the Beaſt heere is peculiarly denominate by that head.

Rhemiſts on this place.

17. The ſecond infallible token is the ſingular and different manner of working of the Beaſt and Whoore, in that ſtate and head, wherein, properly, the Beaſt is to bee holden for Antichriſt, from all the former: and ſo properly, competent to the laſt head, as can in no way agree to

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anie of the other. For the horns in time of that head, vnder which that kingdom is peculiarly this Beast, are crowned Kings, and such as are not subdued by violence or force of Armes, but willingly and with one consent *giue their Kingdomes to the beast*: being bewitched by the cup of fornication, and deceiued by lying signes and wonders vnder pretence of the Lambe his hornes, Chapter 13. So as, then only the kingdome of Rome is to be holden by this beast, when it is vnder such a head, as, by whose domination, Rome becommeth the Whoore, that is, the bewitcher of the world by superstitious & Idolatrus worship, signes & myracles, and pretence of Christian power and holinesse. Not hauing or pretending so much, a power to slay mens bodies as, by poisonable errour, to sting & torment their consciences, Chap. 9. and bringing Kingdomes in subiection, more by feare of conscience then force of Armes. Which is properly to bee the Whoore. For, vnder all the former heads, Rome was rather a murthering furie, then an inticing harlot: drinking more the superstition of all other Nations then propining any to them. Neither were any peoples subiect to her willingly, but by compulsion and Armes. But then shee became the harlot, when vnder pretence of Christ his power, and by deceit of the cup of fornication, shee made Kings, voluntarily and with one consent, submit their Crownes to her: so making vp the image of the Beast.

18. The third proper note and token is, this Beast *goeth to destruction*. For vnder this last head that state and Kingdome must be vndone for euer: and shall not bee as in the fall of the former heads, when in the next succeeding, it held place: but this head shall so fall, as with him he shall draw that state to eternall ruine. In which respect, it is said, Chapter 19. that the Beast and false Prophet are both taken and cast into the fire. Thus, for a most cleare opening of al this Propheſie, the holy Ghost here in this Chapter, hath ioyned the beast, head & Whoore: and exponed so euidently in a huge wisedome. To make vs see, that

what Chapter 13. hee ſpake of two beaſts: what, through the booke, hee ſpeaketh diſtinctly of the Beaſt, and the Whoore, *Babylon*: of the Beaſt and falſe Prophet: is all, but for cleare explication of Antichriſt. What a King hee is: of what Kingdome: of what time, and manner of working: cleering the Kingdome, by the head: & both Kingdome and head, by the head City of their power: with euident and infallible notes to take vp the right time & condition of all. So as the Romans, mocking our incertainety, (as they thinke) whether the Beaſt, the Whoore, or the falſe Prophet, be Antichriſt, bewray but their owne ignorance, or malice, or both. For the Beaſt is Antichriſt: but ſo, and then, as, and when the head is a falſe Prophet, vnder pretence of the Lambe his power making *Rome* the Whore, and bewitcher of the world. In which reſpect, the falſe Prophet is the Beaſt: the eight head and one of the ſeuen. And thus, the beaſt is onely Antichriſt, as the Beaſt is the eight head, euen the falſe Prophet. And the falſe Prophet is Antichriſt, but as he is the Beaſt that is head of the kingdome of Rome. And Rome is the Whoore, but as ſhe is borne vp by this beaſt, the falſe Prophet. How plainly the holy Ghoſt telleth this, take vp in this argument.

19. That ſoueraigne policy, ruling in and ouer the City, ſituated on ſeuen hils, and, in *Iohn* his daies, bearing rule ouer Nations: which in number & order is the eight head or ſoueraigne policy, after the fiue fallen before *Iohn*, the ſixth then ruling and a ſeuenth to come, but ſoone to euaniſh. Which eight head recouereth, to the ſtate hee ruleth, the luſtre, eſtimation, and ſubiection of Prouinces, which by a deadly wounde, in one of the former heades, it had loſed: thus reerecting, if not the ſame properlie, yet a liuely image of the decaied ſtate: and, for this reſpect, as hee is the eight in courſe, ſo is hee in a ſort, one of the ſeuen heads and is peculiarly the Beaſt: and, which ſoueraigne pollicy and eight head (peculiarly the beaſt) worketh all, as a Prophet, and vnder pretence of Chriſt his power: and thus, induceth the Kings of the earth,

earth, voluntary and with free and vnanime consent, to submit their Crownes vnto him: so, procuring to his seat such account and credit, as the whole earth drinketh her superstitious and idolatrous worship: wherethrough shee becommeth a great and mother harlot. And which eight soueraingne policy or head, shall be the last head of that kingdome, for that in the fall thereof, that state shall bee destroied for euer. That seuerainge policy or head, is the Antichrist.

20. But the Pontificality is the soueraingne policy or head thus, for place, order & number in succession, maner and effect of working, heere peculiarly called the Beast: and which, as hee is from the bottomlesse pit, and angell thereof ἀπολλυων, so hee, and with him, that state goeth εἰς ἀπωλειαν.

Ergo, &c. Wee speak not of coniecture: but as it is written, *I beleeued, and therefore I spake. VVee beleeue, and therefore speake*, 2. Corinth. 4. 13.

CHAPTER XVIII.

THE great Whoore was described in the former Chapter. Her iudgement followeth in this: shewed by three heauenly voices: in each whereof, the same is magnifickly amplyfied, by the certaintie, the instant performance, greatnesse, and equitie thereof. And peculiarly, in the last, by that, her ruine is irreparable. The first voice is to the 4. verse. The second to the 21. And the third to the end.

2. In the first voice, are the person donouncer, and the point denounced. The denouncer, is an Angel, remarkeable for gesture and dignity. His gesture is: that *hee commeth downe from heauen.* His dignity, in that *he hath great authority*, which is cleared by the effect, in that *al the earth was lightned wit h*

with his glorie. At the ſecond degree of the out-breake of the light of the Goſpell, from vnder Antichriſtian darkneſſe, Chap. 14. an Angell denoũced the ſame which this doth: but that, did *flee thorow the midſt of heauen:* that is, albeit ſwiftlie, and in the publike view of men, yet the cleare perception, of what he denounced, was farre remooued aboue their reach: the preaching of the Goſpell, not hauing then for cleare euidence, the authoritie which ſince it hath, and daily more and more ſhall obtaine, through the Angell, no more fleeing farre aboue (as theſe Chapter 14. in the reuerting, and that Chapt. 8. in the laſt degree of decay of light) but now, in plentie of glorious light, as it were comming downe from the heauen, and lightning the earth with a neer and euident ſight of that, which before was reuealed, but farre off. This Angell then, is the type of the cleare light & powerfull miniſterie of the Goſpell, now in a neere degree, both ſhewing clearely, and working powerfully, Antichriſt his fall. The miniſters of light, are of Chriſt, the true light, called *the light of the world:* and their miniſterie is glorious, euen *glorified as concerning the exceeding glorie.* For, *how beautifull on the Mountaines, are the feete of them that preach good tidings? &c.* The deſcription of this denouncing Angell, implyeth not only the certaintie of what he proclaimeth, as *from heauen,* and with *great authoritie,* and euidence: but alſo, the inſtant performance thereof; in that he commeth downe in ſuch aboũdance of glorious light, as *Babell* can ſtande no longer, no more then could *Sodome,* after the Angel his downe-comming to ſee it. For *Babel the glory of Kingdomes, ſhall be as the deſtruction of God in Sodome and Gomorrha.* Therfore, the point denounced, albeit it bee the ſame in ſubſtance, which Chap. 14. was threatned: yet heere, it commeth in another degree of cleare manifeſtatiõ, certaine performance, in the perſwaſion of hearers, and neare approaching execution: God now beeing to paſſe by her no more, for *thee is come in remembrance before him.*

3. Of this denounced point, is ſhewed alſo the greatneſſe

neſſe and equitie. The greatneſſe in theſe wordes; *and shee is become, &c.* So to ſhew a horrible deſolation: ſuch as ſhould not onely make her waſte & ſolitarie, but alſo deteſtable and abominable: as are ghoſtly and Elphriſh places full of Panike terrour, and the ordinarie retrait of all theſe things, which both flee humane ſocietie, and the ſight whereof, men moſt abhorre. The ſpeech is frō common ſenſe, whereby wee eſteeme theſe deſolate and foreleited places to bee full of foule ſpirits: which reſort moſt in filthy roomes, as the *demoniake of a legion* abode amongſt the graues. Whether their delight be in ſuch places, or, if God in his iuſtice, ſo confine thē, or, if in ſuch places they appeare moſt, to mooue the more terrour. *Iſai. 13. and 34. Ierm. 50. Zeph. 2.*

4. The equitie of this great fall, is for bringing all the earth into the ſinne of ſpirituall fornication; ſo making it guilty of wrath: and that ſo farre, as the greateſt Kings were beſotted with her. While ſhee by couetouſneſſe, and deceitfull efficacie of errour, ſo maketh marchandize of al men, as the miniſters of her abhominations waxed kings fellowes, ſwimming in all aboundance of wealth & carnall pleaſure. And therefore it is a iuſt thing with God, that ſhee who with falſe ſemblance, drew all the earth after her, ſhould be now no leſſe abhorred, then is hell the dwelling of Diuels: that ſhee who was the darlinge of Kings, committing filthineſſe with them, ſhould now be a receptacle of foule and filthie ſpirits: and ſhee who for frequent reſort and multitude of trade, was not onely her ſelfe *the Lady of Kingdomes*, but alſo, made all her merchants rich, through her ſuperfluous luxurie, ſhould now become ſo deſolate and forſaken, as to be the neſting place of all vncleane and hatefull birds. *Nahum. 3.*

5. The ſecond voice from heauen, amplifieth and cleareth theſe ſame points of certaine & inſtant performance, equitie, and greatneſſe of her iudgement: that ſo, in the mouthes of two or three witneſſes, and from heauen, the matter may bee ſtable. And this is by a three-fold exhortation to the Saintes. 1. To forſake and come out of her, *Deut. 17. 6. and 19. 15. Iohn 8. 17.*

proper to ſuch, as at this time, ſhall yet be within her. So little reaſon hath ſhee at any time to glory in the number of the Beaſt his name. 2. To repay her with iuſt recompence. And. To reioice of her fall. The firſt, are ſtirred, firſt to come out of her, by argumēt of a manifeſt perill to the remainers, of being infected with the cōtagion of her ſin, and conſequently, inuolued with her in the ſame iudgement, for ſocietie in ſinne, bringeth fellowſhippe in wrath. Secondly, they are ſtirred to do it with diligence, both for the greatneſſe of the iudgement, and preſent effuſion of wrath, which can haue no delay, in reſpect her ſinne is come to the height, ſhee hauing ſo, ſtill heaped ſin on ſinne, that her iniquitie hath mounted to the heauens: ſo as God, who for his patience and long ſuffering, appeareth often to forget the waies of mē, is now to poure out on her ſuch a ful cup of wrath, as ſhal wel witneſſe him to remember her ſinnes, & to bee a iuſt repaier of iniquitie. Thus, as the exhortation to come out, by a voice frō heauen, ſheweth the certainty of a preſent fall, like that of *Sodome*, when *Lot* was bid of the Angels to come out of her; and that of *Babel* properly, when by the Prophets, the people of Iſrael were exhorted to come out of her and bee *as the hee-goates of the flocke*: ſo is both the greatneſſe of her deſtruction heerein implyed, like that of *Sodom* where was no remnant, and the equitie of it is cleare, in the degree of her ſinne. The Angell whoſe voice, Chapt. 14. ſucceeded the denoncer, there, of *Babels* fal, gaue ſharpe warning not to worſhippe the Beaſt, or receiue his character. But, now abſolute deſerting of *Babel* is needfull, and euen the name and number, are now dangerous. Wherefore, come out of her, and *remember Lot his wife.*

Ierm. 51. 9. Ezr. 9. 6.

Iſai. 48. 20. & 52. 11. Ierm. 50. 8. and 51. 6.

Ier. 50. 40.

6. The ſecond point, whereto the ſeconde heauenly voice exhorteth the faithfull, ſpecially the miniſters of Babels fall, is to doe the worke of the Lorde diligently: for negligence therein is accurſed; in all which, the equitie, greatneſſe, and certaynetie, of her fall is ſhewed. For, what is more equall then retribution, and that euery one

receiue

receiue according to their worke? then, as they haue measured, that so it bee measured to them againe? What more iust, then who exalteth her selfe, that shee bee brought low? and that shee who hath wallowed in pleasures and carnall delightes, receiue torment and sorrow? what more equall, then who presumptuously, gloryinge in her greatnesse and strength, securely promised to her selfe perpetuall stabilitie, shee finde againe vnexpected destruction? Now, how great againe, shall the fall of *Babel* bee, if shee receyue double for her wayes; and that so much the more, as by the handes of these, whom she hath highly wronged; thereupon stirred in iust disdain against her? if shee bee als farre pressed downe, as shee hath exalted her selfe, whose fall shall bee like her fall? If shee receiue torment and sorrow accordinge to her pleasures, what torment and griefe shall bee comparable to hers? That this her iudgement is inevitable, als well as iust & great, is cleare in this, that it is God, euen that great *Lord of heauen and earth that* condemneth her: and who the shall absolue her? Wherein as the ineuitable certaintie of her iudgement is euident, so is implyed the equitie. For, *shall the Iudge of the worlde iudge vnrighteously?* the greatnesse also: for *it is a hard thing to fall into the hands of the Lord: before whom all nations are but as the drop of a Bucket, or as the dust of a Trebuschet.* 2. *Thes.* 2.

7. For more clearing of her presumption, and confident glorifying her selfe, it is expressed in her owne speeches, and her iudgement accordingly set downe: *I sit being a Queene, and am no widow, neither shall I see mourning.* The word *Sit* is Emphatike. *Steuchus* against *Valla*, pleading the priuiledge of the Romane seate, affirmeth stoutly, that al Kings haue by her left vnto them but the vse and administration of their Kingdomes: and that the right in propertie belongeth to her, and shee will bee holden *Domina & Regina*. Thus while they know not what they speake, the tongues and pennes of these Parasites, are led to verifie against themselues, the truth of this Prophesie. *Isai* 47.

8. Her iudgements here specified are such, as befal the most

most distressed in strighteſt sieges of Townes, when mortality, doole & famine, al ioyntly consume, as it may perhaps fall that thus shee bee sacked. And these iudgements are amplified, as by the measure, so also by their manner of comming on, as which come inexpected in one day.

Esai 47.9. Not that in one instant she shal fal, which were a great relaxatiō to her griefe: but to shew two things. One, that the fal shal haue no turning, but from the time it beginne, shee shal fal still tild vtter ruine. The other is, that euen her last & ful destruction shal come farre against her expectatiō, in

Esai 47.11. *a day whereof shee shall not know the morning.* For albeit she feele already her iudgement begunne, and in good degrees aduanced, so as they are gnawing their tongues for sorrow:

2 King. 9.30 yet shee is still as *Iezabel*, who vpon the very point of her last fal, painted her face, and looked as a Queene and like

Dan. 5. *Baltazar* & *Babel* properly, who although they were straitely beseiged, yet imagined nothing lesse then the surprise of their City; in so farre, as that same night of their finall ouerthrow, they had giuen thēselues to al manner of prophane ryot. So *Rome* amidst her plague growing on, yet dreameth to her selfe a perpetuitie. But when shee sayeth Peace, Peace, then shal come vpō her sodaine destruction.

9. That God stirreth his children to recompence her according to her worke, and to render her double. We must not imagine, that either God louseth the raines to carnall appetite of reuenge, or yet is vniust in his iudgemēts. For, first wee must consider, that their doing is warranted by commandement of God; in execution whereof, as he wil haue no man remisse, so will he that we haue him and his honor single before our eyes: which euen in our persons as his seruants may be interessed, & in that respect should moue vs with such motions, as in *Moses*, *Dauid*, *Elias*, *Elisha*, and other Saints we see are approued. In which, as al carnall & priuate respects are damnable, so is negligence in

2. Sam. 15. God his worke accursed. *Saul* his pitty of *Agag* was not only prepostorous, but prophane, and brought the declaration

2 King. 9.20 of his reprobation. *Ahab* his foolish pitty of *Benhadad*

bred

bred him heauineſſe. Next, euery man his calling muſt be eyed: to the rule whereof, God reſtraineth all our actions (for extraordinarie deedes warranted by extraordinarie motions, are not ordinary, or to be drawn into example) the Magiſtrate hath another part then a priuate man. Therefore euery man ought to keepe his Station, and all concurre ſo to the downe-bringing of *Babell*, as *Iſrael* had commandement to inuade *Iericho*, who were not onely to attend the Trumpet and Shoute, but to go vp alſo each ſtraight before him from his own ſtation, no where diuerting. Moreouer, there is a diuers conſideration of that ſtate ordained for deſtruction, & of euery particular member in it, of whom particularlie we know not the counſel of GOD. In the double acquitall is no iniuſtice for the double meaſure is in relation to the wrong done to the Saints, and not to the merite of their ſinne againſt GOD which is infinite, and the honour of God and due conſolation of God his Saints, require that ſhe be recompenſed to the full: for aſſurance whereof, wee muſt not looke to the apparant poſſibility, or impoſſibility of meanes, *but to God the righteous Iudge who is a ſtrong Lord.* *Ioſua 6.*

10. This great iudgement of the Whoore is yet amplified by a liuely repreſentation of the mourning of her adherents vpon the ſight of her fal. As by the contrary thereupon the godly are ſtirred to ioy. The lamenters are of three rankes. *Kings, Marchants,* & *Seamen:* who all haue theſe things common, *Aſtonishment, Feare, and Sorrow:* ſo much the greater, for the ſodaine & vnexpected fall of the Whoore, whoſe greatneſſe, might, riches, and magnificence were ſo conioyned with the pleaſure and delight of Kings, gaine of Merchants, trade and vphold of Sea-men, as the world ſtanding, who euer could haue imagined the fall thereof, and in one howre? Thus the ſodain and ſtrange caſe breedeth aſtoniſhment. The ſmoake of her burning, and terrour of her torment bringeth feare: ſo as how grieued ſoeuer with her fall, yet they ſtand backe, not daring to helpe her. Their ſorrow ariſeth to each order vpon the

ſpeciall conſideration of their ſeuerall intereſtes. Kings ſorrow for loſſe of their darling and their pleaſures. For theſe commonlie delight in an eaſie worſhippe of mans inuention, and of any can leaſt ſubmit their neckes to the yoake of Chriſt, which might reſtraine licentiouſneſſe. *Ahab* had hundrethes of Prophets, but he could not abide *Micheas*, and helde *Elias* for his enemy, and troubler of *Iſrael*. The two witneſſes, Chapter 11. vexed the earth. Princes moſt part are much giuen alſo to fleſhly liberty, wherof vnder the Popedome they had no reſtraint, ſo being otherwaies, they ſhewed themſelues fauourers of that ſtate. Merchants ſorrow for that through her fal, none buy their wares any more: and they waxed rich onely by the abundance of her pleaſures. To amplifie this occaſion of their griefe, the ſorts of wares are recounted, thereby ſhewing the wonderfull greatnes of her trade, by which her Merchants behoued to bee enriched, as hauing the trade of all Nations, and of all manner goodes from all parts. All that ſerueth for glorious and princely attire, as *gold, ſiluer, pretious ſtones, pearles, fine linnen, ſilke, purple, ſcarlet:* or for delightfull and ſumptuous pleniſhing, and fabricke, as *Thym wood, veſſels of Iuory, all veſſels of moſt precious wood, braſſe, yron and marble:* or for pampering the perſon, and daintie faire, as *Cinamon, odours, ointments, incenſe, wine, oyle, flowre, wheat, Cattell, sheepe:* or for Royall and princely Port, as *horſes, chariots, ſeruants.* The decay of all which from her, and ſo the matter of her Merchants ſorrow is cloſed vp with a generall, of *all that her ſoule luſted after, all fat and all pleaſant thing*, vttered in a ſarcaſtik apoſtrophe to her ſelfe, for amplifying her fall, & argument of their ſorrow, ſo much the greater, as ſhee ſhould neuer recouer her loſſes.

3. King. 22. and 21. 20. and 18. 17.

11. Now albeit it bee true, that Rome through her greatneſſe and luxurie, maketh great change to all Merchants, of theſe ſame wares properly taken, and that her fall ſhall endammage many, who now liue by miniſtring to her delights: yet this is not heere chiefly meaned. For neither

neither are the great men of the earth properly Merchants of these things: neither can her fall stay the sale of such wares in the rest of the world. But all this Allegory is by allusion to the prophesie of *Ezechiel* against *Tyrus*. Whereto as to the most noble Merchant Citie in wares corporall, Rome is compared for spiritual marchandize; wherein, as a glorious deceiuing Whoore, she tradeth with such gaine amongst all Nations, that her Merchants haue gotten the riches of the world, by selling of Pardons, Indulgences, Reliques, Soule-Masses, Buls, Remissions, Dispensations, Confirmations, and infinite other trash, wherewith they haue now long time so bewitched the foolish world, as in each Country they had, and some where yet haue the halfe of the Kingdome. For their Locustes stinging like Scorpions, with a paine lesse tollerable then death, made mad men search with losse of all thinges to redeeme that peace which they neuer shewed them. The recent story of the state of Venice, forced to contest with these Merchantes before they should deuoure all, giueth heereto a cleare Testimony. What the Pope gained by Episcopall Palles, annates, & extraordinary imposts, is wel knowne. Besides the daiely great market of all which things at Rome, & thousands liuing thereby: for their greater commodity, Iubilys are, to the contumely of Christ instituted: but that all their market is much fallen through the drying vp of her waters, already in such measure, as they are gnawing their tongues for sorrow. And that we may take vp what sort of wares, & what kind of Merchants are here meaned, the holy Ghost in a diuine Artifice, closeth all with *the Soules of men*. And that none thinke according to the frame of Hebrew speech; and the like words put in the cited place of *Ezechiel*, that hereby bondslaues should be meaned, wee haue σωμάτων put before to expresse that and then the construction is altered, καὶ ταὶς ψυχὰς τῶν ἀνθρώπων, so giuing cleare note, that such Merchants are here to be vnderstoode, as *Peter* speaketh of 2. Epist. 2. and *Paul* 2. Cor. 2. 17. Successors of *Simon Magus*.

Chap. 27.

Chap. 9.

12. The

12. The Seamen mourne, for that by her fall, their trade & life alſo faileth. And firſt, their aſtoniſhment with the reaſon thereof, and next, their deſperate ſorrow are diſtinctly ſet downe. When Marchants haue no ſale or change, then of neceſſitie ſhippes lie at a full ſea; for none fraught them more, & the life of Mariners dependeth on the trade of Merchants. By theſe then are meaned the rablement of inferior orders of the Clergie, which albeeit not in a like degree with the Merchants, yet liued all on this trade, and were nouriſhed with the magnificence of the Whore. And the holy Ghoſt to ſhewe their ſwarming multitudes, as Locuſtes of diuers kindes, putteth a heape of wordes in a heauenly wiſedome. *Ship-maſters, Occupiers in Ships, Mariners, all Seamen.* This Allegorie cleareth what Chapter 8. is meaned by the Sea, things liuing therein, & ſhippes. They had indeed a large Sea, and haue occupied both buſily, & with great gaine in it, but now al muſt fall. In all this, this is ſeene, how miſerable and vnhappy is the condition of ſuch as build their maintenance, and moyen of life, on ſuch trade or courſe of liuing, as agreeth not with godlineſſe. For there particular either pleaſure, or commoditie maketh them enemies to God, and their owne ſaluation. Kinges ſeeke to her for their pleaſures, Prelates, for that by her they are rich, honourable, and made great in the earth. Inferiour orders, for that in her ſtanding and magnificence is their life. Thus the loue of the wages of vnrighteouſneſſe blindeth men in God his iuſtice, to preferre lies to truth, and to remaine indured enemies againſt God and their owne ſaluation. The Iewes crucified the Lord of glorie, for feare leaſt all beleiuing in him, the Romans ſhould come, & take their place. *Demetrius* the Siluer-Smith, for his particular gaine by vngodly Trade, reſiſted the Goſpell, and put all *Epheſus* on an vproare. Bleſſed is the man which liueth on godly meanes; and loueth not the wages of iniquitie.

Iohn 11. 48.

Act. 19.

13. The third point wherto the ſecond heauenly voice exhorteth the Saints, is to reioyce for her fall; ſpeciallie

Ierem. 51. 48

Paſtors

Paſtors & Teachers, who, as they felt moſt of her malice, ſo God giueth them the greater meaſure of conſolation. This is the time denounced, Chapter 11. When the Lord *rewardeth his Seruants the Prophets, &c. Now they are deſtroyed, who deſtroyed the earth. Now the Dead are iudged*, and the bloud of Saints ſhedde firſt and laſt, Chapter 6.11.16. is auenged on them *that dwell on the earth*, by finall and full vengeance, all being now perfected, who ſhould be killed for Chriſt. And by this reaſon they are ſtirred to ioy, as accordingly in their ſong, Chapt. 19. they acknowledge. Not that God pouſſeth his Children to any corrupt affection, but with pure hearts to reioyce for their owne deliuerance, & God his honour, in the ouerthrow of his and their foes, as *Dauid*. *The righteous ſhall reioyce when hee ſeeth the vengeance, he ſhall waſh his feet in the bloud of the wicked, and men ſhall ſay, verily, there is fruit for the righteous, doubtles there is a God that raigneth in the earth.* Thus the mourning of Saints is turned into ioy, which neuer ſhall bee taken from them, and the reioyſing of the wicked periſheth, and they mourne for euer. *Pſalm. 58.*

14. The laſt heauenly voyce, for clearing and confirmation of an irreparable deſtruction, hath a ſigne conioyned, from the 51. of *Ieremy*, whence and from his 50. much of all this ſpeech is brought. The ſigne, is a great *Milſtone caſt in the Sea*, the meaning whereof is ſhewed, firſt in generall termes, that ſo *Babell ſhall bee throwne away, and neuer bee found any more*. Next more at large, in ſingular pointes declared: concluding laſtly in the reaſon, and ſo the equity of her ſo great and irreparable ruine. In the Signe, almoſt each word hath a gradation; in that an *Angell, a ſtrong Angell, taketh a ſtone*, and *a great ſtone*, euen a *Milſtone*, which hee letteh not bairely fall, but *caſteth*, and with impetuous force, thruſteth *in the bottome of the Sea*, whence nothing ordinary is recouered, much leſſe a Milſton thruſt from ſuch a hand, & with ſuch force. So the Lord caſteth the ſinnes of his children in the bottome of the ſea, to bee buried for euer with *Babell*. Thus is ſhewed the irreparable ruine of Rome. And the ſame is amplified by pleaſant ſpeeches frō *Mich. 7.*

Ieremy 25. to ſhew an eternal deſolation: as of her, in whō neuer againe ſhalbe any thing for ſtirring vp pleaſure, or ſhewing triumph; no, not any thing ſeruing for commoditie of life, as craftſmen: no, not for neceſſitie of life, as prouiding of neceſſary ſuſtenance. Nothing but deſolate darkneſſe, with perpetuall, & fearfull ſilence: for, as light is ſowne to the righteous in darkneſſe: ſo the Candle of the wicked ſhall be put out. Finally, no meane of propagation, without which no ſtate can endure.

15. The reaſon of all, is her bewitching of the whole earth with idolatrie, for her own pride & luxurie, wherin ſhe exalted her ſelf, and made all her Merchants rich: and herewithal, horrible cruelty, being not only a Whore, but a bloudy Whore; as not only the murtherer of Saints, but the occaſioner of all bloudſhed in the earth. So, not onely in her ſelfe extreemely ſinfull, but as *Ieroboam* made *Iſrael* to ſinne, bringing ſinne on the world, and making it ſinfull. The bloud of Saints is euidently founde in her, and this, if no more, maketh her guilty of all the bloud in the earth, in that almoſt, al God his wrath is for the Sanctuarie. But beſides this, what bloudy warre hath been ſince the Beaſt his ſtealing vp out of the *Earth*, whereof ſhe hath not been the vpſtirrer; or which, her ſin hath not brought vpon the world? whoſe bewitching vanity and poyſonable ſting tormenting ſuperſtitious mindes: for neere the ſpace of two hundreth yeeres, made the force and floure of the world to fall by Millions, in the fooliſh conqueſt of *Ieruſalem*? whoſe ſinne looſed theſe foure Angels from *Euphrates*, after they had beene a ſpace in God his patience bonnd vp; at length, by Turkiſh furie, & poyſonable Mahometane errour, to make vtterly deſolate the third part of the world? What warre hath been in *Europe*, which ſhee hath not either raiſed or foſtered? and whoſe emiſſaries as Frogges by ſeditious and treaſonable practiſes & ſuggeſtions, preſently diſturbe the peace of the Earth? therefore iuſt and righteous are thy iudgements, O King of Saintes.

CHAP.

CHAPTER XIX.

THus hath beene the deſcription of the Whoore and her iudgement. Followeth now thereupon, the ioy of Saints: and that it may bee full, the final ouerthrow of the other enemies. Of the Beaſt in this Chap. and Dragon in the next, for an abſolute victorie.

2. This Chapter, hath firſt, the ioy of Saints, in their ſong of praiſe: and next, the foile of the Beaſt. The ſong, for the forme, matter, and euent, is admirable. In the forme, are the ſingers, the ſtrange manner of ſinging, and the courſe or order of their ſong. The ſingers, according to the courſe and degrees of the ſong, are three. Firſt, a great multitude in heauen. Secondly, the 24. Elders and 4. Beaſts. Thirdly, the voice of a great multitude, as the voice of many waters, &c. Stirred thereto by a voice from the throne.

3. By the firſt, *a multitude in heauen*, by all the frame of ſpeech thorow this Propheſie, are ſignified the Saintes in common. In whom all and generally, the deſtruction of the Whoore, worketh this ioy which breaketh foorth in thankſ-giuing. Their maner of ſinging is, *with a loude voice*, both for their force of affection in them ſelues, and for the advowed open proclaiming thereof before the world: and that, firſt in a generall and vncouth word, they praiſe God and ſtirre all others thereto: and next, they vtter ſpeciall points of praiſe, with the reaſons, wherein is the matter of the ſong.

4. The generall word is, *Halleluiah*, two well knowne Ebrew wordes, and of frequent vſe in the *Pſalmes*: but neuer till now, in all the new Teſtamẽt recorded. And here are put foure times, not for any ſpeciall holineſſe or myſtery, that in the frame, ſillables, or letters hereof is cõtayned, and for which, it muſt be religiouſly kept vntranſlated, as the Romans, after a fooliſh & cabbaliſticke forme,

esteeme and vse it and others: but yet, it is not without great purpose,& high mystery, that the faithfull now, not onely first, beginne their song, but also therein, so often in course, vse this word, and in Ebrew. Which purpose and mystery, to take vp clearely, the occasion of this song, and course thereof, as orderly it goeth on, beeing compared with what at length wee spake vpon the sixt Viall Chapter 16. will euidently lead vs. For, by the iudgement of the Whore, the way is prepared for these of the East; who, vpon the victory heere ensuing ouer the Beast, shall celebrate the same, by calling the place in Ebrew *Armageddon*, and mourning the mourning of *Hadadrimmon in the valley of Mageddon*. And stall bee brought with vs Gentiles, to sing *Halleluiah*. As the course and matter of this song shew euidently. But we must not esteeme, that this first *Halleluiah* is sung by the Ebrews, albeit it be in Ebrew, to waken vs to aduert the mystery. For this first *Halleluiah*, the Christians of the Gentiles doe sing: onely to shew the way now prepared, by the iudgement of the Whoore, for them to come in, and cōcelebrate the victory. Neither thus, so much, for any such intention of the singers toward that end, as that hereby, the spirit will shew, that the fall of the Whoore, & loude praise of God, by Christians, for it, shal in a degree, wakē vp the East, & Ebrews principally, & shal serue for a great step for them to come in to the Church. And yet an other greater step is laide for them, and they more stirred, vpon the higher intending of this song by a second *Halleluiah*, for the euerlastingnesse of her ruine. And yet more, by a *Halleluiah* of the Elders and Beasts, falling downe *and worshipping him that sitteth on the throne*. Wherein, we must take heede, that wee esteeme not *the multitude in heauen*, and the *Elders and Beastes* to bee otherwaies diuers, then in distinct consideration, for the more cleare explication of the degrees whereby God wrought on, this great effect. Which, as it shal be in a good degree promoued, by that common ioy and praise of Christians, such as confusedly, and suddenly, at the first ioyfull euent, is raised in all hearts: so, a

greater

greater and more effectuall degree thereof ſhall follow, when the praiſe hereupon, ſhal be ſolemne, in the Church aſſemblies and publike actions thereof: which is meaned by the ſong of the *Elders and Beaſts*, who are the type of the Church as for ſolemne and lawfull worſhip, it is ordered, in the Beaſts going before, and Elders following them: hauing God his preſence in his gracious diſpenſation of the ſpirit, word, and faithfull miniſtery thereof: ſuch as (albeit it hath not alwaies appeared to the eies of men of the earth) yet GOD had at all times as by conference of the 4. and 11. and 14. Chapters herewith, is manifeſt. When this Church thus, for a lawfull miniſtery, ſeruing God in the communion of Saints, is hid from the world, then none heare or learne their ſong but the ſealed Virgins. But at this time, their *Halleluiah* and publike ſolemne praiſe, ſhall bee ſeene and heard widely, euen to the wakening of the Eaſt thereby. For it is now a long time ſince it was ſaid to the reuiued witneſſes, *Come vp hither*. The 144000. ſealed ones are ſaide Chapter 14. to ſing a new ſong before the throne, Elders, and Beaſtes: not that the 144000. are one thing, and the Elders and Beaſtes another. But, as the 144000. are put to expreſſe the ſtate and condition of the true Church, in Antichriſt his vſurpation; ſo they are ſaid to ſing, *before the Throne, Beaſts, & Elders*. To ſhew, that albeit the world perceiued it not, euē thē God had ſtil a church, in the midſt whereof he dwelt, and had in it a miniſtery, and was worſhipped lawfully, in the aſſembly and communion of Saints. For this it is, that thorow this whole Propheſie, howſoeuer, to expreſſe the diuers conditions of the Church, ſundry and diuers types are vſed; yet this, of Throne, Beaſts, and Elders, euer holdeth in all. Thus then, the firſt common and confuſed ioy and praiſe, thereupon is a double degree, (according as it riſeth vpon the Whoores eternal ſal) and effectual, to waken. But, when euen theſe ſame, in ſolemne aſſembly, profeſſedly praiſe God; it both inhanceth the ſeruice done, as done in the Sanctuary; and ſheweth a deeper ſenſe and regard of the Chap. 18.

benefit, mouing that duty in the hearts of the praisers: as also, the publike, well ordered, and holy exercise, in the Congregation, stirreth more, them who are without, to reuerence, and conuersion, then common and priuate cariage, Psalm.5.7. and 1.Cor.14.24.25. These same two degrees are, Chap.11. Where, vpon the signe giuen by the Trumpet, and preconceiued ioy of these same euents to ensue, this same praise is summarily sung. Now then, this third *Halleluiah*, of the *Elders and Beasts, falling and worshipping him that sitteth on the Throne*, is a neerer degree of vp-stirring, and step of in-comming, of Ebrewes and Orient, to sing *Halleluiah* with vs. But lastly, *the voice from the Throne*, euen God his owne powerfull voice, shall fully waken them from their deadnesse, & pull perfitly, the vaile from their hearts, *pouring on them the spirit of mercy and compasion*, and taking from them *their stony hearts*, that they may *see him whom they pearced*. And this is called peculiarly, the voice from the Throne, to note God his powerfull working of their illumination & full conuersion at this point, wherto their hearts, by the victory of the Christian Church, & praise offered to GOD therefore, were in some good degrees, before, prepared and mollified. So as now, *all the seruants of God, all that feare him, both small and great*, shall raise vp a song to God, for multitude, maiesty, and noise, admirable: for exceeding great power and motion of spirit, full of thundering: for newnesse of matter, passing ioyful. For raising of this great *Halleluiah*, a strang order of working (as would appeare) is heere set downe. For, where it might seeme, that according to the ordinary dispensation of al grace, the voice should, from the Throne, haue gone first to the Beasts and Elders, and from them to the multitude: in a heauenly wisedome, the first motion is from the multitude, next, from Beasts & Elders, & lastly, from the Throne: to shew this great worke (as I haue shewed) at last, by God his owne power, fully effectuall. The order is from *Isay, a voice soundeth from the City, a voice from the Temple, the voice of the Lord who recompenseth his enemies*. Then, *Sion before*

2.Cor.3.16.

Chap.66.6.

fore shee trauelled, brought foorth her children, and before her paine shee was deliuered of a man childe. Then, *The earth was brought foorth in a day, & a Nation was borne at once.* Conferre diligently, and espie deepe wisdome.

This voice, is *to all Gods his seruants, to all that feare him both small and great,* the time of whose reward is now come, when God *destroieth them who destroied the earth,* Chapter 11. Now, *Rachel* barren while *Lea* bare children, shall breake foorth in the thousands of *Manasse,* and tenne thousands of *Ephraim.* So, by this voice *from the City, from the Temple, and lastly, from the Throne*; euen from him *Who fully recompenseth his enemies,* is raised, for multitude of singers, for manner and matter of song, an *Halleluiah* of a wonderfull note. While, not onely, *a great multitude euen all the seruants of God, small and great, Iew & Gentile* doe sing it, but also their song is like the voice *of many Waters, & as the noise of great thunders;* not as these Ch. 14. which none heard but the sealed ones: but such as shall fill the world with astonishment, & make the heauens resound. So sweetely and mightily shall the Harps of them, whose receiuing shal be *life from the dead,* be tuned vp, with vs *Gentiles,* to praise our common Sauiour. *Chap. 5. Sect. 3.*

5. Thus, for cleering the mystery heere implied, hauing shewed the forme, in the singers vncouth manner, order, and course of this whole song: Now let vs returne and first consider the matter of all, and then the euent in *Iohn.*

6. The matter of the song in the first three *Halleluiah,* and two degrees of singers, is all one. In the last *Halleluiah* and last singers, when al *small and great sing,* it is larger. The song of the first singers hath two parts, & accordingly, to shew the rising of their affection, the worde *Halleluiah* is doubled. The first part hath the speciall points of praise, and reasons thereof. The special points, are, *Saluation, glory, honour, and power, &c.* Thus in ioyfull song professing, that the only praise of their saluatiõ, the only glory, that is, the estimation and high account they haue God in, as onely autor of all their good: all the honour, that is, all dutifull worship,

worſhip, which according to that eſtimation and account they owe, are due to him only. Laſtly, they acknowledge his onely power and ſtrength in al their deliuerance, and ouerthrow of their foes. This ſong, is the ſame in argument, with that Chapter 7. *Saluation is of our God and of the Lambe.* The reaſons of this their praiſe, are firſt, generally giuen, and next, ſpecially accommodate to the preſent matter. The generall is, that *his iudgements are true and iuſt*, in relation to his promiſes and nature: and accordingly in the ſpeciall caſe heere meaned, the truth of his iudgements is cleere, in that the Whoore is iudged and deſtroyed; as hee promiſed, not onely to deſtroy her, but alſo all that doe euill to the Sanctuary. The iuſtice and equity, is manifeſt in her ſinne, who was a great Whoore, and therwithal, the corrupter of the whole earth: being, both her ſelfe, extremely ſinnefull, and inducing others to ſinne: next, extremely cruell, as in whom all the blood of the earth was found, and who, ſpecially was drunken with the blood of Saints. Now, God is a requirer of blood, and ſingularly of his holy ones, whoſe death is precious in his eies. This, both truth and iuſtice of God, in this ſpeciall act of the Whoores damnation, is yet more cleered in the ſecond part of their ſong: whereto they are ſtirred, by the conſideration of her euerlaſting fall, ſo as they neuer feare her deceit or cruelty any more. And, this raiſeth their affection to a new *Halleluiah*, ſo, vpon the more cleare ſenſe of the greatneſſe of the benefit, doubling the praiſe. *The foolish knoweth it not & the vnwiſe man vnderſtandeth not, that the wicked flourisheth as the graſſe, but hee shall bee deſtroied for euer.*

7. The ſecond order of ſingers affirme the ſame matter, in the word, *Amen*, and ſing the ſame praiſe in *Halleluiah*.

8. In the third order, as the ſingers are moe, & the note higher, ſo is the matter of their ſong ſomewhat larger: as which, hath not onely relation to the iudgement of the Whoore, as the former parts of the ſong, but alſo to the ſubſequent ſtory, both of the enemies ouerthrow, and graceſull ſtate of the Bride thereupon: both which are heere ſummarily

ſummarily celebrate, and largely after, through the booke exponed. The firſt, in this, that *now the Lord raigneth*, for they are deſtroyed who vſurped the Kingdome. The other, in that the *Bride is prepared*. The deſtruction of the vſurpers, is hencefoorth in this and the next Chapter: the Bride prepared, Chap. 21. & 22. Heereupon, all are of other, mutually exhorted to ioy and gladneſſe, aſwell as to the praiſing of God; for that *The Lambe his mariage is come, &c.* Wherin, as there is huge matter of Gods praiſe, ſo of exceeding ioy to themſelues in their owne good frō him. This marriage, cōtracted of old, was come in a great degree, when the Bridegrome came into the world, but they who were bidden, refuſed to come, and amongſt thoſe, who were brought into the wedding, one wanted a wedding garment, and thereupon, is caſt out into vtter darkneſſe, euen the lake of fire and Brimeſtone. But now, at this point heere celebrated, the marriage ſhall come in a nobler degree, when God by a *voice from the Throne*, ſhall turne their heartes who refuſed, now to come in: that, as their caſting of was the riches of the Gentiles, ſo their receyuing, may be much more the life of the world from death, by ſo ſtrange and wonderful a change as ſhall make, in a manner, a new heauen and a new earth, in which, they ſhall haue *greatly to reioice and be glad*. When both ſiſters, aſwel the *little ſiſter, which had no breſtes*, as the other, *are ſpoken for and receiued*. That the Shepheard may be one, and the ſheepefold one. When in that day, there ſhall bee *one Lord ouer all the earth and his name one*. This is that number innumerable Chap. 7. of all Tongues, Nations and Languages, with Palmes in their handes, & clothed in long white roabes, &c. This is that *Ieruſalem* frō heauen wherein the heathen nor any vncleane thing ſhall enter no more: which, now ſhall be perfectly adorned with ſuch fulneſſe of grace full & quiet ſtate, all being performed, whatſoeuer the *Lord by his ſeruants the Prophets* had promiſed, that ſhe hath as a Bride perfectly busked, but to attend the laſt and full act of the marriage, to enter into the mariage chamber, & eternally

Math. 22.

Rom. 11.

Iſai 65. 15. 16.

Cant. 8.

Ezech. 37. Iohn. 10. 16.

Zach. 14. 9. Iſai 54. 5.

inioy her ſpouſe. This goodlie ſtate in grace, vpon full ouerthrow of al troublers, deſcribed moſt goodly, Chapter 21. and 22. is *the finishing of the myſtery of God*, Chap. 10. When a Bride is perfectly busked and trimmed, wanting none of her ornaments, then nothing remaineth, but the ſolemne acts of the mariage, to enioy her Lord. So, the reaſon of the ſpeech, is plaine from common vſe.

9. This her preparation, that we may vndeſtand it not to be of her ſelfe, (for *the Lord will anſwer her before shee aske*) is ſhewed to be in her attire. Whereof is noted, whēce ſhe hath it, & what it is. Shee hath it by free gift of the Bridegrome. For, what a Bride we are, by nature, ſee *Ezechiel* 16. and not only is the garment giuen her, but, which is to be marked, the putting on thereof is giuen her alſo: as, which ſhee can no more put on, by her ſelfe, thē ſhe can purchaſe it. What this garment is, is ſhewed, firſt, figuratiuely, and then in proper termes. Figuratiuely, it is *fine linnen pure and shining*. This linen hath two properties. It is pure, becauſe Ieſus Chriſt giuen vs, of the Father to iuſtification, whom by the gift of Faith wee put on, is pure, ſpotleſſe, and vndefiled: and maketh vs pure before God. This is iuſtification of faith properly. The ſecōd property is Shining; for as it is ſpotleſſe and pure, ſo hath it a glorious luſtre, to ſhew, that Chriſt is not onely put on to iuſtification, but alſo to glorie, and that in two reſpectes. One, in that hee ſanctifying vs, we ſhine here as lights in the middeſt of a froward generatiō, ſhewing forth the vertues of him that hath called vs: ſo glorifying God, witneſſing to the world our iuſtification, and euen ſtrengthning our owne ſoules in the certainety of our election: while wee declare our faith perfect by our workes, even as our workes thereupon ſhine and are approoued, becauſe *faith worketh together with the worke*. For whatſoeuer is without Faith, is ſinne, and this is that iuſtification whereof *Iames*, Chapt. 2. to expreſſe both, the word is plurall, δικαιωματα. The other reſpect of ſhining is, in that as wee put on Chriſt to iuſtification, and ſanctification, ſo alſo to full glorie at length

Reu. 65.

Philip. 2. 15.

2 Pet. 2. 9.

length with him self, our corruptible bodies being made cõforme to his glorious body. The Iewes first, seeking to *Rom.10.* estáblish their owne righteousnesse which is by the Law *Gen.3.7.* (so like *Adam* and *Eua*, making garmentes to them selues) fell from the righteousnesse of God, but now God turneth their hearts to prepare & trim themselues with the Bridegrome his giftes (as was *Rebeccha* with the ornaments *Gen 24.* brought from her husband, both giuen her, & put on her) *Phil.3.* counting all things losse to be found in Christ, that is, not hauing their own righteousnesse which is by the law, but the righteousnes of God, which is by faith in Iesus: which, & application thereof, are both the free gift of God. And the holy Ghost so coucheth the wordes, as no place is left to cauillation. For he saith not our Iustifications are the fine linnen, but the fine linnen giuen vs is our iustifications.

10. Thus was the song maruellous, for strange forme and matter. Now followeth the strang euent in the Apostle; wherein come to be obserued, the occasion & euent it selfe. Albeit the whole matter, and manner of the song occasioneth this euent: yet most specially it followeth, through the Angels singular care, and manner of confirming *Iohn* in the greatnesse & truth of these matters: euen therein implying, that they are so wonderfull, as men would hardly belieue that such thinges could come to passe. Hee confirmeth *Iohn* by commandement, and by affirmation. The qualitie of the commandement giueth of it selfe, to presume assuredly both some great, and also a certainely determined case: as which hee commandeth him to write, both for regard of the matter, as also for sure preseruation, and lasting record thereof, as which most *Chap.14.13* assuredly should fall out. He commandeth to write one *Isai 8. & 30* special point, which yet implyeth all, *that they are blessed who* *Abak.22.* *are called to the Supper of the Lambes marriage*. Which blessed- *Iob.19 23.* nesse as it must be restrained to the effectuall calling (manie beeing called who are not chosen) so heere, the Angell wil stirre *Iohn* and all Christians in *Iohn* his person, to

the conſideration of a ſingular bleſſedneſſe of this time, through the great efficacy of the voyce from the Throne, and obedience wrought thereby in them who firſt refuſed; and no doubt, of the Orient, by and with them. A bleſſedneſſe was commanded to be written, Chap. 14. but that was of ſuffering, wherein they were euen bleſſed. Here the caſe varieth. For now all ſhall ſuffer, who come not to the *Lambe his Supper*, and ſhall bee made a ſupper to *the foules of Heauen*, verſe 17. Now the teares ſhall be wiped from the eies of Mourners, and the deſtroyers of the earth ſhall bee deſtroyed. The Heathen were angry, now the Lord is angry in his courſe, which if it kindle, *Bleſſed are all that come to him*. Now they who did ſlay with the ſword, are ſlaine by the ſword: and the Captiuers are captiued. For now, God taketh his kingdome by the euident ouerthrow of his enemies, and exaltation of his Church, hauing his name written, euen on his *garment and thigh*. So bleſſed in effect are they, *who come to the ſupper the Lambe his marriage*. The Angel, next confirmed *Iohn* by affirmation, that *theſe words of God are true*. Thus wakening vp *Iohn* to conſider rare matter, whereof hee ſo earneſtly affirmeth, that the words are true, and for aſſurance of their truth, that they are of God or God his words.

Chap. 7. 17. and 21. 4. Iſai 25. 8. Cha. 11. 18. Pſalm. 2. Chap. 13. 10. Chap. 11. 15.

11. Now, beſides the ſong in it ſelfe wonderful, this care of the Angel to confirme *Iohn*, and waken vp his ſpirits by ſo ſingular a commandement, and ſo peremptory an aſſeueration, ſo rauiſheth the heart of the Apoſtle with exceſſiue ioy of ſo good newes, that he was (for a notable document of humane infirmity in ſo great an Apoſtle) about to haue worſhipped this Angell. Which attempt how vnlawfull it is in it ſelfe, and how vnpleaſant to the Angell; Firſt, his interdiction well ſheweth in ſuch haſte and conciſe forme of ſpeech, as commonly men vſe, vpon care to preuent ſome inſtant and deteſtable euil. When feare and ſolicitude ſuffer not to ſpeake at length, or a full ſentence ὁρα μή. Next, he ſtrenghtneth his interdiction with ſtrong reaſons, one taken from his owne condition, to whom this

Chap. 22. 8.

this worſhip was offered, as which was not capable ther-of, being but a ſeruant, and not onely his (leſt ſome prerogatiue might bee imagined in the Apoſtle, to ſtay that which of an other might haue bin offered) but euen a fellow ſeruant of his brethren, who had the teſtimony of Ieſus: his greateſt honour, and chiefe ſcope of al his ſeruice, beeing Chriſt and his knowledge, to miniſter the ſame, without which he were nothing, and therefore, albeit of different nature from *Iohn*, and other Chriſtians, yet in condition, and end of calling but their fellow-ſeruant: they hauing the ſpirit of Propheſie as hee had. The other reaſon is from the perſon of him, who onely is to be worſhipped & ſerued, according to the law alleadged by our Lord againſt Sathan. Now it might probably appeare, *Math 4.10.* that herein, yet ſome further thing were implyed. For this Angell being the type of theſe miniſters, who ſhall be the ſhewers and diſpenſators of this huge meaſure of powerfull light and grace, for ſo wonderfull effects; & *Iohn* here bearing the perſon of common Chriſtians of that time: it may ſeeme, that the rare and excellent graces of the Miniſters, who ſhall then bee furniſhed with a golden reed, would ſo farre miſcarry weake Chriſtians, in admiration *Cha. 21. 15.* of their giftes and working, as to attribute to much vnto them, if their owne fidelity and holineſſe did not let it. And as this giueth vs to expect yet goodly things; ſo herin is a cloſe warning of humility in the one, and circumſpectneſſe in the other, to giue al glory to God. But hereof I dare determine nothing, fearing ſtill to be curious in ſo diuine an Argument, wherein I haue chooſed rather to hold vp coniecturall ſuggeſtions, then appeare vnreuerently to handle ſuch myſteries.

.12. Thus wee haue heard the ſong of Saints, firſt vpon the Whoores deſtruction, and next more mightily, and of moe intended higher, vpon preception of full victorie ouer the other enemies, and the Church her graceful ſtate thereupon: which ſo rauiſhed the Apoſtle, as hee had almoſt miſcarried. Now, are the other victories ſhewed,

and goodly ſtate of the Bride thereupon. And firſt, through the reſt of this Chapter, is the ſoile of the Beaſt bearer vp of the Whoore, and no queſtion, but now highly chafed with her fall.

13. In the victory ouer the beaſt, are the deſcription of the parties, and the euent of the battell. The party victorious is magnificklie deſcribed; firſt in his perſon, armie, weapons of war, & his working by them: and next in his Herauld. His perſon, by great properties, & many agreeable to his many & great names. Firſt, his comming forth declareth him a heauenly perſonage, for hee is from thence. Of great maieſty, comming forth in abundance of light: as to whoſe out marching, the heauens are caſt wide open. A greater degree of light then hitherto hath been mentioned, ſo as the ſigne of the ſon of man is clearly ſeen in heauen. *Oh that thou wouldeſt breake the heauens, and come downe?* His adminiſtration at this time in Antichriſt his full ouerthrow, ſhall bee in exceeding great euidency of light and power.

Mat. 24. 30.
Iſai 64. 1.

14. Hee ſitteth on a white horſe for fidelity and truth: and namely for theſe points of his adminiſtration, wherin his fidelity and truth are now ſpecially to bee ſhewed: *in iudging and fighting*; for all which reſpectes, he *rideth*, and on a *white horſe:* according to the ſtate of a Iudge, and triumphing glory of a victorious Warriour. He is alſo a *faithfull and true witneſſe*, Chapter 1. And a faithfull High Prieſt, Heb. 3. But here he is to ſhew his fidelity and truth, in iudging and fighting. *Now the time of his redeemed is come,* and the time of the *dead that they be iudged*, and ſuch deſtroyed who deſtroy the earth. In all which hee both *iudgeth, & fighteth righteouſly*, for he is *pure when hee iudgeth, and iuſt when he ſpeaketh.* This iudgement is not that laſt and generall, but here the ſpecial, of theſe enemies of his church is meaned: whom hee is now to ouerthrow, ſo as they ſhall neuer bee any more able to trouble *Sion*, but their ruine ſhall hold on, till at laſt they bee for euer adiudged to endleſſe torment. Hee rode on a *white horſe* from the firſt outgoing

Iſai 63. 4.
Ch. 11. 18.
Pſal. 51. 4.

of

of the Goſpell to conquere, Chapter 6. and to deiect the Dragon from heauen, Chapter 12. when hee and his Armie fought to that effect: but this is the laſt and nobleſt act of his riding for the Dragon and his Vicars vtter deſtruction.

15. Now to iudge righteouſly, is requiſite not onely a righteous diſpoſition, but alſo a wiſe heart to diſcerne: for often Iudges who are in minde ſet to doe righteuſly, yet ignorantly giue wrong iudgement. But no ſuch thing can befall him, *whoſe eyes are as a flame of fire.* Pure, piercing, purging, and ſearching hearts and reines, from whom nothing can be hid, for euen the darkeneſſe is light before him: And as for iudging, ſo alſo, for fighting (as *Rabſace* though prophane, yet pertinently ſayeth in that *Counſel & ſtrenght are for the warre.* This Captaine then who ſeeth the thoughts of his enemies, before they bee hatched in their hearts, hath no perill to bee deluded or circumuented with ſtratagemes: or as often befalleth otherwiſe, expert warriours, through want of intelligence, to ſlippe opportunities. If *Eliſha*, by a ray of the light of this Captaines flaming eies, was able to diſcouer, and ſo diſappoint what the King of *Aram* conſulted in his ſecret Cabinet, what may this Lord doe, who formeth the heart?

Pſalm. 139.

2. King. 18. 20.

2. King. 6.

16. With wiſedome hee hath alſo great authority, as hauing on his head *many Crownes.* Both, for that he is King of Kings, and alſo for his many victories, ſpecially in this his laſt warre. Which now peculiarly is reſpected, his Crownes are all on his head. For hee ſtandeth not by crowned hornes, as the Beaſt, but all his authority and ſtrength is in himſelfe, and of himſelfe, and hee in this his ſtrength and power, now commeth to take the Crowne from the head of the King of *Ammon*, to ſet it on *Dauid* his head. The beaſt now muſt forgoe his Triple Crowne, Chriſt his proper honour wherewith hee hath blaſphemouſly attired his head.

2. Sam. 12.

17. Being thus able to ſee all, and of authority to conquere all: he hath yet a *name written which none knoweth but himſelfe.*

him ſelfe. And this name is ſo much the more maruailous, and hath the more cleare note of his Greatneſſe, that being written, as both a ſure and permanent name, and alſo expoſed to bee read, yet none knoweth it but him ſelfe. And what is he not able to doe, who ſeeing, & by matchleſſe authoritie ouerruling all, yet is ſet aboue the reach of all? his ſtate, counſels & wayes being knowne to himſelfe onely: as whereof no fleſh is capable. So inſearchable are his wayes, and his iudgements paſt finding out: according, as in conſideration of one ſpeciall euent of this his iudging and fighting at this time. *Paul* exclameth: *Rom. 11. 6. 5.* and the ſealed Booke no creature was able to looke on.

18. That none imagine theſe to be idle Titles, in name onely, hee is alſo a practiſed warriour, and now ſpecially come foorth to ſhew, *how mightie hee is to ſaue,* For this, his garment is dipt in bloud, euen the bloud of his enemies; to note a huge ſlaughter. Hee is now to tread the Wine-preſſe of God his wrath. *He hath long looked if any would helpe,* *Chap. 11.* *but there was none to helpe, none to vpholde, therefore his owne arme* *Iſai 63.* *now ſhall helpe him, and his owne wrath ſuſtaine him: the day of vengeance is now in his heart, and the time of his redeemed is come.* And accordingly, as he who *ſpeaketh iuſtly, and is mighty to ſaue,* he is called *the word of God.* Not onely for that he is *that word which was in the beginning with God, and was God:* but alſo, and heere ſpecially, becauſe hee is that *true one,* who ſpeaketh and performeth, as who, both *ſpeaketh iuſtly, and is mighty to ſaue.* For this redde garment and name aggreeable to it, See *Iſai* 63. and weigh the place.

19. Such is the Captaine of the Lord his hoaſt. The inhabitantes of the earth following the Beaſt, Chapt. 13. Wondered, and in wonder exclamed, *VVho is like the Beaſt? VVho is able to fight with him?* Heere I thinke hee hath his match and more. But theſe earthly ones ſee not the Heauens, and ſo goe on blindfolded to their owne deſtruction. His army is in his owne Liuery. Hee needeth no armie, but his armie hath need of him. For hee is their glorie, their ſtrength, their armour, their victorie, and all:

In

In his ſtrength they fight and ouercome. They are all horſed, as, who for dignitie are Iudges & warriours, like their Captaine. They are alſo faithful and true, in, and by him. They are all Kinges & Prieſtes clothed in pure and ſhining ſilke. This is a bleſſed Captaine, who conformeth all his followers in glorie and dignitie to him ſelfe. *Alexander* was fooliſh to glorie in his *Argyraſpides*: here is a Captaine of higher note. In oppoſition to the earthly ones, on the other party, they are called the hoſt of heauen, where there conuerſation is, euen while they are in the worlde, but not of the world. *Chap.12.12*

20. The weapon of this great Captaine, whereby hee worketh and fighteth, is the ſword of his mouth. With it he ſmiteth *the Heathen*, enemies of his Church, treaders downe of the holy Citie: cruſhing them in pieces with an iron Mace. And hee treadeth the winepreſſe of God Almightie. Heere now, the treaders are troden downe. Thus, with mouth and hand, he fighteth, and with feet, downe-trampleth all. How ſo ſtrange effectes of bloud-ſhed, and ouerturning the whole ſtate of the earth, are attributed to the ſword of his mouth, is cleare, Chap. 14.17, 18. where an Angell, armed with a ſickle, commeth out of the Temple, and is ſtirred to cut downe the grapes of the earth, by one comming from the Altar, hauing power ouer fire. And Chapter 15. where the Angels of the laſt wrath, receiue their Vials from one of the foure Beaſtes, and come to execution out of the Temple: like as the voyce commanding it, is from the Temple. By the breath of this Lord his mouth Antichriſt muſt be conſumed. *Chap.11.2. Pſal.2. Chap.14.20. Oſe.6.5. Chap.16. 2.Theſ.2.*

21. This his fighting, to the foile of all his foes, maketh him yet a name, *The King of Kings and Lord of Lordes*. This he was at all times. And euen from the day of his aſcention was alwaies ſeene of his owne, *Crowned with glory and honour*. God hauing exalted him aboue all name that is named: ſo as all knees muſt bow, & euery tongue confeſſe him to bee the Lorde. Yet hee getteth this name, at this time, in a ſpeciall manner, *written on his garment and thigh*. *Heb.1. Phil.2.*

So as now, it becommeth manifeſt to the view of all: his power and ſtrength kything clearely in this victorie, and wonderfull ſequels of it. This is that ſame, which in the ſong was ſaid, *the Lord God almightie hath raigned.* And Chapter 11. *The kingdomes of the world are our Lord his and his Chriſts.* This is his ſitting on a white cloude, Chapt. 14. euen the manifeſtation of his iudgements, Chapter 15. 4. Rome in great deriſion, when they crucified him, ſet ouer his head, in three Lāguages, *This is the King of the Iewes.* And the Iewes, counting it ſcorne and high diſgrace, to haue him called their King, intreated the alteration of the wordes, in that hee ſo called himſelfe. But now, by the finall and euerlaſting ouerthrow of the Kingdome of Rome, and by conuerſion of the Iewes, to mourne for him whom they pearced, hee ſhall glorioufly manifeſt himſelfe, and bee acknowledged, not onely King of the Iewes, but alſo *King of Kings and Lord of Lords.* This name, hee hath written on his garment, as great Kinges and high Captaines haue their Imperiall garmentes, whereby they are diſcerned. On his thigh, not ſo much for that ordinarily, the ſword, weapon of the victorie, is girded on the thigh: but, for that in Scripture ſpeech, a man his ſtrength is placed commonly in his loines and thighes, (*now it is his owne ſtrength that helpeth him*) and therefore, it was a token of ſubiection and ſeruitude, to put the hand vnder the thigh. Which cuſtome, *Aben-Ezra* witneſſeth to haue continued ſtill amongſt the Indians and Ethiopians till his time. And therefore, his name is alſo written on his thigh, becauſe all the world now haue to put their hands vnder it, and ſweare him homage. This Captaine, wreſtling with *Iacob*, to make him know he was his Lord, and that all his ſtrength was of him, hee did ſtrike him with a note of infirmity in the thigh.

Reuel. 19.

Pſalm. 45.

Geneſ. 24. and 47.

Gen. 32.

22. Thus was the deſcription of the great Captaine of the heauenly hoſt, in himſelfe, his army, armour, & manner of fighting. Now, followeth his Herauld or trumpet. Who is remarkeable for his ſtanding place, and for the

tenor

tenor of his proclamation. Hee ſtandeth *in the Sunne.* To note exceeding great light now, of the Goſpell & preaching thereof, wherein the preachers ſhould clearly ſee, and confidently proclaime Antichriſt his ruine. For great meaſure of light, the Apoſtolike Church, in the woman, Chapter 12. was clothed with the Sunne. Wee ſee to the praiſe of GOD, and euidence of this Propheſie, light already growen in great degree, as no doubt, but for this ſight and great effect, it ſhall yet grow more: ſo as *the light of the Moone ſhall bee as the light of the Sunne, and the light of the Sunne ſeuenfold.* *Iſai 30.26.*

23. The tenour of the proclamation, in a figuratiue ſpeech from *Ezechiel*, ſheweth ſo certaine, & an exceeding great deſtruction of the Beaſt and his aiders: as they, their ſtates, great roomes, rents, and ſubſtance, ſhould be a prey: and that in ſuch degree of hauocke, as all, giuen to reiſſe, or ſeeking after prey, ſhould bee filled. I ſhewed Chap. 17. what it is to eat the fleſh of the Whoore: but heere, is ſuch a ſtrange ranuerſing of the ſtate of the world, as no doubt, falleth by that earthquake of the ſeuenth Vial. And out of all queſtion, the totall ruine of that ſtate, muſt change the face of the world, in ſo great endeauors of hell & heauen, for it, and againſt it.

24. Thus is the party victorious. Followeth the aduerſary, and his foile. The aduerſary, to any that ſeeth not him, who iudgeth and fighteth righteouſly, will appeare great. Euen that wonderfull Beaſt, Chap. 13. bearing vp the Whoore, Chap. 17. and now, in great chafe at her fall, by his frogges, gathering the Kings of the earth to *Armageddon.* *Ch. 16. 14.* The firſt party was from heauen, and his hoſt heauenly. Heere, the leader, is the Beaſt of the bottomleſſe pit, which was opened for his outcomming, as were the heauens for the others, and his hoſts are all earthly. For, albeit many of his hornes haue fallen away from him ere now, and ioyned to the hoſt of heauen: yet, hee is euen at this point, through the diligence of his frogges, ſtrengthened with many Kings. *Chap. 9. 11.*

25. So, are the parties. The euent of the battel in the Beast his foile, is declared in few words: without any mention of a conflict; but, of a proud and obstinate purpose to fight against the rider on the white horse. For they shall be blind and obdured to the end: as is cleare by the effectes, in them, of the Vials, Chapter 16. And the word ἐπιάσθη hee was intrapped or snared. Implyeth in it, as an easie victory, for the part of him that rideth on the white horse; so a sudden and vnexpected foile, to the Beast and his followers. For he dreamed of perpetuity, as also staying vpon him, the Whoore. *I sit beeing a Queene and am no widdow, and shall see no mourning*, Chap. 18. 7.

26. Their iudgement is distinct, according to the diuers quality of the parties. The head, beast, and false Prophet, are cast in the lake of fire and brimstone, and that a liue: to shew a most horrible, and recureleſſe iudgement, by al- *Num. 16.* lusion to that of *Sodome*; and of *Core*, *Dathan*, and *Abiram*, who went downe aliue in the pit. Euen eternall destruction and torment. The followers, are slaine by the sword of the Lord his mouth, to the losse of all their glory, and wordly state, which is made a prey to others. Onely, by this difference, to shew, how this great Captaine, iudgeth and fighteth righteously, giuing to each according to the degree of their sinne. For, no doubt, but euen at this point, many shall follow the Beast, and fall from their estates by his fall: whom yet, by destruction of their flesh, the Lord may reclaime from the full degree of his punishment; in lightning them to see the truth. As, many also shall drinke with him of the cup of endlesse wrath.

27. That the Beast and false Prophet are heere made two, is only to shew, the ruine of the Head & State with him. For, as the false Prophet, ruling ouer the State, is the Beast; so being distinctly considered from the state, hee is the false Prophet. As the first and second Beast are Chap. 13. distinguished but for explicatiō. So this is put, to shew in such sort the fall of the false Prophet (the eight heade and one of the seuen, the beast with hornes like the lambe

making

making the image of the Beast by cure of his deadly wound) as state and all shall perish eternally. For, as this Beast hath some note from al the foure in *Daniel*; so in the destruction of this, the spirit alludeth to that of these. Who all, so fell, as yet, in the destruction of the last, which was *burnt with fire*, the final ouerthrow was of them al; the state of the former, in some sort remaining in the succeeding Beast: as this Beast here falling in the first heads, yet still continued in the subsequent, till in this last head *(the Beast going to destruction)* it vtterly perished. In *Babels* fall, by *Persia*, & *Media*; yet in them the Kingdome in a sort continued. *Darius of the Medes taking the Kingdome, Dan.* 5. 31. And in their ouerthrow by *Alexander*, who despising *Macedon*, setled both in their places and to their fashions: as also in his successores after his fall, the domination of the former beastes in some sort abode. But the fourth Beast falling, al vtterly perished. See and weigh Dan. Chap. 7. 11. 12. for there is the allusion, as also Daniel Chapter 2. the image whereby these same kingdoms were typically shewed, is then said to bee destroied when the stone falleth on the feete thereof. One thing heere is worth the marking, that in the false Prophetes working, which maketh his guiltinesse, and is heere recorded, both to know the party, and his iust punishment: his deceit, in making men receiue the beast his character, and to worship him, is onely mentioned, and no word of his name or number: as neither are they euer spoken of in his iudgement, either denounced or spoken of. The reason see vpon Ch. 14. Sect. 8. Now wee must not imagine heere, one certaine place, or one point of time, of all this the Beast his endeauor and foile: as neither in the next Chap. of the Dragons. For their, we see how *Gog* and *Magog* are, *from the foure quarters of the earth*, all Satan his iustruments, of his last fury, and in al places. As for the name attributed to the place of foile, Chapter 16. *Armageddon*, wee shewed the reason there. And it is, whersoeuer the lambe fighteth and ouercommeth. Albeit out of doubt, their last endeauors shall bee strange,

and their fall conioyned with ſuch wonderfull broiles, and alterations of the State of the world, as was not ſince men inhabited the earth. And then, the fatteſt karkaſſe ſhall bee the fineſt prey. Bleſſed are they who come to the ſupper of the Lambe his marriage. For who come not, are made a ſupper. And who will not feede on the Lambe, are iuſtly made foode to the foueles of heauen.

CHAPTER XX.



EE haue heard the iudgement of the Whoore, and the Beaſt her aduancer: but for a perfit victory, is requiſite alſo the deſtruction of the Dragon, that great and Maſter enemie: as, of whoſe Kingdome and authority, the Beaſt, who made all the Whoores credit, was onely the ſuffragant. That is, in this Chapter, ſet foorth, in two degrees of his captiuity: whereof, the laſt is abſolute, to eternall deſtruction. Now, as captiuity implyeth euer a fore-going liberty, whereof it is the priuation, ſo heere, a twofold libertie or looſing is to bee taken vp; according to the two degrees of reſtraint. The firſt liberty, it was not needfull, that heere it ſhould bee recorded, beeing largely declared in the 12. Chapter. From which liberty, his reſtraint, albeit of that time (as by ſubſtituting the Beaſt of his authority, by deceitfull hypocriſie and efficacie of error, to worke that, from performing whereof, in open rage, hee was then bound vp, might well bee preſumed) yet hath beene reſerued to this place, to giue vs in one view, his whole ſtory. Which, conſiſteth in that rage, Chap. 12. From which, being here, in ſome conſideration, bound vp for a time, hee is againe let looſe; and his endeauours thereupon, are heere declared: ſo farre from his intended ſucceſſe, as hee is taken the ſecond time, and deſtroied for euer.

Chap. 13.

2. In

2. In his firſt reſtraint, come to bee conſidered, the ſureneſſe, end, and degree thereof. The ſureneſſe, is cleered in the perſon apprehender, and manner of fermance. The apprehender is God his miniſter, an Angell: inſtructed with authority, as, cõming from heauen: with power to execute, as, hauing the *key of the bottomleſſe pit, & a great chaine.* All ſpoken after the manner of men. This Angell, falleth not from heauen to earth, as that great ſtarre, Chapter 9. but commeth downe, as he Chapters 10. & 18. And, accordingly, hath the key of the bottomleſſe pit for a farre different end from that: this comming, to incloſe the Prince of darkeneſſe, beeing himſelfe the miniſter of light: whereas that great ſtarre, falling from the miniſtery of light, to become the miniſter of darkeneſſe, hee openeth the bottomleſſe pit, to let out darkeneſſe. The Dragon, is heere deſcribed, by theſe ſame names, and property, of ſeducing nations, which are giuen him in the 12. Chap. in the firſt degree of this his firſt foile, towardes this firſt captiuity: when by *Michael* his valour, he was caſt from heauen. Which the holy Ghoſt doth, of purpoſe, to leade vs to know that this firſt binding, is from that rage. So wiſely & plainely, the ſpirit teacheth vs to couple together the partes of this propheſie. Now Chriſt is he properly, who treadeth downe the head of that ſerpent: who, onely, is that ſtrongher then the ſtrong one, comming in, binding him and ſpoiling his houſe: as who, onely hath come to loſe the workes of Satan, and only hath the keies of hell & death. But, according as he giueth gifts to men, & worketh by his miniſters of whatſoeuer calling, who, in his light and ſtrength, aduance the kingdome of light, and bring downe that of darkneſſe, his miniſters, thus inſtructed by him, and to this ende, are alſo binders of the Dragon. Of whom this Angell is the generall type.

Geneſ 3. Luke 11.21. 1. Iohn 3.8. Chap. 1.18.

Pſal. 149.8.

3. The manner of fermance, to ſhew the ſurenes therof, is after the manner of men, ſet forth, in incloſing, ſhutting, and ſealing, as was the caues mouth on *Daniel*, & the Sepulchre of Chriſt.

4. The

4. The end of this reſtraint is, *That he ſeduce not the Nations, &c.* Which ende, how it is, and how farre to be vnderſtood, the degree of his reſtraint now, and his endeauour, vpon his next looſing will make cleare.

5. Thus we haue the ſureneſſe, and end of the Dragons reſtraint. Now followeth the degree thereof: clearing the end, as I haue ſaid. The degree is, that this his captiuitie, is not abſolute, but in a ſpecial conſideration. This is ſhewed by the time thereof, ſtate of mē in that time, & what this ſtate is. The time is not, *for euer*, as in his next taking, but, for a thouſand yeares: which being expired, hee was to be loſed againe. The denunciation of which ſad euent, is mitigated with a conſolation, that it ſhould be but for a ſhort ſpace, euen that three daies and a halfe, wherein the witneſſes were killed and lay vnburied, Chapter 11. For thencefoorth, by degrees the Dragon is againe comprehended, till he be made fully faſt in eternall chaines.

6. The ſtate of men, during this firſt reſtraint, ſheweth it alſo not to be abſolute: in ſo farre, as he ſhall bee bound but to a few, being ſtill looſe towards the moſt part. This is cleared, by declaratiō of the ſeueral condition of both: and firſt, of theſe to whom he is boūd. Wherein, are two: their condition, in this his reſtraint: and, who they are, that haue this condition. Their condition, is expreſſed, firſt, in figuratiue ſpeech, of *Thrones and Sitters, hauing iudgement accordingly, giuen them*: and next, in proper termes, that they *liued and raigned with Chriſt theſe thouſand yeres*. Who they are, that are in this eſtate and cōdition, is ſhewed in two ſortes; Firſt, *The ſoules of them who were beheaded for the word of God, &c.* Secondly, *They who worshipped not the Beaſt, &c.* The ſtate and condition of the contrarie ſort, is, that during theſe thouſand yeres, they lay *dead and liued not*. Now, how great this number is, and how ſmal in compariſon thereto, is the former, is cleere by the 13. Chapter, where all the earth follow the Beaſt, and receiue his Character, name, or number: except theſe 144000. ſealed ones, Chapter 7. in mount Sion with the Lambe, Chapter 14. And conſequently

quently, in what respect, and to whom, the Drago is said, during this space, to be bound.

7. The third point, shewing yet further the strict consideration of Satan his restraint, is the explication of this state and condition of both sorts of men: what this life & raigne of the one is: and, what is the death of the other. To wit, that this life & raigne, are not to be taken for this natural life, or any worldly dominio: neither yet, for that euerlasting and glorious state, which the Saints, in soule and body, after the last iudgement, inioy in heauen: this being their state during the thousand yeares, & called the first resurrection. As, neither is the death of the other, to be vnderstood of the naturall death of the body, by separation of the soule therefrom: or, of the eternall death of both, in *Gehenna*: as, wherin the world lying dead a thousand yeares, thereafter riseth frō it to haue part in the first resurrection, and consequently of blessednesse. But, this life and raigne in respect of the soules beheaded, is their honourable cōmemoration, and rising from vnder these horrible slanders and calumnies, whereby the honour of their sufferings was, maliciously, by Satan eclipsed: euen that same thing, which, by *long white robes* was signified, Chap. 6. In respect of these who *Worshipped not the Beast, &c.* This life and raigne, is the first resurrectio: whereby men here, by the word & spirit, are begotten to the life of God in Christ, and freed from the bōdage and death of Satan and sinne: being vindicate in the liberty of the sonnes of God, and so, made Kings and Priests to God in Christ Iesus. And the death of the rest, who rise not this first resurrection, is that death in sinne, ignorance, idolatrie and induration, wherein all men lye, naturally, depriued of the life of God: like those widowes, who beeing aliue, yet were dead: and like *Ephraim*, who was dead in *Baal*. From which death, who so riseth not, to bee partaker of the first resurrection, shall be accursed for euer, and subiect to the power of the second death, as contrariwaies, who haue part in the first resurrection, are blessed and holy, and shal

Ephes. 5. 14.

1. Tim. 5. 6.

Ose. 13. 1.

liue and raigne eternally, not feeling the second death.

8. Now, this death of the *Rest of men*, albeit in particular considerations of the singular persons, in that time who lay dead & raise not the first resurrectiō, it was an entry to the second death: Yet the spirit, heere, sheweth that in the general confideration of the world, it should not alwaies lie in that death. But as these 144000. liued and raigned with Christ, these thousand yeeres, (while al the earth followed the Beast, & were dead in *Baal*) & were partakers in the first resurrection, vnder sure hope of the second, to glorie: so after these thousand yeeres were expired, not
Chap. 7. these only but an infinite number of al peoples, kindreds, Tongues, and Nations, with Palmes in their hands, and long whit robes, made white in the blood of the Lambe, should rise frō their death wherein they lay, & sing a new song. This, is euidently implied in these words, *The rest of the dead liued not, till the thousand yeeres were expired*, and this is called the first resurrection, which, is spoken, in common, both of the former who liued during the thousand yeres, and of the other, who, after the thousand yeeres, arose and liued. So, as these words, *This is the first resurrection*, are relatiue, als well to the life of these who liued during the thousand yeeres, as to them, who should liue after the expiring thereof: for, their life is one, albeit not of one time, as the words, *The rest of the dead liued not till, &c.* euince clearly: and accordingly, blessednesse and immunity from the second death, is the first pronounced in common, of both: and thereafter seuerally by parts, this their cōmon life & blessednesse of the first resurrection is exponed. That the first should liue & raigne with Christ a thousand yeres: & the other, notwithstanding, of the Dragon againe losed, & his strange endeauours thereupon, yet should rise this first resurrection, and liue, and raigne with Christ for euer and euer. The place hath been, & is mistaken highlie, euen to the breding of dangerous heresies. But thus it is. The holy Ghost hauing set forth the state of the Church, as she riseth the first resurrection, & liueth the liue of God, frō the time

of

of Satan his first restraint, & that in two degrees of risers: first these, who during the yeres of his captiuity, liued and raigned, whē as by the beast his preuailing it might haue seemed, that there had beene none at all: Next, these, who after the thousand yeeres, notwithstanding his loosing & rage, yet rose from their death in superstition and blindnesse; and hauing said of both in cōmon, *this is the first resurrection.* He then proclameth their blessednesse accordingly in this their spirituall life, and raigne heere, and that distinctly according to the two times. Of the first sort, *that they shal be Priests of God, & raigne with Christ a thousand yeres.* And of the second sort, *that after the thousand yeres were expired,* they should rise to the life of God, *and raigne for euermore.* Now, if this second member had been thus succinctly put, answering so to the other, it had exempted al doubt. But because in stead of this summary reddition, the holy Ghost much more gracefully subioyneth the narration, how, as during Sathan his first restraint, a good number liued the life of God, refusing the beast his marke, and so were blessed in the assurance of victory ouer the second death: so, after his louſing notwithstanding thereof, and all his endeauours thereupon, the rest of the dead shall rise the first resurrection, and the Church should stil waxe and encrease in light & grace: Satan in his highest endeauours against her, should bee againe made fast for euer, and shee enioy an eternall peace. Then to haue the full sense of the second member, and a cleare reddition, wee must reade from the beginning of the seuenth verse, to the end of the 5. of the 22. Chapter. Neither must we here imagine, that the first are said so to liue a thousand yeeres, as though the life of God had perished from them thereafter, or that this life and raigne is of one and the same persons, still liuing al this while, (which were a lourdly grosse apprehension) as neither must wee thinke, that because the second are said to raigne for euermore, that thereby is first and properly meaned their state in glorie after the last resurrection. But thus the spirit will shew, how first and last

God entertained a Church, and ſpirituall life therein. To the firſt, are attributed a thouſand yeeres, in reſpect that the Dragon being ſo long tyed from diſturbing their ſpirituall life and raigne by open rage, is againe let louſe. To the ſecond, a raigne for euermore, becauſe the Dragon fighting againſt it, is taken and captiued for euer, to ſhew ſuch a deſtruction of oppoſers, as the Church her peace ſhould neuer againe bee diſturbed by any new louſing of Satan from his ſecond impriſonment: but ſhee ſhall enioy quiet ſtate here in plentiful diſpenſation of grace, till ſhee bee at lenght tranſlated to euerlaſting glory: according to that which of her in this reſpect was ſaid, Chapter 7. *they ſhall hunger no more, &c.* To take the thouſand yeeres, verſe 6. to beginne at the expiring of the firſt thouſand, verſe 4. & 5. which ſecond thouſand yeeres, the reſt of the dead ariſing, ſhall liue and raigne: and to take the firſt reſurrection heere ſo in relation to a ſecond, as by the firſt ſhould bee meaned the riſing of Gentiles from vnder Antichriſtian darkeneſſe: and the conuerſion of Iewes to bee in relation thereto, the ſecond: Albeit it bee the iudgement of one deepely ſeene in theſe myſteries, and deſeruing well of the Church for his learned Commentaries on this Booke; yet it ſeemeth to me a groundles coniecture, which hath made him to miſtake alſo as I think the end of this Chapter. For, beſides that to take the thouſand yeeres, verſe 6. for a ſecond thouſand, after that verſe 4. and 5. and yet to make the thouſand yeeres ſpoken, verſe 7. to bee relatiue to the firſt, and not to theſe immediately preceeding, it maketh an obſcure, and implicate conſtruction, (which in our interpretation goeth plaine and ſoundly) what ſhould induce to thinke a ſecond thouſand yeeres to bee meaned verſe 6. ſeeing no caſe is put at the end thereof to fall out, why the ſpirite ſhould ſo exactly haue limited them, as wee ſee in the firſt the looſing againe of the Dragon? The thouſand yeeres, life and raigne then in the 6. verſe, is the ſame which was ſpoken, verſe 4. and there reſumed very pertinently, to

ſhew,

shew, in subioyning the other sort of risers and liuers, God his whole dispensation, from the first binding of the Dragon, towardes his Church, first and last, and distinctly in both.

9. Now, from what point of time to beginne, and at what point, consequently to close the count of these thousand yeeres, the end heere mentioned, and degrees of the Dragon his restraint, doe clearely lead vs. We must not thinke, that Sathan in an instant was eyther tyed vp from his rage, or againe, in a precise point of time let loose. But both fell out by degrees. From the first outgoing of the Gospel, he began in some degree to be boũd, as hee complaineth of Christ, that hee had come to torment him before the time. And as the Gospell preuailed, hee was still the more made fast. But seeing the end here specified of his binding, and the condition of the Church heere described vpon his restraint, Make euident, that this his Captiuity is not absolute, but in some speciall consideration: and the degrees heere mentioned shew, that then his vptying is to bee counted, when in that consideration hee is perfectly made fast, as taken, shut vp, locked on, and sealed; wee haue to take vp that point of time, when according to this end hee was fully fastned. I shewed before on the 12. Chapter, that the Dragon his proper rage is taken for open and cruell persecuting of Christians: from which he was then fully tyed vp, when by *Constantine* his conuersion to the faith, open persecution ceased, and Christianity was by lawes established, the Church became glorious in the eyes of all men; the soules of Martyres got long white robes, and *seates were set vp, and the Saintes did sit on them, &c. hauing iudgement giuen them.* For, both the commemoration of Martyres was honourable, and the estate of the Church flourishing in peaceable and goodly condition, and glorious account. And albeit in the meane time, Sathan was working by his Lieutenant the Beast, whom vpon this his restraint from open rage, hee sent foorth, then in the first sensible degrees to

Mat. 8. 29.

Chap. 6. 11.

deceiue by falſe ſemblance, and who from this point of time mightily preuailed (though at firſt by ſlow & ſcarſe perceptible degrees, as riſing out of the earth) in bringing Nations to make vp the image of the Beaſt, which at the end of theſe thouſand yeeres came to the top of impiety: yet they liued and raigned all the while, who receiued not his Character. The end then heere mentioned of the Dragons reſtraint, *that hee ſhould not ſeduce, &c.* muſt not bee taken abſolutely (for hee was neuer buſier ſeducing, nor with greater ſucceſſe, then during theſe thouſand yeeres) but ſeducing heere muſt bee vnderſtood, according as wee ſee hee worketh vpon his louſing againe: when hee falleth to that ſame kinde of ſeduction, from which firſt hee was bound vp, that is, *to ſeduce Nations to compaſſe the Tentes of Saintes, and the beloued City.* Euen to ſet them againe vpon violent and furious perſecution, by ſword and fire, as hee was a murtherer from the beginning, and as in that, men moſt bewray themſelues to bee the children of their father the Diuell. From this rage hee was bound vp, when by the two wings *of that great Eagle,* the woman eſcaped to her place, *from the preſence of the Dragon*: hee beeing chained from comming at her, now extolled with wings. And the degrees heere ſet downe, *of binding, incloſing, ſhutting vp and ſealing*, ſhew euidently that the count is to bee taken vp from the full & perfect point of his Captiuity. For from that time he had no louſe chain for open rage. In *Iulian* hee was not ſo much louſed, as biting the chain. Who beſides his ſhort abode neuer durſt fal directly to murthering of Chriſtians, the perſecutions of *Conſtantius* and *Valens* were partial heates vnder profeſſion, euen that bloud that was mingled with haile and fire, Chapter 8.

Chap. 13. *Chap. 14. Sect. 8.* *Iohn 8. 44.*

10. Now, as wee haue the point of time of his perfect fermance, which is the 300. yeere of Chriſt, or thereby: ſo this leadeth vs to the point of his looſing, the 1300. yeere, or thereby, and the conueniency of ſtory is cleare; for although as by degrees hee was faſtned, ſo by

by degrees he was looſed againe; yet wee ſhall find as at the firſt point, the full degree of his binding; ſo at this time, him fully looſed. In the Pontificality of *Gregory* the ſeuenth, hee had a long chaine, which yet was further raxed in that of *Vrban* the ſecond, and his Succeſſors, kindlers of that tragicall and ſuperſtitious warre, for recouery of *Ieruſalem*. But, for the end heere ſpoken of open cruelty againſt Saintes, he was fully louſed in the Pontificality of *Boniface* the eight and his ſucceſſors; from whoſe times haue beene bloudy perſecutions and cruell rage. Then the woman beganne to returne from the wilderneſs, the witneſſes to ſteppe out of the Temple, the little booke eaten, to giue heartes and eyes, to applie the reede, and ſo to diſcerne the Temple from the Court: then the firſt of theſe three Angels, Chapter 14. beganne to breake out through the midſt of Heauen, and the other two in courſe followed: ſo as then *they were bleſſed who died in the Lord*, and then *was the patience of Saintes*. The Beaſt his mouth then being perceiued, and ſo the ſemblance of the Lambes hornes no more able to beare him out, the Dragon behooued to come againe in roome to maintaine his owne throne, and to repreſſe by rage what by hypocriſie could not bee kept downe. Then the two witneſſes lay ſlaine in the ſtreetes of the great Citie, all Nations beeing ſeduced to ſlay them, and reioyce ouer them. Then the beaſt which was earſt ſpotted like a Pard, becommeth of the Dragons colour, and the Whoore born vp by him, is drunke with the bloud of Saints: from that time what cruell murther of Chriſtians was vnder the odious names of *VValdenſes, Albingenſes, Fraterculi, Beghardi, &c.* And ſince, what fiers, what bloud ſheds, what monſtrous complots for extirpation of the truth, haue beene practiſed, is too well known.

Chapter 11. *Chapter 13.* *Chapter 17.*

11. In this rage, though for a time the Dragon deborded, yet praiſed bee God, by ſucceſſe of the Goſpell, and fire from heauen, hee is in making faſt the ſecond time, in an euerlaſting chaine. Therefore it is ſaid, that hee

he ſhould be louſed but a *short ſpace*. For they are faine to relent of their open murthering and burning, & are now in God his iuſtice getting meaſure for meaſure.

12. The time then of theſe thouſand yeares, is from the firſt open and ſenſible ſteppes of the myſtery of iniquitie, working on to the quickning of the Beaſt (which fell together with this binding vp of the Dragon) to the toppe of that impietie, when it came to the higheſt degree. And this is the onely time in all this propheſie, to be taken definitely; becauſe of Antichriſt his whole working (which was in way euen from the Apoſtolike times, firſt by hid and inſenſible, and next by open ſteppes towardes the height, from which height againe as by degrees it aroſe, ſo by degrees it muſt vaniſh) no preciſe or exact time could be ſet downe: but yet, to giue vs ſufficient clearenesſe, the holy Ghoſt putteth the time from the firſte beginning of open working, to the height of impietie: and marketh the two pointes of this time, with moſt euident notes of the binding of the Dragon, and his louſing againe,

Chap. 9. Sect. 5.

13. In *Conſtantine* his time, that too great and open ſteppes were laide for Antichriſt to mount vp to Sathan his throne, is too wel knowne. And to what a height the myſterie of iniquitie had wrought on, in the Pontificality of *Boniface* the eight, their owne ſtories giue cleare teſtimonie: recording of him that he entred like a foxe, raigned as a Lion, and died as a dogge. When, by a counterfeit Oracle he had got him ſelfe made Pope, he would vpon no condition acknowledge the Emperour, except he did take his title and dignitie of him, as to whom properly it belonged. Hee excommunicated the French King, becauſe he would not take his Crowne holden of him, and impudently & impiouſly diſcharged his Subiects of their allegeance. Hee blaſphemouſlie againſt the honour of Chriſt his Croſſe, inſtituted the firſt Iubilie at Rome, and put forth this decree, that *the Biſhop of Rome ought to be iudged of none, although he ſhould carry innumerable ſoules with him to hell.*

14. The

14. The peruerſe mindes of the Romanes here bewray themſelues. For this time of a thouſand yeeres, which only of all the times in this propheſie is to be taken definitely, they will haue to bee indefinite; and all the reſt to bee taken both definitely and properly. And without either example of Scripture, or ſhew of alluſiō, caſting it roundly by them, they will forſooth haue theſe thouſand yeeres heere indefinitely put for all the time from Chriſt, to Antichriſt his raigne: who ſhall raigne (ſay they) three yeeres and a halfe before the laſt iudgement. But, if during theſe thouſand yeeres, the ſpeciall honor and chiefe crown of them who liue and raign in them, bee their refuſing to worſhippe the Beaſt (whom euen Romans confeſſe to be Antichriſt) of neceſſity his Kingdome muſt haue beene in vogue theſe thouſand yeeres. And this againe ſheweth plainely, that theſe times of a 1260. dayes, 42. monethes, and *a time, times, and half a time,* are not properly & definitlie put for the iuſt time of Antichriſt his raigne, as the Romans would inforce, ſeeing theſe thouſand yeres he beareth ſway: further, if theſe times were definitely, and yet not properly to be taken, as ſome of our learned interpreters eſteeme, I ſee no reaſon why heere the holy Ghoſt ſhould haue altered his ordinary ſtile. See Chapters 9. and 11. and 12.

15. Now conſidering all the courſe of this propheſie, expreſſing firſt the whole ſtate of the Church in the ſeuen of *Aſia*, next, compriſing the whole future euents in ſeuen Seales: the ſeuenth whereof affordeth ſeuen Trumpets; and the ſeuenth of theſe ſeuen Vials of the laſt wrath. Seeing alſo that in all this Booke, but ſeuen diuers times are recorded. Firſt, that of ten dayes, Chapter 2. 2. that of halfe an houre, Chapter 8. verſ. 3. that of fiue monethes, Chapter 9. 4. that of an howre, day, moneth and yeere of the ſixth Trumpet, Chapter 9. 5. that of 1260. dayes, 42. monethes, a time, times, and halfe a time, which are but one, Chap. 11. 12. and 13. 6. that of three dayes and a halfe, Chapter 11. and now this of a 1000. yeeres is the ſeuenth,

in huge proportion, exceeding all the former. Conſidering alſo, that this time of a 1000. yeres, is in the courſe of this Chapter, and within ſhort ſpace, ſixe times recorded, and thereafter no time mentioned but *euermore*. Whither in theſe conſiderations, if this maner of leading implyeth any further myſtery, I referre it to godly and ſober conſiderations: not daring louſe the raines to curioſitie in ſo diuine and hid matter; wherein yet I am perſwaded, though my weakneſſe cannot find it out, that nothing is eyther in matter or manner of handling, which hath not in it a great depth of wiſdom.

16. Thus was the Dragons firſt reſtraint, in a certaine degree of time and meaſure. Followeth the ſecond, abſolute and euerlaſting. And it is cleared by the foregoing liberty, to which he is louſed. From the firſt binding. So as all this point is in theſe two, the Dragons ſecond liberty, and the euent thereof.

17. In this his ſecond liberty, is the time when, and his endeauour beeing looſed. The time is, at the expiring of the 1000. yeres whereof we haue ſpoken. His endeauour being looſed, is to practiſe againe, that from which, by his firſt taking, hee was with-held: that is, *to ſeduce Nations*. Which ſeducing, muſt bee vnderſtoode to be of that ſame kind, as hereafter is clearely ſhewed, in that hee brought them to *compaſſe the Tents of Saints and beloued City*. For otherwaies, all the time of his reſtraint from this kind of working, he by the Lieutenat of his power, ſeduced in another kinde mightily. The greatneſſe of this his endeauour, to this end, is cleared: firſt, by theſe whom hee ſeduced: and next, by their action vpon his inſtigation. In theſe who are ſeduced, are theſe circumſtances. 1. Their habitation. 2. Their quality. 3. Their number. Their habitation, *is the foure quarters of the earth*. Whereby is offered to our conception, both, Satan his earneſt and diligent practiſe in this his laſt puffe; and that, all the enemies ouer the whole earth, of what ſtate and condition ſoeuer, whom, in this his laſt fury, hee bringeth forth, are heere deſigned. Their quality,

quality, is expreſſed in the names giuen them, of *Gog* and *Magog*. To ſhew them, deteſtable, for cruell diſpoſition to deſtroy: that by a huge deſtruction, they ſhal be deſtroyed: & that they are the inſtrumets of Satan his laſt fury. Their number, is expreſſed in two notes. One, that they ouerſpred the plaine of the earth: the other, that they were as the ſand of the Sea for multitude.

18. Such are they who are ſeduced. The end, whereto the Dragon leadeth them, is *to compaſſe the Tents of Saints and the beloued City*. Euen the vtter deſtruction (in their intent) of God his true Church, here on earth, pitching in Tents, as yet in their warfare, and abſent from their eternall habitation: but who notwithſtanding, are the true Citizens of heauen, beloued of God. *Chap. 12.*

19. Thus is the Dragons liberty, and his endeauour thereupon. The euent heereof is double. One, of them, who thus ſeduced by him, were ſet on ſo euill a worke; *that fire came from heauen and deuoured them*. The other, of him who is their leader; that he is now taken & committed to euerlaſting fire & torment. This his iudgemēt, is cleared by his fellowſhip therein: the *Beaſt and falſe Prophet*.

20. This euent is further cleared and declared ſure, by ſetting downe the laſt degree of their deſtruction, in the laſt iudgement, when all enemies being brought vnder, death ſhall bee ſwallowed vp to victory. To ſhew vs, that this ſecond victory ouer Sathan, and reſtraint of him from this his laſt rage, ſhall not bee, but onely for a certaine ſpace, as was that firſt: or in a ſpeciall reſpect, as that was; but it ſhall be abſolute and eternall. So as, from the time Chriſt began this ſecond time, *ſitting on a white cloude*, Chap. 14. 14. *to make his iudgements manifeſt*, Chap. 15. 4. And, from the time hee began to erect this his *great white Throne* by the reuiued light of the Goſpell: *when the time of the dead commeth to be iudged*, Chap. 11. The ſeuenth trumpet ſounding to the finiſhing of the myſtery of God, in full accompliſhment of all which the Prophetes foretold, for deliuerance of the Church, and her goodly ſtate in grace:

So as, *the ſigne of the ſonne of man ſhall bee ſeene in heauen:*
Eſter 6.13. the victory ouer her enemies, ſhall ſtill hold on, and the enemies ſtill fall, as did *Haman* before *Mordecay*, till by all the degrees of deſtruction, they at laſt, in the general iudgement receiue finall ſentence: when death & the Diuel, who hath dominion thereof, ſhall bee aboliſhed. And, for this purpoſe onely, it is, that heere, ſo liuely and *hypotypoſis*, of the laſt iudgement, is ſet downe. In the perſon of the iudge: the maner and order of iudging; and the execution: ſo farre foorth, as for the preſent purpoſe was needfull. The perſon of the Iudge is deſcribed in his office, adminiſtration thereof, and his dreadfull maieſty & power. In office, hee is a Iudge, a Royall and a great Iudge, as hauing a Throne and a great Throne. He is alſo faithfull, true, vpright, and glorious, and whoſe iudgementes are cleare and manifeſt; by his white Throne. As he rode before, Chap. 19. on a white horſe, and did ſit Chap. 14. on a white cloude. His adminiſtration is, in that hee ſitteth. His dreadfull maieſty and power, is expreſſed, in a won-
Iſai 41.12. derfull forme of iſhing before his preſence. *Heauen and earth depart*, and ſo as their place is not found. To ſhew a perfit departing: as that which in Scripture, is ſaide of the wicked, that he periſheth ſo, as his place is not knowen.

21. The order of iudgement, is in the perſons iudged, and manner of proceſſe. The perſons, are all the deade great and ſmal: cleared, by enumeration of theſe who are dead in the Sea, who by any other kind of mortality, or who were in their graues. And herein, clearely is implyed the power of the Iudge. For no queſtion can bee of the liuing, when all the dead are forced to giue preſence. The manner of proceſſe is ſet downe, after the forme of
Dan. 7.10. well ordered humane iudicatories. In that *bookes were opened:* euen the records of mens actions: *and another booke, the booke of life.* The iudgement of earth, is, *of theſe things which were in the bookes according to their workes.* The forme of ſpeech is to be noted, in that it ſaith not, *of thing ſwritten in the bookes and according to their workes.* To ſhew, that here,

are

are not two rules of iudging. But, that ſo men are iudged according to their workes, as yet the iudgement is led & ordered by the bookes. For the ground and cauſe of the iudgement, is the booke of life: according as in it mens names are written, or are paſſed by: being either giuen to Chriſt of the Father, or left. Now, whō the Father giueth him, none is able to take out of his hand, but hee raiſeth them vp at the laſt day. And, whom he electeth, them hee predeſtinateth to bee made conformable to the image of his ſonne: whom he predeſtinateth, he calleth effectually: whom he calleth, he iuſtifieth, and ſanctifieth, here, by his ſpirit to bring foorth fruites of righteouſneſſe, and ſo, at length glorifieth. Theſe fruits of faith, confirme vs in the aſſurance of our election, and that we are in Chriſt Ieſus: that, which, further ſtrengthneth our peace, as writing it in our owne cōſciences: which are the one ſort of bookes: & whoſe teſtimonie muſt accord with the other booke of life. Now, then in the iudgement, ſo are workes lookt on, as collation alwaies muſt bee of the bookes, to ſee if our names be written in the booke of life, as aſſurance of life and ioyfull peace are written in our conſciences. Otherwaies, in it ſelfe, all our righteouſneſſe is but as a menſtruous clouth. But yet, what *Iſrael* will not obtaine ſeeking to eſtabliſh their owne righteouſneſſe, which is by the Law, the election will obtaine.

Iohn 10. 28. *Iohn 6. 39. 44.* *Rom. 8. 29.* *Rom. 10. 3. and 7.*

22. Such are the perſon of the Iudge, and the order and maner of proceſſe. Now, the execution followeth. Which, agreeable to the purpoſe of the holy Ghoſt, for which, onely mention of the laſt iudgement is heere made, is all in wrath, againſt death, hell, and ſuch as are not written in the booke of life: who are adiudged to euerlaſting fire, which is the ſecond death. And, this is to ſhew, as I touched before, that this laſt victory, ouer the Dragon and his inſtruments, ſhall be ful and perfect: holding courſe, from the firſt degree of their foile, therein, till death and the graue, which are the laſt enemies, bee ſubdued. And, this execution of enemies was ſufficient to record in this

1 Cor. 15. Ose 13. place, where, this matter is not handled, as though, now at this point of time, and incident case, the last iudgement were to fall out. As many, hereupon, haue imagined, that the ouerthrow of Antichrist, and these huge Armies of opponents, should be conioined with Christ his last cōming, But, the spirit hath no such meaning. But, handling the victory of the Church ouer her enemies, to shew that it should be perfect, he letteth vs see that it shall hold on, till all enemies being subdued to Christ his feet, at last, death be swallowed vp of victorie: and that the Dragons foile should not be, now, as at the first binding, frō which after a space, he got loose againe: But, it should bee to finall destruction. And, in this sense, the Apostle in the secōd to the *Thess.* 2. telleth that Antichrist shall bee abolished with the brightnesse of the Lord his comming. Not, as though hee shall raigne till then: but that he shall be so cōsumed here with the power of the word of truth, as, without recouering strength, he shall be destroyed for euer: the ful & perfect point whereof, is in the Lord his last comming, and finall sentence against him. Therefore Chap. 17. the Beast is said to goe to destruction. In the vsuall maner of Scripture, when God will confirme his Saints against dangers, & in hope of deliuerance, for their full setling, he leadeth them to the consideration of that final deliuerāce, whereto ever our hearts should bend them selues. & in like maner, in denouncing destructiō to the enemies (in the measure whereof, as it falleth out here, we neuer are satisfied) he leadeth vs to their last & final sentence. Thus the Lord calleth the Prophet, and other faithfull, in that promised deliuerance from the tyranny of *Antiochus Epiphanes*, to the consolation of the resurrection. So, Christ, in his sermons, often. *Paul* for all Christianitie, pleadeth the resurrection. The Martyres suffered constantly, vnder the Lawe, looking for a better resurrection. The Scripture teacheth vs, that, that day shall come as a thiefe, vpon a peaceable and secure world, marrying & taking in marriage, &c. Which vndoubtedly, will be, when, vpon destruction of all troublers,

Dan. 12.

Acts 24. 15. and 26. 8. Heb. 11. 35.

1. Thes. 5. 2. Math. 24.

blers, the Church enioying quiet ſtate, ſhal fal in the ſleepe of ſecuritie. For, if the laſt iudgement & cõming of Chriſt to it, had ſo notable markes, as the foile of Antichriſt, taking of the Dragon, & ſo great tumults, warres, and commotions, with the hauocke of ſo huge Armies beſiedging the Church, how could either that day come as a thiefe on a peaceable world; or the Church, in ſuch cruell inuaſion, be at eaſe, and ſleeping? This errour, hath made the ſubſequent matter to be of moſt part miſtaken: as if therein, the ſtate of the triumphant Church in heauens, were ſet forth, as it ſhall be after the laſt day.

23. A learned man lately commenting, and with high and iuſt commendation, vpon this booke, perceiuing wel that the ſubſequent condition of the Church muſt be vnderſtood of her ſtate heere in grace: and, ſo being, not ſeeing how this place could bee taken of the laſt iudgement, turneth it to an allegorie of the cõuerſion of the Iewes, by alluſion to the laſt iudgement: their cõuerſion to the faith (in reſpect of their preſent and long by-gone deſperate eſtate, both temporall and ſpirituall) being as it were a riſing from the dead. According as, by the Prophetes, in regard of the full point thereof, it is called: and by the Apoſtle a *life from death*. But, beſides that where a plaine ſenſe in proprietie is conuenient, farre ſought allegories are not meete, albeit for the wonderfulneſſe and inexpected falling out thereof, the Iewes reſtitution be, of the Prophets, called a *riſing from their graues*: yet, that thus, the whole deſcription, ſo cleerely in all the circumſtances, of the laſt iudgement, can bee drawne thereto, I ſee no reaſon: ſpecially, where, aggreeably to the maner of the holy Ghoſt, the deſcription of the generall iudgement may bee taken properly and conueniently for the purpoſe in hande: and no neceſſitie, for this, to interprete the ſubſequent Chapters, of any ſtate of the Church, in time, thereafter. Which doubt, will nothing trouble the iudicious Reader, conſidering the manner of the Propheticall deſcription, much different from the common hiſtoricall narrations: in that they

they, by *Hypotypoſeis*, repreſent to the view, as preſent, thoſe thinges they propheſie. Further, to ſay in a reſurrection, whereby men riſe from ignorance and induration, to the knowledge of God and imbracing of the faith, that they riſe to eternall deſtruction, it is vtterly abſurd. And, heere we ſee that al the execution is of enemies in torment and euerlaſting fire. The ſpirit euen, heereby as it were, pointing to vs his purpoſe, of this narration in this place. And this argument, euinceth that place, *Daniel*, 2. to bee of the laſt reſurrection. For, none riſe the firſt reſurrection, to euerlaſting ſhame: but all are bleſſed. As for the worde, there put, of *Many*, as if therein, an argument were implied, of ſome other reſurrection, then the generall, wherein *All riſe*, it helpeth nothing that opinion: as being put but in common, and ἀπὸ κοινοῦ, repeated accordinge, to the ſubſequent partition, of *Many to glorie, Many to ſhame*. And if thereon ought might be builded, with als good reaſon, heere the generall iudgement muſt be vnderſtood, where *All the dead ſmal and great doe riſe, &c.* That the many & goodlie Propheſies of the reſtoring of *Iſrael*, haue not as yet their full accompliſhment, till by faith they bee grafted in againe, whence they were cut out, thorough vnbeliefe, it were either great ignorance, or perhaps blaſphemie to denie: ſeeing the Apoſtle to that purpoſe, citeth Propheſies, which, therefore, but in that caſe, can not be fulfilled. Againe, that it ſeemeth neceſſarie, ſo great a point not to be omitted in this Reuelation, I hartily yeelde: but that therefore, this place ſhould, from a proper and well conſiſting ſenſe, be drawne thereto, I ſee no neceſſitie. For, that matter was, not obſcurely, in the ſixth Viall ſignified: and, more plainlie, in the Church her ſong, Chapter 19 and, if more be requiſite, who may not be ſatisfied (as ſuch myſteries are heere deliuered) with that, which in the next Chapter is ſaid of the new *Ieruſalem*; hauing, vpon this full ouerthrow of her foes, her ports caſt open towards all the quarters of the earth; and on them written the name of the twelue Tribes of *Iſrael*, to whom then they are made patent, that *all Iſrael may be ſaued?*

Rom. 11.

24. A Throne, *Daniel* 7. is erected, and one ſitteth, for iudging and deſtroying the Beaſts there mentioned, enemies and troublers of the Church then. And *Daniel* 12. the faithfull for conception of a perfect deliuerance, and full ouerthrow of their aduerſaries, are called to the meditation of the laſt and full degree thereof, in the generall reſurrection. To that, heere is the alluſion: euen as, in the deſcription of the enemies heere, the alluſion was to theſe. To ſhew, not onely the like and full ouerthrow, of the troublers now of the Chriſtian Church, holding on to finall accompliſhment in Chriſt his laſt comming, as the other were aboliſhed at his firſt: but alſo, that the firſt, euē in the purpoſe of God his diſpenſation, were types, of the latter. The not aduerting whereof, hath made many to miſconceyue the minde of the holy Ghoſt in the Prophets. While ſome, in accommodation of the promiſes and denunciation, ſo reſt in the firſt ſtate and time, as they looke not how, therein, God looked further: and others, ſo interpret them of the laſt ſtate & time, as, againſt the minde of the ſpirit, they apply them not, firſt and properly, to the ſtate then: Whereof, firſt, and for ſpeciall conſolation againſt the euills then, they are meaned: albeeit they had alſo typically further ſignificatiō: as the wiſe and frequent alluſion in this Propheſie, proueth, and accommodation through all the new Teſtament, no leſſe clearely.

25. This great white throne (ſhadowed by that of *Solomon*) albeit then, in full and finall degree, it ſhall bee erected, when our Lord returneth in the cloudes of heauen: yet, in ſome degree, it is erected, here in the cleare, & euident preuailing light and power of the Goſpel. So as, euen heere after a ſort, heauen & earth depart, that is, the whole ſtate of the world is changed: as, vpon pouring out of the ſeuenth Viall, was denounced: and, as for the like euent, though not in ſo full meaſure, was ſpoken of, at the opening of the ſixth ſeale. For, euen heere, we ſhall haue new heauens and a new earth, that is, a new ſtate of things, by the enemies vtter fall, and goodly, gracefull, & peaceable

Isai 42.9. and 43.18. and 65.15. and 66.22. eſtate of the Church thereupon: when there *ſhall be no more Sea*: as, by *Iſay* is Propheſied often, and magnifikly in the ſubſequent Chapters is declared. Thus the ſtate vnder the Goſpell, in collation to the former, is called of the Apoſtle, a new worlde, and ſo the condition of the Chriſtian Church (vpon deſtruction of Whoore, Beaſt, and Dragon, & ſtrange alteration of all the ſtates in the earth) enioying peace, ſhall bee yet in reſpect of her ſtate before, *a new world*. The full and perfect degree whereof ſhal then bee, when vpon the Lord his laſt comming, the heauen ſhall depart with a noiſe, and the elements ſhal melt with heat: what time, wee ſhall get new heauens and a new earth, wherin righteouſneſſe no more ſoiourneth as in Tents, but ſtably dwelleth for euer as in a mountaine. *2. Pet. 3.*

26. So farre then is this deſcriptiō of the laſt iudgement to bee properly vnderſtood, as yet wee muſt not imagine it to be heere ſet downe, either for the point of time when it ſhall fall out, or that it ſhall haue this coincident caſe of the ouerthrow of *Gog* and *Magog*: but onely for the cauſe aboue explaned. Neither is there in all this Propheſie, or (as I thinke) any where in ſcripture, any ground, whereon to gather determinately, the yeere or age of that day: whereof to inquire after the Lord his own anſwere, it is in my iudgement excuſeleſſe temerity: and to determine ought, is high preſumption. That ſome, otherwaies godly and learned men, excuſe their ſcanning hereat, by that, Chriſt, forecloſing all Creatures from the knowledge of the day and houre, leaueth ſo, place to ſearch the yeere or age: beſides that (in ſuch cleare euidence of the ordinary frame of Scripture ſpeech) this ſhift is both childiſh and ridiculous in my opinion, it is alſo too bolde and groſſe dallying with the Lord his words.

27. Now yet for bringing minds to acquieſce in this our interpretation, the Nations ſeduced, their notes, iudgement and names are more to bee cleared. The alluſion is partly to *Sodome*, wherein *all young and old from all quarters compaſſed Lot his houſe*. And *Sodome* was a City of the *Geneſ. 19.* plaine,

plaine, and they were deuoured by fire from heauen. It is also to the 7. of Iudges, where the *Midianites like Grashoppers in multitude, and whose Camels were as the sande of the Sea in number, pitched against Israel in the plaine:* and were destroyed by three hundreth, but holding foorth burning Lampes, and blowing Trumpets: (*for the yoake of their burthen, and the staffe of their shoulder, and the rod of their oppressor* are now to bee *broken, as in the day of Midian*) an exceeding fitte type of this foile, which must be by fire from heauen: but such as then shineth, when we learne to breake the earthy pitcher that hideth it, and to blow the Trumpet of GOD his word loudly. This fire came out of the mouthes of the two witnesses: This is the breath of the Lord his mouth. The word of God in the mouthes of his seruants, is fire, and the wicked are stubble before it. But the alluſion heere chiefly, both in the names and manner of iudgement, is to *Ezechiel* 38. and 39. where diuers learned men thinke one & the same matter to be handled, accommodating both that and this place to the Turkes, as whose destruction both there and here in their iudgement is meaned: and accordingly with *Abenezra* interprete the little horne, Dan. 11. mistaking (as I thinke) these places, and here, yet going further aside, in thinking there and heere, one and the same matter properly to bee deliuered. Whereto the names of *Gog* and *Magog*, giue no more reason of proper interpretation then could before the name of *Babylon*, and the whole frame and leading of this Prophesie, by continuall alluſion to the old Testament, might haue taught another sense to be sought for: and that heere *Gog* and *Magog* are to be taken *Spiritually*, as before *Sodome* and *Egypt*.

Isai 9.4.

Isai 30.
2. Thes 2.
Ier. 23.29.
Ch. 14.18.
and 15.7.
Mal. 4.1.

28. By *Gog* and *Magog* in *Ezechiel*, the Kings of *Syria* cruell oppressors of the Church of *Israel* are meaned: as by the little horne in *Daniel*, *Antiochus Epiphanes* the worst of all. Whereof see *Tremellius* and *Iunius* vpon these places, *Iunius* vpon this, and the learned Commentary of *Hugh Broughton* vpon *Daniel*. That the attempt of *Gog* and *Magog*, and their iudgement, thereupon is said to be the latter yeeres:

Dan.8. it will not trouble the resolution of any, who seeth the rage of the Goates foure hornes (of the Prophet plainely interpreted, and of all men confessed to be that of *Alexander* his successors, and namely, of the succressing litle horne *Antiochus Epiphanes*) called the last wrath. Both *Ezechiel* and *Daniel*, so speaking not absolutely, but respectiue of the last cruell troublers of the Church of *Israel*, before the first comming of Messias, & accordingly of their destruction. Wherein, if much more appeare to bee spoken, then in the measure of GOD his iudgement against them can be seen fulfilled: we haue to consider, not onely the Hyperbolike stile of the Prophetes in such cases, but as I haue already touched, that these Propheſies besides the first and proper accommodation, had a further but a typical relation. And truly, it were strange to imagine how the Turke his kingdome standing, the Israelites shall so recouer their owne *Ezech.38. 11.* land, as they dwelling therein securely, & without feare, hee should plot to inuade them. That heere the names of *Gog* and *Magog* should bee meaned, or at least restrained to the Turkes, is very improbable: seeing the two witnesses *Chap.11.* slaine at this lousing of the Dragon, lie dead in the street of the great City, & al Nations reioyce ouer them: seeing *Chap.17. and 18.* the Whoore is drunke with the bloud of Saintes, & in her is found all the bloud shed on the earth: seeing it is the *Chap.13.* Beast that maketh warre with the Saintes, and ouercommeth them: and therupon, whereas hee was first like a Pard, in course of time, when the Dragon is loosed, becommeth of his colour. Seeing also that out of the mouth *Chap.17. Chap.16.* of the dragon, Beast, and false Prophet, came these frogs, instruments of this seduction: and seeing they are described to be false Prophets, working miracles, and authorised thereto by the Beast and false Prophet: thus euidently designed to bee the Popish Clergy, and by experience, chiefly the Iesuites. Lastly, seeing heere by *Gog* and *Magog* clearely are designed al the instruments of the dragon his last fury, *from the foure quarters of the earth*, the Turkes particularly cannot bee meaned. Like as herein is an euident

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Argument, why here *Gog* and *Magog* are not properly to be vnderſtood, as in *Ezechiel*, who bringeth them ſpecially from the North. It is true, that at this point of time, when the dragon is louſed, the Turke his greatneſſe beganne without reſiſtance to vndoe all: God his iuſtice, in them louſing the foure Angels from *Euphrates*. But theſe Angels ſo louſed for puniſhment of falſe Chriſtians, their idolatry, witchcraft, murther, &c. more then direct enemies of the true Church, are not to be eſteemed one with the dragon here louſed. Who, as at his firſt miſgiuing againſt the woman and her firſt ſeed, he ſtirred vp the beaſt of his authoriy to deceiue, firſt, like *Balaam*, and a fraudulent Pard: ſo heere againe, being louſed for maintaining the credite of his Vicar (whō the ſemblance of the Lambe his hornes, falſe miracles, occupying of the holy City & Court of the Temple, and his ſitting as GOD in the Temple of GOD, could no longer beare out: the rod now being applyed to meaſure, & his mouth found out whoſe it is) by the beaſt, *hee maketh warre with the Saintes and ouercommeth them.* Falling to open and cruell murther: the Dragon, Beaſt and falſe Prophet, all ioyntly bending their whole endeauours to ſeduce the Kings of the earth, enemies of al ſorts, to compaſſe the tentes of Saints, and beloued City. The City & Court of the Temple, trod vnder foot, & occupied of the Beaſt, albeit called holy, for that the Temple was within them, yet were caſt out. Here the Tents of Saints, and beloued City are beſieged. The foure Angels from *Euphrates* were inſtruments of God his wrath againſt the world, & for the ſinnes ſpecified, Chapter 9. 20. 21. from which the ſealed ones were free. Here the endeauour of *Gog* & *Magog* is directly againſt the Saintes. *Gog* and *Magog* then are the inſtruments whatſoeuer of Sathan his laſt fury againſt the Church, whom for vpholding of Antichriſt, or at leaſt, for keeping downe the full preuailing light of the Goſpell, and gracefull ſtate of the true Church, hee ſtirreth vppe, of what Nation ſoeuer, Turkes or others. *Chap.11.*

29. The whole course of this Propheſie framed to the diſpenſation in the old Teſtament, and condition of the Church then, openeth clearly the reaſon of the alluſion. This is certaine, that in the condition of the Church of *Iſrael*, as I haue ſaid, we are not only to looke vpon things in propriety, but alſo to cõſider them as ſtampes of things to come. Hereof it is, that as all the deliuerances promiſed from their enemies, and afflictions then had a further reſpect (as the meaſure of their preſent deliuerances, nothing anſwerable to the high promiſes; eaſily brought the godly to conſider, and waite for better) ſo alſo were their troubles and troublers, types of other and more dangerous enemies, and the deſtructions denounced againſt them (which in the firſt properly taken, were not ſeene fulfilled in the degree threatned) raiſed the heartes of the faithfull to waite in the end for a more abſolute victory and conſtant peace. The firſt great affliction of *Iſrael* was in *Egypt* by *Pharao*, that great Dragon, as Chapter 12. I touched. The next great affliction and captiuitie was by *Babel*, and theſe Beaſtes in *Daniel*. Now after the peoples deliuery from *Babel*, City and Temple beeing reedified: the laſt cruell oppreſſing enemy, and ſtayer of true worſhippe before Chriſt his comming in the fleſh, was *Gog*, and of *Gog* ſpecially *Antiochus Epiphanes*: as *Daniel*, *Ezechiel*, and bookes of *Machabees* ſhew clearely. For the Romans were not long before Chriſt, but drawne in as ſequeſtres by the Iewes owne partialities (whereto pride brought them after they had beene helped by a little helpe) and albeit the ſtronger, yet ſo farre ſuffered and maintained the liberty both of ſtate and religion, as at Chriſt his birth *Herod* was a mighty King, and the ſtate and religion for freedom from any forraine oppreſſion, flouriſhing. Hence it is, that as for expreſſing the firſt troubles and troubler of the Chriſtian Church, and her deliuery therefrom, alluſion is to *Egypt*, &c. And for expreſſing the next huge euill of Antichriſt, the alluſion is to *Babel*, & that in a beaſt carrying a note of al the foure in *Daniel*: ſo here to expreſſe

Dan. 11. 34.

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the laſt enemies, who after her comming out of *Babel* and *Sion* reedified, ſhall be inſtrumẽts of Satan his laſt puſt, the holy Ghoſt alludeth to *Gog* and *Magog*. For whoſe deſtruction, as a great white throne was ſet vp, that at the firſt comming of Chriſt, the Saints might get the kingdom: ſo heere, to ſhew that theſe laſt Miniſters of Sathan his rage ſhal fall ſtill to final deſtruction in the Lord his laſt comming, a great white throne is erected. And as vpon the full ouerthrow of *Gog* and *Magog*, *Ezech.* 38. & 39. Thereafter the ſtate of City & Temple are ſet down, moſt goodly: ſo by alluſion thereto, here vpon the vtter foile of her enemies, the new *Ieruſalem* is magnifickly deſcribed. That of *Ezechiel* is of the ſtate of the Church of Chriſt vnder the Goſpel, generally in relation to the church before Chriſt, and vnder the law. This here in the ſubſequent Chapters, is of the church ſpecially, now victorious ouer theſe enemies, and gracefull through the conuerſion of the Iewes and Eaſterne Kingdomes to the faith: enioying plentie of light and peace, in relation to the Chriſtian Church, before in her wreſtlings and ſufferings by theſe enemies, now ouerthrowne. *Daniel.*

30. By the courſe of this Propheſie it would appeare, that firſt the Whoore ſhall bee deſtroyed, next, that the Kingdome in the head thereof the falſe Prophet ſhall bee done away, and that thereafter, Sathan for his laſt endeauour ſtirring vp Nations againſt the Church, ſhall bee in theſe his inſtruments, ſo abſolutely foiled, as the Church from thence ſhall enioy quiet ſtate. For whither thinges ſhall thus fall out in courſe: or if thus, by parts, the ouerthrow of all the enemies bee ſet down, to ſhew a perfect victory, I dare not determine. And if (as poſſibly & very probably it may fall) after the burning and ſacke of the City of Rome by Chriſtian Princes; and next, after the ruine of the Kingdome, and head thereof the falſe Prophet: that the Dragon by ſome reſidue of the frogs, ſhall ſtirre vp nations, and perhaps of them the Turkes (that ſo God may deſtroy al thē who haue deſtroyed the Church)

yet

yet wee ſee clearely what ſhall be the euent. For both the inward enemie and traitor, the Beaſt ſhall bee deſtroyed: and all outward enemies, who by Sathan his inſtigation (now madly furious, that his time is ſo ſhort) ſhall riſe againſt *Sion*, ſhall finde it a cuppe of poyſon. The Turke hitherto hath been God his ſcourge againſt the worlde, and falſe Chriſtianitie: and therefore hath preuailed. But if hee riſe againſt the true Church, fire from heauen ſhall deuoure him. Yet that heere ſpecially the Turkes are meaned, I ſee no reaſon. And as I can take vp the drift of the holy Ghoſt in this Propheſie, it would rather appeare, and my heart inclineth ſo to thinke by the fall of the Beaſt, & conuerſion of Iewes therupon to the faith, that the Turks and other ſtates of the Eaſt ſhall bee brought to embrace the Goſpell; albeit perhaps, firſt taught thereto by ſome noble foile. For no queſtion but as the euent of the ſeuenth Viall maketh cleare, the whole eſtate of the earth ſhal ſuffer ſuch alteration, as was not ſince men firſt inhabited the ſame.

31. Now for the different meaſure of iudgement vpon the Armie, and vpon their Captaine the Dragon: whoſe iudgement is according to that of the Beaſt, and falſe Prophet, beſides the reaſons aboue touched vpon the end of the 19. Chapter; wee muſt further conſider, that the Dragon is ſuch an enemy as no foile of him can ſecure vs, till hee bee ſealed vp in euerlaſting torment. And for the Beaſt and falſe Prophet, ſigniſying a Kingdom, and order of ſucceeding heades ouer it, and not deſigning any one particular perſon, as the head of impiety: a perfect and vnreconcrable deſtruction of them both, both in God his iuſtice, and for the Churches full ſecurity, was requiſite.

CHAP-

CHAPTER XXI.

THE damnation of the great Whoore thus ſeen: now commeth to be beholden the gracefull ſtate of the Bride, which accordingly is exhibited hence to the 6. verſe of the next Chapter. Firſt generally, to the 9. verſe, then more accurately, in all her particular beauties.

2. The general notice of her is giuen by viſion, and by voice, exponing and confirming the viſion. The thinges ſeene are firſt a new face of the vniuerſe, which in the Churches alterations is altered, as whoſe domicill it is, & for which onely it conſiſteth. This alteration is in things either changed or aboliſhed. The things changed *are the heauen and earth*, which are made new: the old hauing departed: which change is not here meaned of that laſt and higheſt degree of their change, *when the heauen ſhall depart whith a noiſe, and the elements melt with heat*: as neither is the ſtate of the Bride heere deſcribed to bee interpreted of the ſtate of glory after the laſt day: as if this part of the propheſie, for the point of matter herein expreſſed did ſucceed in time to that laſt degree of the enemies deſtruction, in the end of the former Chapter. For as that degree was not there put, for the point of time, wherein it ſhould fall: but, to ſhew a perfit ouerthrow, which once begunne, ſhould hold on to eternal aboliſhing: ſo, this deſcription of a new world, and new ſtate of the Church in it, is for expreſſing her goodly and gracefull condition, vpon deſtruction of her troublers, in compariſon to her former wreſtlinges. When now the Whoore, Beaſt, and Dragon, beeing deſtroyed, and ſo, the Church freed both of couered deceiuers, and open hoſtility, ſhee ſhall enioy quiet ſtate in a plentifull diſpenſation of light. Which condition, ſhall no more bee interrupted againe, by any new foes, or looſing againe of the Dragon (as after his

2 Pet. 3.

firſt reſtraint) but ſhall continue till ſhe be tranſlated from this ſtate of grace, to the ſtate of glory in the heauēs. So as now, vpon this ſecond taking of the Dragon, the Saintes ſhall not onely reigne and liue a thouſand yeeres, as in a ſort they did, vpon his firſt captiuity, but hencefoorth for euermore. And yet, this goodly condition is not to bee ſo dreamed of, as if hencefoorth the Church ſhall bee altogether free of all euils: (which cannot fully fall here) but neuer againe, ſhal either deceit of darkneſſe, or hoſtile inuaſion, trouble her. But her laſt euil, amidſt plenty both of light and peace, ſhall bee ſecurity. In which eſtate the Lord ſhall find the world at his comming againe. The ſtrange euents & alterations, which vpon Antichriſt his foile, and Dragons perpetual impriſonment, are to enſue; as the conuerſion of the Iewes, called of the Apoſtle, a life of the world from death: the turning of the Eaſterne Kingdomes to the obedience of faith, vpon ſight of the *ſigne of the ſonne of man in heauen*: and the renuerſing of al the ſtate of the earth, by ſo ſtrange a commotion and change, as was not ſince men inhabited the ſame: may iuſtly bee called a new world. And the frame of ſpeech, for ſuch like caſes, in the Scriptures, is cleare.

Chap.22.5.
1.Theſ.5.
2.Pet.3.
Math.24. and 25.
Math.24.
Ch.16.18.

3. The thing aboliſhed, is the Sea. And heereby is euident, that theſe are figuratiue ſpeeches. For thus, the holy Ghoſt will ſhew the quiet ſtate of things no more ſubiect to trouble or inquietation; for expreſſing whereof, ordinarily in Scripture, is put the rage & ſwelling of the Sea. And the voice vttered afterwardes, cleareth this meaning. And for the Church her ſecurity, no fitter ſpeech could be vſed: the Beaſt Chap. 13. hauing riſen out of the Sea: for whoſe foile, the great Angel Chap. 10. ſetteth his right foot *on the Sea*. But now, ſhall be *no more Sea*.

4. The ſecond thing ſeene, in this generall notice of the Bride, is that for which, and in the newneſſe of whoſe caſe, all this change is in the vniuerſity of thinges. Euen the Bride her ſelfe, the true Church, heere, deſcribed by many notes. *Holy*, *a City*, *New*, and this laſt, not onely

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in compariſon to that old *Ieruſalem* vnder the law, which begat Children vnto bondage, as did *Hagar*: for ſo the Christian Church, hath alwaies beene and is the new *Ieruſalem* mother of vs al: but alſo new, in compariſon to her owne former ſtate, in her ſufferings and wreſtlings by and with her great enemies, who now being fully ouerthrowne, and ſhee perfitly prepared as a Bride for the wedding, the myſtery of God is, in that, finiſhed: through the ful accompliſhment of al what the Prophets foretold, either of her gracefull and quiet ſtate, or of her foes full deſtruction: (either of which, for ought that before this goodly condition had fallen out, could not bee ſeene fulfilled in the meaſure promiſed) and in this reſpect, ſhee is in a ſort new, and the heauens and earth therein, are new. Shee is Ieruſalem, the City of the great King. Shee is heauenly, *as comming downe from heauen*, and not from the bottomleſſe pit, as was the Beaſt and his Locuſts. For ſhe is not of the world, but of God his building, and beautified with his glory, as from God: from whom ſhee hath all grace and good things. Shee is the Bride: but heere, in a ſingular conſideration: not as before, afflicted, perſecuted, fleeing to the wilderneſſe, and lurking there, whiles the Whoore by falſe ſemblance, brooketh the roome and bewitched the world: no more now beaten and afflicted, euen of the watchmen, hauing her vaile pulled from her: but now, *prepared and trimmed for her husband.*

Galat. 4.

Chap. 10. 7.

Chapter 9.

Cant. 3.

5. Thus are the things ſeene: which by voice, now, are both explained and confirmed. And accordingly, are put two voices; both heauenly. The firſt common, yet vttering with a loude voice, great things: expreſſing the happy condition of the Church. In the cauſe of all, GOD his plentifull preſence; and the good enſuing thereupon, twofold; the hauing of all grace, and the immunity from all euill. Here, is wel to be obſerued what manner of preſence is meaned: which beeing perceiued, maketh cleare, what is the kind of good enſuing thereon. The maner of preſence is expreſſed in the wordes σκηνὴ, and σκηνώσει:

which, together with this, that God is said to be with vs, shew clearely, that all this discourse is of the dispensation of grace heere, and not of that estate, when wee shall bee alwaies with God, after we haue met him in the cloudes, to that effect. The grace, flowing to the Church, by this presence, is expressed by the words of the couenant, Genes. 17. Ierem. 31. Ezechiel 38. whence all this speech is brought. That so, wee may take vp the time, now to be, of full performance of al these magnificke promises: which, compared with this place, sufficiently interpret the mind of the holy Ghost.

1. Thes. 4.

6. The immunity from euill, is shewed by speeches from Isai 25. For, euen in this Mountaine, death is in a sort destroyed. Such as beleeue in the sonne of God shall not taste of death, but haue already past from death to life. As dying heere with Christ, so also rising euen here with him, and sitting with him in the highest places. But specially, in this place, by death and the consectaries of it, sorrow, crying, and paine, are meaned that troublous persecution & slaughter, to which, vnder the Dragons rage, and deceitfull cruelty of the Beast, the Church before this time, was subiect: from which now, vpon their destruction, shee shall be free: becaus the former things are past away. The womā in the infancy of the Christian Church, was pained in birth, & cried in paine: the soules of Martyrs, cried loude for vengeance on the world, of their bloud cruelly shed: and, against Antichrist his furie, vpon the breaking out againe of the Gospell, the greatest consolation of that time was, happy are the dead that de in the Lord, &c. But now, the Church, freed of al such molestation, shall enioy peaceable dayes: *her gouernment shall bee peace, and her exactors righteousnesse: oppression shall not come neere her, and all feare shall bee farre off.* If the enemy gather, *it shall bee without the Lord: and whosoeuer, in her, shall rise against her, shall fall.*

Iohn 5. 24. and 8. 51.

Ephes. 2. 6.

Isai. 43. 18.

Chap. 12.

Chap. 6.

Chap. 14.

Isa. 54. 14. 15.

7. These things, by this first heauenly voice vttered, seeme to men incredible, such is our infidelity: and truly, the

the world either dreameth not at all of theſe high myſteries; or hearing them, accounteth them but dreames. Therefore, a ſecond voice commeth, againſt which can bee no exception: euen the voice of God himſelfe, from the Throne, ratifying the truth of theſe things. And for more ſure confirmation, he is brought in, ſpeaking thrice, and in ſuch forme, as a peeuiſh Grammatiſt or Rhetorculus, which can not eſpie the depth of diuine wiſdome, would ſoone condemne of battology. But O the wiſdom & indulgent mercy of God towards vs blinde moules; for whoſe information, hee abaſeth himſelfe to teach precept vpon percept, line vpon line, here a litle and there a litle! *Iſai 43.19.* Firſt he ſpeaketh, without any particular addreſſing of his *2.Cor.5.17.* wordes: and, the manner is exceeding gracefull, and forcible to perſwade. Behold I make all things new. As if he did ſay: Let not this ſeeme hard or impoſſible: for it is I that doe it. Shall any thing bee hard to the Lord? ſhould it appeare ſtrange, that new heauens & a new earth ſhall bee; that the eſtate of the Church therein, ſhall bee ſo peaceable and gracefull, as therein the world ſhall in a ſort reuiue from death? I make all thinges new. Chriſt reneweth the world daily, and euen, ſince the firſt day that the ſeed was promiſed, to tread downe the Serpents head, he in ſome degree, hath beene diſoluing the workes of Sathan: but then, in a mighty degree, when ſuffering in the fleſh, ouercomming al contrary power, and caſting out the Prince of the World, hee ſhooke both heauen and earth. He reneweth the world daily, in the ſanctification *1.Corinth.3.* of his children. But this new world, ſhall, vpon the deſtruction of all troublers, be ſeene here, in a higher degree of renouation, then euer before: as the next ſtep to that full point, in the ſtate of glory, when all things ſhall haue their eternall perfection: the Bride, not onely beeing prepared and trimmed for her husband; but, alſo, enioying him in the marriage chamber.

8. For further confirming heereof, and particularly of the Apoſtle, and vs, in his perſon, of the verity of this Re-

uelation, he addreſſeth his ſpeech next vnto *Iohn*: giuing him a commandemẽt, which implyeth (beſides the aſſertion of the matter) a great argument of certaintie, in that not only theſe words are of God him ſelfe affirmed to be true & faithful: as of him, who cannot lye, and keepeth alwaies promiſe: but alſo in that he cõmandeth *Iohn to write it*, as both, an vndoubted truth, and a matter of great importance & worthy to be carefully kept in regiſtre, Chap. 14.13. and 19.9. *Iſai* 8. and 30. *Abak.* 2.2. *Iob.* 19.23.

9. In God his third ſpeech, is the concluſion, in this word γεγόνε. Whereby he will ſhew, that now, all is accõpliſhed, whatſoeuer by his Prophets was foretolde of the full deliuerance of his Church, and perfect ouerthrow of the enemies thereof. Euẽ the ſame thing which the great Angell ſware, Chapter 10. ſhould be in the dayes of the ſeuenth trumpet: and, which accordingly, vpon pouring out of the ſeuenth Viall, in this ſame word, was denoũced to enſue. A ſpeech like to this the Lorde vſeth, to ſhew, that by his paſſion in his owne perſon, he had finiſhed the act of our Redemption, τετέλεσται. So then, by this γεγόνε, is not meaned the laſt conſummation: but, it hath a ſpeciall reſpect to the Propheſies and ample promiſes of the enemies fall, and Churches goodly ſtate thereupon. In which ſpeciall reſpect, for commendation of the Propheſie. Chapt. 22.6. God taketh the title of *the Lorde God of the holy Prophetes*. So as, now, no more is to bee lookt for, but that, which immediatly, and of purpoſe followeth: *That God* giue the full reward of euelaſting inheritance to his ſeruants, and puniſh eternally the reprobate. As vpon the ſounding of the ſeuenth Trumpet was denounced, *After that the dead were aduenged, & they deſtroied who had deſtroied the earth*. And therefore, henceforth, no other cry or affection ſee we attributed to the Bride, but, *Come Lord Ieſus*.

Chap. 16.17

Iob. 19.30.

Act. 3.21.

Chap. 11.18

10. This concluſion is ſtrengthened, by an argument from the nature of God: before whom is no God, and after him there is none. Hee is eternall and immutable. He foretelleth, and diſpoſeth things to their endes, and, in his

Iſai. 44.

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owne time performeth all. And, accordinglie, hauing accõplished all, he will, at length, eternally bleſſe his owne children. This bleſſed ſtate, is heere deſcribed, what it is, how it is giuen, and to whom; and laſtly, it is more cleered, by the contrary eſtate of the vngodly. The Bleſſed eſtate is figuratiuely expreſſed by the drinking of the *VVell of life, which is with God.* Euen, the Riuer of his pleaſures, in whoſe preſence is fulneſſe of ioy, & at whoſe right hande are pleaſures for euermore. For God is life. This bleſſed ſtate, is called heere alſo the inheritance of al things. For, in him, who is all in all, we are Lords of all things. *All is ours.* The manner, how it is gotten, is *freely, and by right of inheritance.* For it is the gift of God that none glorie: and not the wages of a Worker, but the inheritãce of a childe. This inheritance thus giuen, none get, but the *Thirſtie*, and ſuch as, ſo ſtriue, that they ouercom. For, others haue their part in the lake of brimſtone, which is the *Second death.*

Pſalm.36. *Pſalm.16.* *1.Cor.3.21.* *2.Cor.4.15.*

11. From the 9. verſe, is yet a more particular deſcription of the Bride, by one of the ſeuen Angels of the laſt wrath, both, ſtirring by worde, and miniſterially, diſpoſing Iohn to the perception: by rauiſhing him in ſpirit to a great high mountaine: where hee ſheweth a goodlier ſight, then *all the Kingdomes of the world.* By one of theſe Angels the Whoore was manifeſted, and for that end, was Iohn carried in ſpirit to the wilderneſſe. For albeit ſhee was a Whoore, and a great mother Harlot, yet ſhee couered her ſelfe, ſo as her name was a myſterie: & to diſcerne it, a ſingling was requiſite from common conuerſation. Now, vpon hers, the Beaſtes & Dragons fall. The Bride, the Lambe his wife is ſhewed, not masked vnder falſe pretence, as the Whoore, but cleere, in vpright beautie, & now expoſed to the view of all, who can aſcend vp high, to behold her now *prepared for her husband.*

Math.4.8.

12. This Bride, is the *new Ieruſalem*: now a *great Citie.* Shee was alwaies great, as the City of the great King, & beautie of the whole earth. But now, ſhee, who *was afflicted and toſſed with tempeſt and had no comfort*, is, euen in the eies of men.

Pſalm.48. *Iſai 54.11.*

men glorious: the Whoore both being deiected and deſtroied, and the Eaſt receiuing the Goſpell.

13. The goodly ſtate of this City is largely ſet downe to the 6. verſe of the next Chapter. Firſt, by particular deſcription of the partes which make vp the Citie, and their particular cõdition, to the 22. verſe of this Chapter. Next, in that acceſſorie good, making all her beauty, light, glorie, magnificence, plenty, and perpetuall peace, to the 6. verſe of Chapt. 22. In the firſt, are her totall beautie, verſe 11. her fortification 12. 13. 14. Her goodlie proportion and ſymmetrie, to the 18. and her precious matter to the 22.

Eze.16. 14. Shee is beautiful, in the *glorie of God, who putteth vpon her his beautie:* whereby, ſhee hath a moſt goodly luſtre, as a *Iaſper* (taken to expreſſe God, Chapt. 4.) and moſt cleare, as *Chriſtall.* And, ſo, beautifull throughout, without anie hid ſpot, or couered abominations, as had the Whoore.

Chap.17. Her fortification, is in a wall great & high. To ſhew her hencefoorth, ſure, through God her Sauiour, from al danger of all aſſailers. Beeing now, no more to bee trod vnder foot of the Gentiles. For, *no feare or oppreſsion ſhall come neare her.* This her fortification is the more admirable, as ioyned with faire ſituation, and eaſie and plaine acceſſe for her friends, and Citizens. For, as ſhee is ſtrong, *GOD ſetting ſaluation for her gates and bulwarkes,* ſo hath ſhee twelue gates *alwaies open that the righteous nations which keepeth the truth may enter in:* euen all who are truely Iſraelites. Whoſe names, both for aſſurance, and right direction, are written on her portes: which are equally caſt open towardes all the quarters of the earth: (for the enemies from the foure quarters are deſtroied) and at theſe twelue portes, twelue Angels, miniſters of light and graces for admitting and conducting all commers to the tree of life. Here more is recouered, then was loſt in Paradiſe: which had but one paſſage to the tree of life, and therein, an Angell, with a flaming ſword to debarre. This wall, hath twelue fondations, and in them the names of the Lambe his twelue

Iſai 54.14.

Iſai 27.2.

Iſa.43.6.7.

Gen.3.

twelue Apoſtles: vpon whoſe doctrine onely, and foundation laid by their miniſtry, it is builded: as wherein, only, conſiſteth the ſtrength of the Church. For ſo wee abide in Chriſt, and are his Diſciples, if his words abide in vs: who, as he is the only one foundation of ſaluation, ſo, of him, no doctrine ſhould haue place, but which hath bin miniſtred by his Apoſtles, the onely foundations of miniſtration. *Epheſ. 2. 20.* *Iohn 8. 31.*

15. In the ſymmetry and quantity of this City, are to be obſerued, the meaſurer, the meaſuring inſtrument, and things meaſured thereby. The meaſurer, is that ſame Angel which ſheweth this goodly ſight. Heerein, a type of theſe Miniſters, whom at this point God ſhall ſtirre vppe, and whom he ſhal furniſh with moſt excellent graces (as *with a golden reed*) to meaſure and miniſter in his Church. And this golden reed is the inſtrument. The things meaſured are the City, gates, & wal. Nothing is here caſt out, as Chapter 11. when but the Temple was meaſured, the Gentiles brooking the Court, & treading downe the holy Citie: but now the reed is golden, and al commeth in count; for they are deſtroyed who did deſtroy: and in the Citie of God, there is nothing but muſt be meaſured and examined by the right rule.

16. In the Citie are her figure and meaſure. Her figure is foure ſquare, and of equall ſides, keeping alwayes iuſt proportion, ſolide and ſtable againſt al Eſſaies. Her meaſure is 144000. Furlongs in all dimenſions. For, this is the vndoubted true reading, δωδεκὰ χιλιάδες δωδεκὰ, according to the Complutenſian *Montanus*, and the *Plantinian* copies. Ignorance of the myſterie hath made men think the laſt δωδεκὰ to redoūd. Now this meaſure hath this note, that it is the meaſure of a Man, to ſhew vs that heere the Church and her eſtate how goodly ſoeuer, is to be vnderſtood, ſo as God beautifieth her by the Miniſtery of men, here in the diſpenſation of grace. And this one Argument beſides many more heere to bee obſerued, might haue brought men from that imagination, that here the ſtate in

glory is declared. To this note is added for a wiſe diſtinction, *that is of the Angell* And this deſignation put for great purpoſe hath bin euil obſerued. In the 13. Chap. the frame & building of the Antichriſtiã church was ſhewed by the number 666. Of which (as here of the number of the new *Ieruſalem*) it was ſaid there, that it is the number of *a man*. Now, leaſt hereupon any ſhould imagine the building & meaſuring of theſe two to be after one maner or meaſure, here for cleare diſtinction is added ὁ ἐστιν ἀγγελοῦ. For this meaſure is ſo of *a man*, as he is alſo therewith the Angel of God, euen a true and faithful Miniſter, gifted with the *golden reed*. And euen this note of diſcretion (no queſtiõ, but put here of the ſpirit to this end) openeth clearly in what reſpect the Antichriſt his number, is called the number of *a man*; euen that ſo it is a man his worke, as it is not therewith the worke of an Angell, except of the Angell of the bottomleſſe pit. The wall heere meaſured is likewiſe 12. times 12. that is 144. Furlongs, which muſt be vnderſtood of the thickneſſe; for to take it of the height, howſoeuer conſidered apart, it is indeed a great height: yet compared with the Citie (in all dimenſions, and ſo in height alſo, as the Text expreſly beareth, 144000. Furlongs) it hath no comely proportion of all this figure, of theſe 12. gates, 12. Tribes, 12. foundations, 12. Angels, 12. times 12. thouſand Furlongs of the Citie, and 12. times 12. cubits of the wals thickneſſe: ſee at length vpon the 13. Chap. Sect. 9.

17. Thus is the ſymmetrie and quantitie. The matter of this goodly Citie is ſet downe diſtinctly, of Wall, City, Gates and ſtreet. The matter of the wall hath a double conſideration. Firſt, conſidered in the whole, it is *Iaſper*. Next conſidered in the 12. foundations they are ſhewed by 12. Iewels, accurately, and in order ſet downe by their ſeuerall names, as the 12. in the breſt-plate of *Aaron*, and thereby apparantly implying ſome further myſtery then I thinke hath beene yet eſpied of any, or I dare ſcanne at. In the generall whereof, yet this is cleere; that as in all this goodly deſcription, the Lorde giueth vs to expect

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(and wee ſee it working on) ſo goodly an eſtate of a militant Church for light and peace, as the magnifike predictions of the Prophets (neuer yet fully performed in the meaſure promiſed) ſhal then be ſeene to haue their perfect accompliſhment (for which it is that all theſe goodly promiſes are here amaſſed together) ſo, this particular place looketh to that of Iſaia, *O thou afflicted, and toſſed with tempeſt, that haſt no comfort, behold I will lay thy ſtones, with the Carbuncle, and lay thy foundation with Saphyres, and will make thy windowes of Emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.* In the wall this is remarkeable, that albeit the foundations be 12. ſo ſtill laid in courſe, as they are here ordered throughout the whole wall, courſe after courſe; yet the wall in whole is ſaid to be of *Iaſper*, to ſhew, that from al the diuers foundations of miniſtrations, whoſe variety of gifts from GOD, in the diuerſity of ſo many Iewels is expreſſed; yet the wall ariſeth all of one matter, & luſtre deſigned by a *Iaſper*. For GOD onely is the ſtrength and bulwarke of his Church, al of them in diuerſity of graces, yet building one and the ſame thing, and preaching, not themſelues but God. *Chap. 54. 11. 12.*

18. The City and ſtreet are pure gold and cleare, as Chriſtall. So pretious and pure is not onely the body of the City, but euen the ſtreet, the whole commerce, trade and wayes of Citizens therein. The Whoore was al guilded with gold and precious ſtones: but within ſhe was ful of abominations & filthineſſe, and drunke with the bloud of Saintes. Heere all outward and inward is fine, ſhining and tranſparent. *Chapter 17.*

19. The gates, albeit to ſhew now a large and patent acceſſe, and great frequency of commers, they bee 12. in number, and towards all quarters equally diuided: yet they are of one pearle, euen IESVS CHRIST, who is the onely dore, and through whom onely it is, that wee haue acceſſe to the Father by true faith comming to him, heere in the fellowſhippe and communion of the true Church: That, we may raigne with him, & through him for euer.

Thus, as on 12. foundations, aroſe a wall, but one, in matter and luſtre: ſo all the 12. ports are of pearle, and each, but of one pearle.

20. Thus is the City in the body, ſtreet, wal and gates, beauty, fortification, diſpoſition, ſymmetry, meaſure, and pr ecious matter. Now followeth that which is acceſſary, making all both the magnificence and plentifull & permanent wealth of this City, to the 6. verſe of Chapter 22. and that is a wonderful preſence of God in Chriſt, in ſuch a pure and true worſhippe of him, as needeth no external pedagogy, like that vnder the law, by a Temple, & rituall worſhippe. God now teſtifying his preſence plentifully; and beeing worſhipped in ſpirit and truth. *Ezechiel* deſcribing this ſame eſtate of the Church, and albeit not in ſo ſtrict relation as heere it is conſidered; yet eying this point, ſetteth out the ſame by a magnificke temple. For ſo that time required: wherein the people were not yet capable of theſe things, but in that manner of diſpenſation; they being to attend, firſt, the reſtitution of their materiall City and Temple. Albeit the formes thereof ſet downe by the Prophet (whereto nothing euer in their reſtored ſtate was anſwerable) might well haue carried their heartes higher, as thereby the Prophet *Haggai* pertinently pulleth them. But now that whole City, Temple, and State beeing aboliſhed, and Chriſt ſeene to come in his Kingdome with power: that the mindes of Iſraelites, who are to returne and walke in the light of this Citie (vnder the predictions of the Prophets, & theſe words of this Propheſie purpoſely framed to their ſpeeches, to ſhew now at this time the performance) ſhould not bee ſo farre deceiued, as to expect the reſtitution of their old legall & rituall worſhippe (the vaile of which errour as yet lieth ouer their hearts) The Apoſtle telleth them that this new Ieruſalem hath no Temple, but that God and the Lambe are the Temple thereof; ſo as this is that City which rightly is called *Iehouah* there. And certainely, when the eſtate of the City is ſo goodly, as to expreſſe the ſame gold

Ioh. 4. 23.

Chap. 2. 4.

2. Cor. 3. 15.

Ez. 48. 35.

gold and the moſt precious ſtones, are too baſe, if nature afforded thinges of more price. I ſee not what can bee brought to haue any fitte Analogie to the Temple, but God and the Lambe.

21. Through this preſence commeth ſuch plenty of ſpirituall light and grace, *the earth beeing full of the knowledge of the Lord, that no neede ſhall bee of ſunne, &c.* This plentifull preſence, and light thereby ſhall make the Gentiles and Kings of the earth, aſwell theſe who before, as the Beaſt his hornes trod vnder foote the holy City, and bewitched with the cuppe of fornication, followed the Beaſt, and made warre againſt the Saintes, as theſe who hither tils debarred by the great riuer *Euphrates*, were ſtrangers from Chriſt and Kingdome of *Dauid* (als many as ſhall bee ſaued) to bring their glory to this City, and walke in the light thereof, ſtill with conſtant purpoſe flocking thither: ſo as for receiuing them in, the gates ſhall bee alwayes open, and a continuall light without any viciſſitude of darkenes, to ſhew the way.

Iſai 11. 9. Ier. 31. 34. Iſai 60. and 24. 23. and 30. 26.

Zach. 8. 22. Iſai 60. Pſalm. 72. 10. 11. Iſai 45. 14. and 49. 23.

22. Neither ſhall this great reſort bring in to her any ſuch contagion, as in ſuch confluence might bee feared: that abhomination and lies ſhall euer againe preuaile as before. But purity of light and worſhip, ſhall abide, the true elect ſtill holding place; and no more fleeing to the wilderneſſe, but brooking the viſible Church. Wherein, Sathan his Throne ſhall neuer againe bee erected, or Antichriſt ſit therein as GOD, while the true worſhippers were cloſed in the Temple, cloathed in ſacke, and murthered in the ſtreetes. For, wee muſt not imagine that any ſuch cõdition ſhall be, here in this earth, that no hypocrite ſhall be within the Church. Seeing the Lord, at his comming, ſhall ſcarce finde faith in the earth. But theſe laſt magnificke words verſ. 27. are in ſpeciall relation to the former euils, whereby darkneſſe, abomination, lies, & the Beaſt of Satan his Throne and authority, obtained in the viſible Church: which euils ſhall no more hence forth be feared. For the laſt euill is ſecurity. *In that day ſhall be written*

Zach. 14. 20. 21. Isai 52. 1. *on the horſe bridles, holineſſe to the Lord: and in that day, ſhall bee no more the Cananite in the houſe of the Lord. Sion ſhall put on her ſtrength, and Ieruſalem the holy City, the garments of her beauty: for thencefoorth, there ſhall no more come into her the vncircumciſed and the vncleane.* Thus the Prophets, foretelling that which now at this point hath the full accompliſhment, wil ſhew hencefoorth, ſuch a commonly, conſtantly, & peaceably, preuailing light of truth, as neither deceit ſhall darken, or force diſturbe, any more for euer. Hoeſoeuer the force of religion ſhall, by the ſleepe of ſecutity, be ſtollen from the hearts of moſt part of men. As euen lamētable experience already beginneth to ſhew, how in the midſt of great light, a little peace ſpoileth all piety.

Ioel 3. 17. Nahum. 1. 15.

CHAPTER XXII.

THAT ſame preſence which maketh all this huge magnificence, maketh alſo, therewith al abundance of wealth and eaſeful commodity: in plentiful grace, flowing from God in Chriſt, and expoſed to eaſie participation (*for the word is neere vs in our hearts, and in our mouthes*) wherein the benefite is the more wonderfull, that it ſhall hold out for euermore.

Rom. 10. 18.

Iſai 30. 25. Zach. 14. 8. Ierem. 31. 12.

2. This is expreſſed, by a pure riuer of the water of life, cleare as Chriſtall, iſſuing from the throne, (which ſtandeth this City for the Temple, whence theſe waters are ſaid to flow, *Ezechiel* 47.) And the tree of life growing aboundantly in each ſide of the Riuer, and amidſt the ſtreet, bringing foorth twelue fruits, and that monthly, and hauing Medicinall leaues.

3. This plentiful diſpenſation of grace & light, ſhall be perpetuall: and neuer more ſhall any curſed or execrable condition interrupt it. As before, when through want of light, and cleare ſight of God his preſence, in the preuailing

ling ſmoake of the bottomleſſe pit, abomination and an execrable thing was erected in the viſible Church: and men receiued, in their foreheads and right hands, *the Character of the Beasts name*. But, now, through God ſtabliſhing and fixing his throne, and no more remouing, as Ezechiel 11.22. that *Babel* might enter and vndoe all: but ſo, returning with his glory from the East vnto his Temple, & ſo cleerely ſhewing his face, *which hee will hide no more, that his name* ſhall bee the publike character: light ſhall ſtill preuaile, no night of darkeneſſe euer againe, taking ſuch place, but that God his ſeruants, may and ſhall worſhip him purely: being illuminated, by that great preſence, in the true knowledge of God in Chriſt Ieſus. For, *the name of the City from that day ſhall be, Iehouah there*. And this raigne of *God his ſeruants*, ſhal not be, onely, for a thouſand yeeres, as in ſome ſort, they did raigne vpon Satan his firſt reſtraint, who, at the end therof, was looſed againe to trouble their peace. But, now, hee is ſo bound for euer, as by no open hoſtility or deceit, of errour, hee ſhall euer be able, againe, to diſquiet the Bride, thus prepared, till ſhe be receiued in the marriage Chamber, beeing tranſlated from grace to glory. So, then, in relation to that 1000. yeeres raigne, Chap. 20. is this raigne, here, *ſaid to be for euermore*, and here is the full point of the reddition of the collation of theſe two ſorts of reignes, there inſtituted. The not aduerting wherof, hath to many, much obſcured this whole matter.

Ioel 3.17. Ezech. 25. Ezech. 39. 29. Ezech. 48. 35.

4. Now, albeit the Church her condition bee heere ſet downe hyperbolically (as would appeare) for any ſtate that euer ſhe ſhall here attaine to: yet, if we conſider, how not only the moſt precious things in nature, are too abiect to expreſſe the diſpenſation of grace (ſpecially now in the highſt degree) but alſo, that here is painted out vnto vs, a Ieruſalem comming downe from heauen, the tabernacle of God, wherein God will ſoiourne with men, hauing a wall againſt inuaſion, founded on the doctrine of the Apoſtles, gates for receiuing in Nations and kings, cōming to walke in her light, and bringing thither their glorie: hauing

hauing to this end the Miniſterie of Angels, euen Paſtors of Churches: and that all the meaſuring of this Citie, is by the Miniſterie of *Man* called to bee an Angell, and inſtructed for that with a goldē reed, as alſo that all the diſpenſation of God towardes the Citie, is by the Lambe the Mediator, who in the world to come, giueth vp the kingdome to God, that he may bee all in all: and finally, that here nothing is ſo magnifickly ſpokē, which the Prophets before haue not almoſt in the ſame termes vttered: of the eſtate of the Church heere in grace: wee will eaſilie perceiue that no ſuch thing is heere meaned, as wherto moſt part of Interpreters haue drawne it: but euen by this amaſſing together of all the goodly promiſes in the Prophetes, of the Church her gracefull and peaceable ſtate, to let vs ſee that at this time ſhall be the full performance neuer any more to be diſturbed, and ſo therein the myſterie of God to be finiſhed; nothing now reſting to bee either expected or wiſhed, but that *the Lord Ieſus come quickelie.*

1. Corinth. 15. 28.

5. From the 6. verſe to the valediction, in the laſt, is the generall concluſion of all this Propheſie: wherein, for procuring thereto due regard and careful obſeruation, as in the beginning, and throughout, ſo heere it is highly commended from the truth and fidelitie of the matter, as from God by a glorious diſpenſation, and miniſterie, deſeruing credit: from the neere approaching performance of things propheſied: and from the perfection of this propheſie, in this, that it cloſeth vppe all the Canon, ſo as no more is to bee expected, either for light, or manners: but heartes to be erected, in earneſt wiſh, and attent expectation of the Lord his comming.

6. God is the Author deſigned heere by a competent ſtile, that he is *God of the holy Prophetes*: not only to ſhew that theſe wordes are faithfull & true, but alſo implying herein, that by performance of the things heere propheſied, al whatſoeuer by the Prophetes was foretold of the Church her gracefull ſtate, and perfect foile of her enemies, ſhall fully

fully be accompliſhed, which is the *finiſhing of the myſtery of God, as God hath declared to his ſeruants the Prophets, Chap.10.7.*

7. This God reuealeth by the miniſtery of an Angell, that his ſeruants may know things which muſt be ſhortly, and that in reſpect of the Lord his haſty comming, which is confirmed by aſſeueration from him ſelfe: ſo as in theſe reſpectes, *they are happy who keepe the wordes of this Propheſie:* for albeit that in conſideration of the laſt euents, thinges may ſeeme not to come ſhortly: yet for the whole body of the matter, and beginning of working, thinges indeed came ſhortly, the very myſterie of iniquitie euē then beginning to worke: before the open degrees whereof notwithſtanding, the firſt ſorrowes were on the world in ſixe Seales, Chapter 6.

8. The goodly diſpenſation, truth, and account of this matter, are ſhewed alſo, in that, as from God, it is firſt, by the miniſterie of an Angel: ſo, ſecondarily, by the miniſtery of the Apoſtle *Iohn*: who both did *ſee and heare*. Wherein, as in the perſon, is great moment; ſo by declaratiō, how with the ſight and hearing thereof, he was affected, the excellency both of matter and miniſtration is cōmended highlie: the greatneſſe and glory of both, ſo farre with wonder, miſcarrying the Apoſtle him ſelfe. And for this it is, that here againe, he recordeth that euent which befel him. Chap.19.10.

9. Now, as in al theſe reſpects, ſo is this Propheſie of high account, in this chiefly, that no more is to bee reuealed, either for light or manners. And herefore, is the commandement of publiſhing & expoſing the ſame, *that who ſo will, may come and take of the water of life freely*: and an interdiction of ſealing or ſhutting vp theſe words: as it pleaſed GOD, in the meaſure of diſpenſation, to, and by *Daniel, till the end of the time*, becauſe then, knowledge was to bee increaſed, and thereby many purified, & made white, albeit the wicked, ſtill ſhall do wickedly: but now, ſo much is reuealed, in this Propheſie, for perfection of knowledge & purifying, as, *who will not, now, be iuſt, let him be vniuſt ſtill, &c.* For, now, no

more is to bee expected, but the comming of that iuſt and eternall one, to giue accordingly, to each their reward, either eternal bleſſedneſſe, or death: as either in obedience of faith, they haue ſerued God, by the entry granted them, through Chriſt the onely gate and doore, way, verity, and life, to the poſſeſſing of life, in becomming true members and Citizens of the true Church: or as, debarred from that fellowſhip and communion, (without which is no ſaluation) they haue liued vngodly, vnrighteouſly, and filthily.

10. To cleare, yet further this point, of full and laſt Reuelation, the author is reſumed, and induced ſpeaking vnder ſuch a name and titles, as manifeſtly and neceſſarily euince this. In the 6. verſe, hee who was called *the God of the holy Prophets*, is, *here, IESVS the root and generation of Dauid, and the bright morning ſtarre*. For both, are one and the ſame, ſender of the Angell, but that heere, for more open ſhewing, what in the firſt denomination was implied, hee is purpoſely, brought in vnder theſe names and deſignations. All the law and Prophets haue their end and accompliſhment in IESVS. By whom, at his comming, (for ought that either in law or Prophets was ſhewed) yet the people of GOD were intertained in expectation of a further light: the very *Samaritans*, vnderſtanding this much, *that when the Meſsias ſhall come, he will tell vs all things*. In all the ruine of their Church and ſtate, the Fathers reſted vnder hope of a *roote and generation of Dauid*. And, the Prophets were but as a *candle ſhining in a darke place till the day-ſtarre ſhould ariſe*. But heere, it is Ieſus, *the roote and generation of Dauid, and that bright morning ſtarre*, which, by his Angell ſheweth to his ſeruants in his Churches, the laſt thinges before his comming againe. As, it were then, a fooliſh thing, after the morning ſtarre, to looke for any other, till the ſunne ariſe; ſo, after this Reuelation, as the laſt and greateſt light from *Ieſus the morning Starre*, wee are to expect no more, til our eternall day ariſe in the ful light of IESVS his laſt appearance: who, in this conſideration is our ſunne,

Iohn 4.25.

Iſai 11.1.

2.Pet.1.19.

25,

as, in the firſt, hee is the morning ſtarre: according to the difference of our light, from him, heere in the higheſt degree of diſpenſation of grace, from that, when wee ſhal ſee him as hee is, and ſhall know as wee are knowne. Otherwaies, abſolutely, hee is euen our Sunne heere. *1. Corinth. 13. 9. &c.*

11. So then, after the things heere reuealed, and performed, wee haue but to attend his comming: which is confirmed by the inward teſtimonie of the ſpirit, ſtirring vp this deſire, both generally, in the Bride (the whole body of the true Church) and particularly, in euery member hearing truly. It is alſo confirmed by the large meaſure of diſpenſation of grace, and freely expoſed to all, who will come, now, in ſuch plenty and plaineneſſe offered, as who will not now drinke, they muſt ſtarue for euer. And to ſhew this the more Emphatically, all are exhorted thereto, as hauing now, all opened vnto them, that euer they may expect, for that end. *Iſai 55.*

12. This, againe, is moſt plainely cleared, by a feareſull intermination, of terrible iudgement, againſt all attempters hereafter, to adde ought hereto, or diminiſhe ought herefrom: ratified by him, who teſtifieth theſe things, euen, the faithfull and true witneſſe: and that, *becauſe he is comming quickely*. Whereto, the hearts of all faithful (acquieſcing in things reuealed and expecting that his cōming) anſwere, in faith and hearty wiſh, *Come Lord Ieſus*. This intermination then, is not (as many eſteeme) onely againſt the corrupters of this booke, albeit that is alſo neceſſarily implied, but againſt all, who after this Propheſie obtrude ought on the Church as authentical, and to be neceſſarily beleeued for faith or maners: IESVS, the morning ſtarre, hauing heereby, opened the greateſt and laſt riſing light, we can haue, before his owne full appearance: & ſo, hauing ſecluded al hope of further reuelatiō: as the whole courſe of this text ſheweth moſt euidently. *Moſes* denounced wrath againſt adders or pairers to or from the *Law*: yet therewith, he told the people of a prophet to arriſe, whom they ſhould heare. *Malachie* the laſt Prophet, for penning things *Deut. 4. And 12. 32.*

thinges to come, with authenticall authority, warneth of the *Lord to come in his Temple*, and of his messenger to come before him. And that, in the meane time, (because they were to bee long without Prophets) they had to remember the Law of *Moses, the Statutes and Iudgements*. The Gospel beginneth where hee leaueth, not onely by declaring the matter fulfilled which he foretold, but, euen resuming his very words. And heere, now, all hope of further Reuelation is cut off. So wisely and plainely, the Lord, in the Canon it selfe teacheth vs, how to couple the parts, and where it endeth. It maketh nothing against this, that the Ecclesiasticall Story recordeth *Iohn* to haue written his Gospell after this Prophecie. For, albeit the holy Ghost stirred *Iohn*, for further cleering of truth and conuiction of Heresie, to pen a story long before this, not onely fallen out, but also preached and published, it is not therefore to be esteemed any new reuelation after this. And further, it is cleere by the Fathers, that, after the penning thereof, this same *Iohn*, before his death, disposed the Canon, and (exploding some false and supposititious writs, euen then impudently by some obtruded) closed all with this prophesie, as he doth this propheſie, with this sad sanction. Hereof see a learned discourse of M. *Iunius* in his Animaduersions vpon *Bellarmin de verbo*.

Deut. 18. 15.

13. Hee closeth all, with a valediction, familiar to the holy Ghost, in Epistles of his inspiration. *The grace of our Lord* IESVS CHRIST *bee with you all.* Amen.

FINIS.

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FINIS.

Faultes escaped.

In the Epistle Dedicatorie.

Page.	Line.		
2	16	weilding read	wildin g or wandering

In the Summe of the booke.

1	4	sentot read	sent to
2	33	also	als
8	35	as that first.	as at first

In the Booke it selfe.

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	9	17	must deiyer	most deiyr
	18	27	all downe	all done.
	19	20	and with him	and sit with him
V.	30	15	of ingratitud	of our ingratitud.
	31	7	troubles	troublers
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	34	35	than regard	nor regard.
	40	1	and oft Chiist	and of Christ
	41	5	Antonio	Antonino
		25	Antonius	Antoninus
	42	20	while in the	which in the
VII.	47	19	luthsomenesse or deadlinesse	healthsomnesse or deadlinesse
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